HE SENDETH HIS WORD



AND HEALETH THEM

LEAVES OF HEALING

VOLUME NINE

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EDITED BY THE
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 IX. NUMBER 1. CHICAGO, APRIL 27, 1901 PRICE FIVE CENTS

GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY HEALED OF ASTHMA AND OTHER AILMENTS BY GOD'S POWER, THROUGH MESSAGE BROUGHT BY ZION SEVENTIES.

PEACE BE TO THIS HOUSE.

With this Divine Message, Zion Seventies go down into the streets and lanes of Chicago. Oh, now the Peace of God is needed there!

As they go from door to door, these Messengers' hearts are touched by the need.

They see sin, that hideous Vulture of Hell, driving out the White Dove of Peace.

They visit thousands of places where Disease has stricken down some loved one and robbed the home of Peace.

They see that Peace cannot dwell with that grim, gaunt monster, Want.

They visit homes where Death is creeping up the happy household walls and Peace has flown.

Into each they carry the Message, "Peace be to this House."

They tell the sinful of Jesus the Saviour and Cleanser.

They tell the sick of Jesus the Healer.

They tell the dying of Jesus the Life.

God sends them forth through His Messenger.

God blesses the Message which they carry.

Thousands of the sinful have been saved and cleansed.

Thousands of the sick have been healed.



MRS. BRIDGET HOWELL.

The Power of God has raised up the dying.

Want has been relieved in thousands of cases, from Zion's Storehouse.

Employment has been found for many.

Zion Home of Hope for Erring Women has thrown open its doors.

It is constantly filled.

Scores of girls have been rescued from a life far worse than death.

Their babes have been given homes, Christian training and good names.

And so these faithful Zion Seventies carry on their work.

One cold winter's day, two of them knocked at the door of an humble home.

On its being opened, they gave their salutation, "Peace be to this House."

The words were spoken quietly but earnestly.

They touched the heart of the woman who heard them.

For eight long years she had longed for Peace.

At her throat the demon asthma clutched with viselike grasp.

Again and again it seemed as if the fiend would smother out

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her life. Her sufferings were terrible. Many physicians treated her.

They could do nothing.

She grew worse.

"Peace to this House?"

"Could these men bring peace?"

She invited them in.

Simply and directly they delivered their Message.

They told her that Jesus, "who went about doing good, and healing all that were oppressed of the Devil," was "the same yesterday and today, yea and forever."

They told her that He was keeping His promise to be "with us all the days."

They told her that He was healing now all who fully trusted and obeyed Him.

She began to search the Scripture to see "whether these things were so."

She found every word true.

When she fully trusted God, and Zion's Elders prayed for her, she was instantly healed.

From a weak, suffering woman, gasping for breath, she at once became well and strong.

Peace had come to that house.

And now this Witness goes forth as a Messenger.

She carries the same sweet Message: "Peace be to this House."

May God bring His Peace to every house where she goes on this printed page and tells her wonderful Story. A. W. N.

WRITTEN TESTIMONY OF MRS. BRIDGET HOWELL.

143 EAST SEVENTEENTH STREET,
CHICAGO, ILLINOIS, August 3, 1900.

DEAR GENERAL OVERSEER:—There are many suffering as I once suffered from the terrible disease called asthma, and I should like them to know how God in His love and mercy healed me when I trusted Him.

I was taken with this disease in 1889, in Montreal, Canada.

There I was treated by the best doctors, but without benefit.

In 1892 I came to Chicago, where I employed at different times Doctors Curtzer, Copeland and Simmons.

One of these used physical exercise alone without medicines, and my bill amounted to $8 in one week.

Dr. Copeland promised with medical treatment to cure me in eight months, I to pay him $5 a month.

At the end of eight months I was no better, and he thought about two months more would complete the cure.

I did not think as he did.

I kept on with treatments and medicines, however, often suffering so that, in order to get my breath, I had to be held by my friends in the way familiar to those suffering as I did.

About the middle of December, 1898, two of Zion Seventies came to my door with the Message, "Peace be to this House."

Seeing my great suffering, they asked permission to come in.

I was a Christian and received them, and heard from them the story of Jesus the Healer and Satan the Defiler.

I had believed until then that God sent my awful suffering, and that I must be patient and bear it.

I now began to search the Word of God, and to find that all that these faithful messengers had told me was true according to Scripture, although I had never seen it before.

I believe I began then to look to God for healing.

But I put the bottle of medicine behind some books, for my visitors came every week, and I did not want them to see the medicine.

I did not know but that I might want it again.

Finally I saw, through their teaching, that I ought to trust God fully and put no faith in the poison.

They then sent Elders Viking and Kennedy to teach me and to pray for me.

One day I threw away the medicine and trusted God at the time set for prayer.

I was perfectly healed.

My husband looked at me in wonder when he came home, and asked what had happened to me.

The neighbors, too, noticed and wondered at my changed appearance.

I have never had asthma since that time, now more than one and one-half years.

I do praise God for His wonderful healing power.

I thank Him for the blessed teaching of His Full Salvation in Zion.

I will add that since being healed of asthma, I was instantly healed of a very severe burn in the face, when it was supposed that my face would be disfigured.

When starting to visit a sick neighbor once, I fell and twisted my knee in a most painful manner.

God removed the pain, and I made the visit.

Later on I took cold, which settled in this knee and caused it to swell and become very painful.

An Elder came and prayed for me, and again through God's goodness I was healed at once.

My heart is filled with gratitude to God for all of His loving kindness to me.

Faithfully yours, (MRS.) BRIDGET HOWELL.

WRITTEN TESTIMONY OF DEACONESS S. J. HERTRICH TO RECENT HEALING OF MRS. HOWELL.

CHICAGO, ILLINOIS, March 27, 1901.

DEAR GENERAL OVERSEER:—I heard that Mrs. Howell had been taken sick again, so I visited her today, and she told me the following story:

"In January I was taken with the grip.

"I had severe pain in my chest and lungs, and a bad cough with terrible pains in my back.

"I felt as if my back were breaking. I could not straighten up.

"The next day my back was all right, but there was still some pain in my chest and lungs.

"I said, 'O Lord, have mercy on me.'

"The same day a neighbor came in and said, 'It's medicine you want, and not to lie there and suffer.'

"I said, 'You stop talking to me about medicine. I will die before I take medicine.'

"I praise God I got well without it.

"My old trouble never came back, and I am a well woman today.

"I thank God for our General Overseer's teaching and for the two faithful Messengers he sent to me to teach me how to trust God for all things."

I found her well, as she testified.

SOPHIA J. HERTRICH.

NOTES OF THANKSGIVING TO ZION'S GOD.

Instantly Healed of Cancer of the Womb.

DAKOTA, MINNESOTA, April 13, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I feel that I must tell you how wonderfully God has healed me of cancer of the womb.

I had suffered for years with what doctors called female trouble, but it proved to be cancer.

It broke on the 8th of last November.

It was something terrible to endure, so great was the odor.

The discharge and bleeding kept up all the winter. The physician said that there was no help on earth for me but an operation.

Some one placed some copies of LEAVES OF HEALING in my hands.

As I read it, I began to feel impressed to take God for my Healer.

I sent for Mr. and Mrs. C. E. Clark to come and pray for me.

They came, and God wonderfully heard and answered prayer.

I was instantly healed.

That was seven weeks ago.

Today I am rejoicing in God for deliverance from the power of Satan, the old Devil who afflicted me.

Some say it is only a rest for a while, and that it will soon be as bad as ever; but I praise God that I know I am healed.

Please pray for the people of Dakota that they may accept a Full Gospel.

We will scatter LEAVES OF HEALING in Dakota.

Yours in Christ, (MRS.) B. DODGE.

Safely Delivered in Childbirth. Baby Healed.

WALTON, INDIANA, April 16, 1901.

DEAR GENERAL OVERSEER:—I have thought for some time that I would write my testimony as to God's power to safely and quickly deliver during confinement.

On January 24th our baby boy, weighing nine pounds, was born without the aid of any doctor.

I was only sick about one hour with slight labor.

After baby was born, I was not sick at all.

I sat up in bed on the fourth day, and after the fifth day sat up each day while my bed was being made.

On the ninth day I sat up all day and have been perfectly well ever since, for which I praise God.

I thank Him that we have been taught the Full Gospel in Zion.

In reply to your letter of April 4th, saying you prayed for baby for thrush, as requested on April 2d, I can say that he was perfectly healed of that disease at the time of prayer.

He was also healed of spasms and congestion of the lungs a few days before, through the united prayers of yourself, Elder Osborn, and dear Zion friends here.

I praise God for His goodness and give Him all the glory.

With a prayer that Zion may continue to Go Forward, I am

Yours respectfully,

(MRS.) SADIE C. BEALL.

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IF ANY MAN destroyeth the Temple of God, him shall God destroy; for the Temple of God is holy, which Temple ye are.—*1 Corinthians 3:17.*

ZION Literature warns the people against tobacco, alcohol, drugs, narcotics, the disease-producing swine's flesh, and whatever defiles the human body, which is God's Temple. Neither will God hold us guiltless if we give to another what will injure his body.

A gentleman in Cape Colony, Africa, writes to our General Overseer that he found that

He Could Not Honestly Sell Tobacco After Reading Leaves of Healing.

He writes:

DEAR GENERAL OVERSEER:—It is now some time since I received Zion Literature from your Publishing House.

It has proved a great blessing.

I have learned more from it than I have in attending church all my life.

Your sermons come with power to this country.

After reading carefully, I found that I could not honestly sell tobacco any more (although personally I had never used it).

So I have completely given up this branch of business, although one of the most profitable.

There are very few men in this country who do not smoke.

Most of our ministers smoke.

My wife and I are both much interested in Zion's work.

I hope the time will soon come when you will send an Elder to these parts. No doubt he will have uphill work, as most people here are worldly.

My wife states that she is writing to you to pray for her healing.

She underwent an operation about two years ago. She complained of a pain in her stomach.

The doctor said that a small operation would put things right.

The operation cost ten pounds, but she is no better.

The doctors now state that she will have to undergo a very serious operation.

But since learning that Christ is still the Healer, we have not had a doctor in the house. God giving us sufficient strength and courage, we never shall.

We feel that your prayers in our behalf will be answered.

The letter which follows was written to our General Overseer and tells of

A Native in India Who Proves That Jesus is Just the Same Today.

REV. JOHN ALEX. DOWIE.

Reverend and Dear Sir:—You thought that I was dead a long time ago, and may have forgotten me by this time. But I have been praying God.

I thank you for praying, and I thank my Heavenly Father for this healing.

I had a fever and a very bad cough.

I lost my voice for about twenty days. I could only whisper.

People thought that I would become dumb.

One day a lady gave me a book entitled "He is Just the Same Today."

Faith came while I was reading it on my bed.

I addressed you a letter in April, 1900.

I was much better by the time your reply reached me. My faith began to grow.

Many of my prayers have been answered.

Last October my mother-in-law was dangerously ill. She had heart complaint and raised blood.

Her children gave up all hope of her recovery.

In the refused papers of a missionary, I found your LEAVES OF HEALING.

I took the paper and read it to her children, who, when they learned of the cases of healing, received faith and began to pray.

I prayed and waited until an answer came.

After the prayer, I told my people that my mother-in-law would soon be better. She was better in a few days.

In last December my second child, two years of age, was very ill with fever and convulsions.

She lost her senses.

Fever was intense.

Twice she seemed to be dying.

One night at 12 o'clock, when all were asleep, I knelt beside her and plead with the Lord.

God answered that prayer and the child is now well.

I read the same LEAVES OF HEALING over and over, and it strengthened my faith. Though I am not able to subscribe for LEAVES OF HEALING, I found another old copy and I will keep these two.

Sickness often visits our homes.

I should be very thankful to you if you will send me any literature written by you which will strengthen my faith, as well as that of many others in this heathen land.

The letter which follows is from a father who brought his little boy to Jesus and he was healed.

The father writes:

WEST NEWTON, MASSACHUSETTS, March 21, 1901.

DR. DOWIE.

Dear Sir:—My little boy, eight years of age, came home from a children's meeting feeling very ill.

He was suffering severe pain in his bowels and vomited several times. He could not sit up. It appeared to me like a stoppage of the bowels.

I told him to pray and I prayed with him. Soon the pain began to relax and the vomiting stopped, and he fell asleep.

The next morning he was all right.

Several other times, also, he has prayed and has been relieved in answer to prayer.

My wife has also been healed in answer to prayer.

I have been wonderfully helped and blessed many times in answer to prayer.

Zion Literature Sent Out From a Free Distribution Fund Provided by the Friends of Zion. Report for the Week Ending April 20, 1901.

6468	Rolls to	India.
1091	Rolls to	Hotels of the World.
900	Rolls to	Switzerland.
900	Rolls to	Ireland.
800	Rolls to	England.
430	Rolls to	Various Foreign Countries.
Number of Rolls for the week		10,589
Number of Rolls reported to April 20		1,006,267

GOD FULFILS HIS PROMISE TO MOTHERS.

NORTH SPRINGFIELD, VERMONT, April 15, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I feel it my duty to thank you and Overseers Mason, Piper and Speicher for your prayers, and praise God for the blessing which I received in answer on the 2d of March.

We had a nice ten-pound Zion boy born.

I had no doctor, and did not use or take any medicine.

We claimed the promise in 1 Timothy 11:15.

We proved that God's Way is superior to man's.

God's presence and power were wonderfully manifested.

I have had six children before. This was the most comfortable, easy confinement I ever had.

I praise God for our General Overseer and for his teaching.

I hope this may encourage some poor suffering sister to trust wholly in God.

I know it pays to trust God. Praise His Name.

Your Sister in Christ,

(MRS.) JENNIE F. HALL.

God Answers Prayer for Healing.

MILES CITY, MONTANA, April 16, 1901.

REV. JOHN ALEX. DOWIE

Dear General Overseer:—Your letter was received and contents noted.

I will say that I firmly believe that I have been healed.

I have been eating whatever I liked since the seventh, and have felt no serious effects from doing so.

I thank you from the bottom of my heart for the prayers offered up to God in my behalf.

Words cannot express the gratitude I owe to God and Zion.

May God bless every effort you put forth for the upbuilding of the cause and Kingdom of God.

I sincerely hope you will continue to remember me in your prayers.

Your Sister in Christ,

(MRS.) J. J. MCALLISTER.

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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.

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

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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, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

Long Distance Telephone South 666. Cable Address "Dowie, Chicago."

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, U. S. A.

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OR ZION PUBLISHING HOUSE, LENNOX AND GIPPS STREETS, RICHMOND, VICTORIA, AUSTRALIA.

CHICAGO, ILLINOIS, SATURDAY, APRIL 27, 1901.

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EDITORIAL NOTES.

THEY SHALL COME AND SING IN THE HEIGHT OF ZION.

WE ARE now rapidly approaching our beautiful Series of Spring Gatherings in Zion.

BEGINNING WITH the Welcome Home to Overseer Jane Dowie, on Thursday, May 23d, followed by a Great Ordination of probably over One Hundred and Fifty Officers in Zion, and continuing with the Gatherings in the Auditorium and Central Tabernacle throughout the succeeding eight days, all of which are announced on pages 26 and 27, we shall have, by God's Grace, a succession of Solemn Assemblies and Conferences such as Zion has never yet equalled.

THE INTEREST has already become intense.

We rejoice to tell our readers that from all parts of the land people are flocking.

We have intimation that a number of our English friends will sail from England early in May, so as to be present at these Gatherings.

AMONG THOSE from Europe there will be some of those who coöperated with us most earnestly during our recent Missions there.

Deaconess Blackmore, of London, and other friends of the Branch of the Christian Catholic Church in Zion, will probably sail from Liverpool on May 8th in the same vessel, the *New England*, with Overseer Jane Dowie and our daughter, Miss Esther A. Dowie.

FROM ALL parts of Canada and the States we have intimations of friends coming, for both the May and July Gatherings.

The number of those who are determined to be in time for the Opening of Zion City is so great that every house for miles around has already been taken. Many are living in Waukegan, Kenosha, and other towns, waiting for the Opening of the Gates of Zion City and the Selection of Lots on July 15th.

Many of these have sold their houses and lands, and have brought with them their money and their personal property. They are a most intelligent and earnest company of Christian people, all eager to work. Many of them have found work, not only in the rising City, but in employments of many kinds in Chicago, and in the various towns in the vicinity of Zion City to which we have already referred.

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A MOST satisfactory conference was held yesterday in Zion Council Room, Zion Building, Chicago, between the leading officials of the Chicago and Northwestern Railway and ourselves and officers.

Mr. Hiram R. McCullough, Vice-President and General Traffic Manager of the Chicago and Northwestern Railway, accompanied by Mr. W. A. Gardner, General Manager, and Mr. C. A. Cairns, Assistant General Passenger and Ticket Agent, represented the one side. Deacon Charles J. Barnard, General Financial Manager; Deacon H. Worthington Judd and Deacon Daniel Sloan, Manager and Assistant Manager of Zion Land and Investment Association; Deacon Richard H. Harper, Superintendent of Construction; Mr. Burton J. Ashley, Zion City Engineer, and Mr. Samuel W. Packard, Zion's Attorney, represented the other side.

For several hours, with a Map of the General Design of Zion City on our broad, round council-table, this Conference of able and experienced men thoroughly discussed with us all the great questions involved in providing for the freight and passenger traffic in connection with the establishment of Zion City.

RAILWAY YARDS covering many acres, a large Passenger Depot and Railway Offices, large Freight Depots and their Offices, Culverts, Subways, and many Engineering Problems which arise in connection with such matters, were all thoroughly examined. A General Policy was decided upon, and also the details of many matters of immediate importance.

Most satisfactory Freight and Passenger Rates were agreed upon. Indeed, we have very great pleasure in saying that we were met in a most cordial and gentlemanly and thoroughly business-like manner by the able officers of the Chicago and Northwestern. The Conference terminated in mutual satisfaction, and to our mutual advantage.

THIS WILL be fully understood when we announce, as we now have the pleasure of doing, that on Thursday, the 30th of May, Decoration Day, our First Great Excursion from Chicago will take place, and that the RATE FOR THE ROUND TRIP TO ZION CITY ON THAT DAY WILL BE TWENTY-FIVE CENTS.

For children between five and twelve years of age, the rate will be Fifteen Cents each for the round trip.

Children under five years of age will be transported free.

WE ARE greatly delighted to be able to make this announcement.

We hope that this rate will be the standard for all future excursions, although we are not able to announce that positively at this time, since certain agreements have not yet been prepared for signature. But we hope to be able to announce this very early in June, as the Excursion Rate for Zion's Feast of Tabernacles, from July 12th to the 22d.

WE TRUST that all our friends, far and near, will do everything they can to make this first great Spring Excursion to Zion City a splendid success.

That can be done by their purchasing tickets at an early date; for arrangements must be made in advance with the Railway Company for the large number of passenger cars required, which if set in line will probably make a train several miles long.

WE THEREFORE call attention to the Special Announcement on page 20, as to where these tickets can be had. We desire to emphasize this fact: that the tickets will not be for sale at the Northwestern Depot, and that persons who do not purchase them early at our various Zion Tabernacles, or at Zion Printing and Publishing House or Zion Building, incur the danger of not being able to go at all.

We hope that our people will not fail to respond to this appeal. We wish to be able to inform the Company sufficiently ahead, and save our people the disappointment of considerable delay, or of being unable to go at all.

SHORTLY AFTER the Conference to which we have just referred, we met a member of Zion, and asked him this question: "How many children have you?"

He said, "Five."

"What are their ages?"

"Three are under five years of age," he said, "and two are between five and twelve."

We then said, "On Thursday, May 30th, we will take you, your wife, and your five children to and from Zion City for the sum of Eighty Cents in all."

The amazed, gratified look upon the face of this working brother was to us a very great recompense for our toil in getting such good terms.

Mr. Clemons, Clerk of Zion Building, who was near, said with a happy laugh, "Why, that is cheaper than walking."

"Yes," exclaimed our working brother, "my wife and a good many other wives will be glad to hear it."

This showed us that the announcement, to the thousands of toilers in Zion, will be one of great delight.

EVERY PRECAUTION will be taken against persons trafficking in these tickets. Should any attempt be made to sell them at a premium, we desire that our people will inform Deacon Daniel Sloan, so that this fraudulent scheme may be checked.

We will sell tickets only to Zion members and respectable persons who are more or less interested in Zion.

We wish it to be understood, however, that we shall heartily welcome, at all times, every good citizen who desires to avail himself and his family of this splendid opportunity, and who will conform to our arrangements for good order and the protection of all.

It is a great opportunity to be carried to Zion City, forty-

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two miles distant, in an express train which covers the entire distance without any stops, and back to Chicago, for twenty-five cents.

Think of it—eighty-four miles for twenty-five cents, or less than one-third of a cent per mile!

We expect all these trains to cover the distance easily within an hour.

Tens of thousands, we trust, will avail themselves of this great opportunity for the delightful Spring Holiday Visit to Zion City.

But again we say that the tickets must be purchased early to prevent disappointment.

OUR WEEKLY VISIT to the site of the Coming City continues to be interesting and, we trust, helpful.

Large additions are being made to our Freight Houses, and improvements to and extensions of the railway switches to Zion Lace Industries are in progress.

The grading of a strip one hundred feet wide of the three hundred-foot wide Great Boulevard from the Lake to the Temple Site is going forward rapidly, as is also the construction of a temporary twelve-foot plank sidewalk for the accommodation of the large number of visitors who are expected during this spring and summer, in our Great Excursions.

Our Lumber Yards are rapidly extending. Stocks are no sooner in than they are being swallowed up in building.

Temporary premises for Zion Engineering Department, which has now four large survey parties in the field, and a new building for Zion City Bank and Zion Land and Investment Association, etc., are all under way.

Large additions are also being made to our Auditorium in the grove near Zion Temple Site, and arrangements made by which fifty thousand people can hear and see the speaker.

Arrangements are going forward for the purchase of a vast number of tents and equipments, and the laying out of the great Encampment in Shiloh Park near the Temple Site for Zion Feast of Tabernacles, from July 12th to 22d.

ZION CITY GENERAL STORES' business is rapidly increasing. Not only are a large number, now engaged at work on Zion City Site, customers at that store, but farmers and residents in surrounding towns are purchasing their supplies there.

The present temporary Railway Depot, with a Telegraph Operator, will be opened on Monday next, April 29th.

New trains to Zion City from Chicago and from Waukegan will be added to the time tables of the Chicago and Northwestern Railway Company on May 1st.

THE SCENE at Zion Lace Industries is a very busy one, as carload after carload of machinery is unshipped, opened, cleaned and set up.

Our happy, "jolly" English employees are working away with most refreshing heartiness and enthusiasm, getting the plant ready for operation, under the able direction of Deacons Arthur and Harry Stevenson.

Zion Lace Operatives' Home is now occupied by a large and agreeable household.

Our Boarding House for Workmen is being extended.

Applications from many persons to be permitted to erect tents until the land is allotted, are being received. Many of these persons are living near the City Site in temporary homes.

Altogether, the scene, although as yet on a comparatively small scale, is one that impresses even our critics of the Press, with its quiet and intense activity. One of them recently said:

> Already Zion City, situated upon the banks of Lake Michigan, about five miles north of Waukegan, partakes of the appearance of a thriving little town.
>
> Buzzing saws in the Lumber Mill, clanging hammers used in building houses, and the dull thud of pick-ax and shovel, combine to give the City of Zion, evidently destined to be the home of thousands of the followers of Dr. John Alex. Dowie, all the appearance of a Western town, experiencing a phenomenal boom.

WE HAD OCCASION to look at the whole site, or as much as could be seen at one time of the ten square miles of the Coming City, from one of its highest points, on a brilliantly beautiful morning during this week. As we saw the great land sweeping down toward the lake on every side, clad in the first green hues of the verdure of spring, with the brilliant sapphire-blue lake reflecting the unclouded sky, we thought that we had never looked upon a more beautiful prospect.

Our hearts were filled with joy at the thought that month after month, and year after year, the growth of the City would cover these ten square miles with happy homes and thriving enterprises, and that, above all, we should have the joy of seeing rising up out of the center of Shiloh Park, that great Zion Temple, where we hope to have the joy of ministering to audiences of more than 20,000 persons, and where, we trust, above all, an acceptable worship, the sacrifice of humble, grateful hearts will rise from that great Altar of Praise to the Throne of our God and Father, and bring joy to the heart of Christ our King, as prayers and songs, amidst vows and tears, rise upward to swell the anthem of Zion above with the Great Hallelujahs from Zion below.

PLANNING for Zion Tabernacles, Primary Schools, a College, a Library, Young Men's Home, Young Women's Home, and a Great Divine Healing Home in Beulah Park, has given us many hours of happy enployment, albeit that with our many other duties we have had to labor far on into the night.

But "the Joy of the Lord is our Strength."

It is simply wonderful that we are enabled to Go Forward with ever-increasing power and pleasure, into the happy toils connected with this Coming City, "whose Builder and Maker is God"; for we are but His workmen.

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OFTEN AND OFTEN as we look upon the broad fair lands which we have secured for this Great Purpose of building up a City for Him, we think of the words:

For the Lord hath built up Zion,
He hath appeared in His glory;
He hath regarded the Prayer of the Destitute,
And hath not despised their Prayer.
This shall be written for the Generation to Come:
And the People which shall be created shall praise the Lord.

AND TRULY we are a people whom God hath created, whose prayers He hath not despised. He appears continually in our midst in His glory, building up Zion.

FOR HE hath looked down from the height of His Sanctuary;
From heaven did the Lord behold the earth;
To hear the sigh of the prisoners;
To loose them that are appointed to death;
That men may declare the Name of the Lord in Zion,
And His praise in Jerusalem;
When the peoples are gathered together
And the Kings, to serve the Lord.

OFTEN WHEN we look upon our large congregations in Central Zion Tabernacle and see the happy faces of the thousands who were once sighing as prisoners held by Satan in the grip of terrible diseases, appointed unto death; when we know how thousands and tens of thousands are continually declaring the Name of the Lord in Zion throughout the world, and when we see how the peoples are gathering together from all the lands to serve the Lord in Zion, then indeed we rejoice "with joy unspeakable and full of glory."

PROPHETIC words rush into our thoughts as we look forward into the future, and God does not rebuke us when we inquire concerning the days to come; for He still says, as of old:

Thus saith the Lord,
The Holy One of Israel, and His Maker:
Ask Me of the Things that are to Come;
Concerning My sons, and concerning the work of My hands,
Command ye Me.
. . . . . .
I have raised him up in Righteousness,
And I will make straight all his ways:
He shall build My City,
And he shall let My exiles go free,
Not for price nor reward,
Saith the Lord of Hosts.

THE DAY has come when God's exiles are being set free. They are gathering together in Zion unto the Lord our God.

AND THEY shall build houses,
And inhabit them;
And they shall plant vineyards,
And eat the fruit of them.
They shall not build, and another inhabit;
They shall not plant, and another eat:
For as the days of a tree shall be the days of my people,
And my chosen shall long enjoy the work of their hands.
They shall not labor in vain,
Nor bring forth for calamity;
For they are the Seed of the blessed of the Lord,
And their Offspring with them.

RICH WITH BLESSING, the prophecies crowd forward for fulfilment in these latter days, and they can only find their fulfilment in God's own Zion, of which it was written:

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.

HOW BEAUTIFUL are those prophecies concerning Zion, and how inspiring!

How they come to us amidst the toils of the day, and the toils of the night, and the innumerable details connected with the building up of Zion!

How blessed it is to know that we are not laboring in vain: for it is God who is watching over us; it is God who is guiding us, and it is God who is building the City.

EXCEPT THE LORD build the House,
They labor in vain that build it;
Except the Lord keep the City,
The watchman watcheth but in vain.

WE ARE under no delusion as to who watches and as to who builds: for over and over again we sing it in our hearts:

Praise thy God, O Zion.
For He hath strengthened the bars of thy gates;
He hath made blessed thy children within thee.
. . . . . .
Let Israel rejoice in Him that hath made him:
Let the children of Zion be joyful in their King.
. . . . . .
Hallelujah!

THERE IS no strength in sorrow.
The Joy of the Lord is strength.
There is no comfort in weakness.
The Joy of the Lord is strength.

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JOY, NOT Sorrow, Strength, not Weakness, abound in that Kingdom of God which is "Righteousness, and Peace, and Joy in the Holy Ghost."

OVER ALL the earth Zion's teachings concerning Righteousness are bearing glorious fruit.

All the lands are stretching out their hands to Zion.

Despite the cruel hatred of Satanic foes in the world and in the apostate churches, Zion everywhere marches on to victory.

Like doves to their windows, letters are winging their way to Zion continually, from all the lands, bearing applications for fellowship, requests for prayer, and entreaties for Messengers from Zion to come over and help.

It is literally true that thousands upon thousands of persons in communities over all the earth are imploring us to send Messengers from Zion.

And the certainty that God will give us resources adequate to supplying the demands of this worldwide cry could alone sustain us in our present inability to provide true shepherds for these weary, hungering, fainting, despairing sheep.

OH ZION, AWAKE!

More and more let Zion see the glorious privileges of untiring service. It is an untiring delight, for it is a service which brings unceasing blessing.

ARISE YE, and let us go up to Zion
Unto the Lord our God.

WITH THIS ISSUE we begin the Ninth Volume of LEAVES OF HEALING.

The first five volumes cover one year each.

The last three volumes, while they are equal in size to the previous volumes, cover only six months each, because of the increased size of the paper.

We began this paper as a sixteen-page weekly, and as our readers know it is now a thirty-two page, and, occasionally, a forty-page paper.

We cannot sufficiently praise God for what He has wrought, in enabling us to carry forward this work from week to week and year to year for the past six and a half years.

The Story of Zion is written in these pages by the very finger of God: for we know that the testimonies of the Witnesses are true; that the Word of the Message is true, and that God has set His own seal upon every Volume of our Little White Dove.

ZION ON WINGS goes forth daily from our offices to all the ends of the earth.

Our beautiful German edition, called BLATTER DER HEILUNG, now in its second year, has become a great power for God in German-speaking countries.

A VOICE FROM ZION, published monthly, which contains specially selected sermons, has also been greatly blessed and is constantly increasing in circulation.

The Dutch edition, BLADEN DER HEELING, was published for one year, but has been temporarily discontinued. It is the only publication in Zion with which we have not gone forward.

The Dutch people do not take sufficient interest in it to warrant us in continuing to publish it, and so for the time being its publication has been suspended.

We trust that some day the Dutch people will take sufficient interest in it to enable us to again publish it.

WHEN WE THINK of what God has wrought, we are filled with wonder, love and praise, and desire to lay the Volume just closed at the feet of our Father, in the Name of Christ our King, gratefully ascribing to the inspiration and strengthening power of the Holy Ghost all that is good in the many thousands of pages of these Volumes of this book, which records one and a half years of the Preparation for Zion and for more than five years the Story of the Work of God through the Christian Catholic Church in Zion in many parts of the world.

BUT WE HAVE little time at present for "looking backward." We are Looking Forward.

We are making history, not writing it.

Zion Publishing House is preparing for THE ZION BANNER, and we are attending to that and to the enlargement of our Printing Office, etc.

AT GREAT EXPENSE we are printing a beautiful front page for THE BANNER, and when that is ready we shall issue the prospectus.

We again ask our friends everywhere to remember the needs of Zion Publishing House in connection with this work.

We can make good use of $30,000.

DURING THE WEEK we have taken possession of the large newly-acquired building at the northwest corner of Thirteenth Street and Michigan Avenue, which will be henceforth known as ZION COLLEGE AND DIVINE HEALING HOME.

The students of Zion College who board with us are already transferred from the various buildings into the new Home.

The rooms are being quickly prepared for class purposes, and the work of the College goes on without interruption.

WE SHALL have room for a large number of guests in the Divine Healing Home portion of the building, and can begin to receive them on and after the first of May.

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Applications for rates and accommodations should be addressed to the Manager of Zion College and Divine Healing Home, Michigan Avenue and Thirteenth Street.

It would be well for friends at a distance who wish to be with us during the approaching May Conferences to secure accommodations early.

THE VERY extensive alterations in Zion Building, lately known as Zion Divine Healing Home, are now progressing rapidly toward completion.

Large suites of offices have been prepared for all the most important departments of Zion's Work, which is directed from this building in all its three great divisions, Ecclesiastical, Educational and Commercial.

The magnificent parlors for Zion City Bank and Zion Land and Investment Association occupy the greater part of the ground floor, and are very complete and convenient in all their beautiful appointments.



ZION BUILDING.

As is generally known, we shall continue to have our own personal residence in Zion Building with our family. Here also we have our large Editorial and General Overseer's Offices, and Zion Council Room. We also have our private Library here.

During the transition period we shall continue to remain here as our Headquarters; but we also have a residence in Zion City called the Temple Cottage, which is near to the reserve of two hundred acres to be known as Shiloh Park, in the midst of which Zion Temple will, God willing, be built.

We hope to spend at least a day of each week, on the average, whilst attending to the affairs of Zion City, and occasionally we shall spend a night at the Temple Cottage; but, as before said, our Headquarters will be in Zion Building, Michigan Avenue and Twelfth Street. The little picture given herewith shows Zion Building, and we publish it that persons who are visiting Zion in Chicago may be able to recognize it.

WE HAVE given directions for very extensive alterations and additions to the interior fittings of the Building which has been hitherto occupied by Zion College, Zion City Bank, Zion Land and Investment Association, Hall of Seventies, as well as by Zion Printing Works.



ZION PRINTING AND PUBLISHING HOUSE.

This beautiful building will now be given up entirely to Zion's literary work, and will in future be known as Zion Printing and Publishing House.

The little picture which we now give will familiarize our friends with it.

ZION Home of Hope for Erring Women has now completely outgrown its accommodations, and we have now added another house equal in size to the previous one, connecting the two by a large doorway. The new establishment contains twenty-five rooms, is at 16-18 East Sixteenth Street, near Michigan Avenue, and is now a large and most convenient house, although it is already almost full of those for whose care and protection it is established.

We thank God for the large number of erring sisters who have been converted and restored to God and their families, or given honorable employment in good homes through the agency of our devoted Officers and Zion Seventies, and through the splendid work of Deaconess Paddock, the Matron, and her assistants in this most useful Home.

THE HOUSE hitherto used as Zion College Home, at 1306 Michigan Avenue, being no longer required for that purpose, has been dedicated to use as the beginning of Zion Orphanage, and also as a Zion Home for Working Girls.

This latter is a Preventive Institution, and is intended to help poor girls who are exposed to much suffering and many dangers through being out of employment and without means in this city.

It has already been for some time in existence, at 16 East Sixteenth Street, but is now transferred to this new location, and will continue to be under the care of Deaconess M. C. Moody as Matron-in-Charge.

THESE rearrangements of the various Zion Institutions are bringing them all into very excellent and close relation to each other, and to our Headquarters in Zion Building, from which they are all controlled and directed, thus making our work for God and Zion very much more compact and effective.

GREAT INTEREST continues to be shown in our having taken the Chicago Auditorium for the Lord's Day afternoons for nine months in each year.

As our readers are aware, from announcements in other columns, we have Special Services in the Auditorium on Lord's Day, May 26th, in connection with the Inauguration of Zion Women's Work Throughout the World, and on June 2d, when we deliver Special Discourses as the Messenger of God's Eternal Covenant.

But our tenancy of the great building will only be continuous from the beginning of September next until the last Sunday in May, 1902; and will then again continue, God willing, from the first Sunday in September, 1902, until the last Sunday in May, 1903.

By this time we hope to have everything ready for the continuation of our Lord's Day Afternoon Services in Zion City,

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and if we are not then ready with the Temple, we hope to have a very large Tabernacle which will hold the people until the Temple is constructed.

We cannot, however, foresee the exact course God will lead us to pursue, only that we shall Go Forward, doing all we can.

GOOD NEWS from far countries still continues to be received, of which only a very little can be published, as our space is entirely insufficient for the purpose of giving full details, and our staff is not sufficiently organized, either, to be able to collate all this news for publication.

We are hoping soon to increase our literary staff, and expect to be able to make some early announcements on that subject.

Therefore we ask our friends far and near to continue to pray for us, and for our able and devoted colleagues in every department of this work.

There are no idle days, or hours, in Zion.

We are continuously at work, and all our large bodies of workers give us great joy in their continuous devotion to the duties we have assigned them.

ERE WE CLOSE we have it in our heart to say a few words concerning the Educational work in Zion.

We hope at an early date to be able to print reports from the Principals of Zion College and the Principal of Zion Junior School.

But it may interest many to know that we have now over five hundred pupils and teachers in our Educational establishments in Chicago alone, besides thriving Zion schools in Philadelphia and Cincinnati.

THIS IS an excellent beginning, and the quality of work done in these Schools is of a very high order: for the standing and earnestness of the teachers are high.

We are indebted to our splendid staff of professors and teachers, who give us such self-denying help.

Overseer Piper has done splendid work as Vice-President of Zion College.

We are all learning valuable lessons in this Preparatory Work.

One of the sad lessons we have recently learned is the utter failure of the Public School System of Chicago to give a sound education.

Not that we think that this is peculiar to Chicago: for we are convinced that the educational systems of most cities and counties and states are exceedingly defective.

Great gaps in True Education are to be found on every side; and especially do we find most imperfect and wrong conceptions in the minds of the people concerning great historic facts.

The whole question of a sound and true education for American youth is one that will require speedy Congressional attention at Washington.

Meanwhile we trust in time to be able to show, in Zion City especially, what a true Christian education should be, and also what it produces.

We shall give great attention to Education in Zion City: for we believe that an illiterate and ignorant people can never be as effective in God's service as a well taught and thoroughly cultivated people can be.

God never approves ignorance, for it is the producer of countless miseries.

Secular Education of itself can do little, but with the Grace of God added, in a true religious training, it must be one of the mightiest of all powers in the Training of Future Generations for God and Humanity.

We are looking forward to this portion of our work in Zion City with intense delight; and so also is the large, able, and self-denying staff of professors and teachers whom we have gathered around us, "in whose hearts are the Highways to Zion."

WE SHALL soon organize Zion Schools in Zion City, and in other places.

Our staff of teachers will probably be increased by at least twenty in our next school year, and at least a thousand pupils are in sight.

It is evident that Zion's Educational Work will grow very rapidly, even before we get our schools and College built in Zion City.

We are grateful to God for the splendid reports that are received on every side of the results of Zion's Plan of a thorough Christian Education, which is also a first-class Secular Education.

We have held an Educational Cabinet Meeting and an Educational Council during this week, and we trust that Zion has profited much thereby.

IN CLOSING these Notes, we again send forth a word of advice to our friends whose faces are Zionward.

It is of very great importance that they should at once secure their stock in Zion Land and Investment Association, if they intend to use their privileges and preferential rights in the selection of land on July 15th.

We can now use the money thus received to great advantage in the Preparation of the Land, and in a manner which would still more greatly advance the value of Zion City property.

Let our friends not delay in coming up to our Headquarters in Zion Building, Chicago, and consulting with the well-trained and splendidly-gifted men who are at the heads of our various departments of Zion Land, Finance, Lace and Lumber Industries, and General Stores.

ZION CITY Lumber Association and Zion City General Stores' Agreements are in the hands of our printers, and

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copies will soon be ready for perusal by intending investors.

They provide for a splendid class of Investments, and both of the businesses covered by them are now in full and successful operation in Zion City.

We ask our friends to pay particular attention to these Agreements. All who desire copies of them can get them on application to Deacon Charles J. Barnard, General Financial Manager of Zion Financial Institutions, 1201 Michigan Avenue, who will also at all times answer inquiries on all these matters.

THE WORK of Zion Seventies and of our Elders, Evangelists, Deacons, and Deaconesses, in all parts of the world, and throughout America especially, and still more throughout Chicago, is being signally blessed of God.

Conversions are continuous, and the additions to the Church number many hundreds every week in our various Branches throughout the world.

THE BEST OF ALL IS, GOD IS WITH US.

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, Zion, 1300 Michigan Avenue, Chicago, Illinois.

Has God Blessed You in Tithing?

Have you realized a fulfilment of God's promise to those who "bring the Whole Tithe into the Storehouse"? If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point.

Zion College Needs Three Pianos.

The Musical Department of Zion College is growing rapidly and its needs are increasing. Three pianos are very much needed. Who will give one or all of them to be used for God? Send to Rev. William Hamner Piper, Vice-President, 1201 Michigan Avenue, Chicago, Illinois.

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GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

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

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

The Lord Jesus Christ is Still the Healer.

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

Divine Healing Rests on Christ's Atonement.

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

Disease Can Never be God's Will.

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

The Gifts of Healing are Permanent.

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

There are Four Modes of Divine Healing.

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

Divine Healing is Opposed by Diabolical Counterfeits.

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

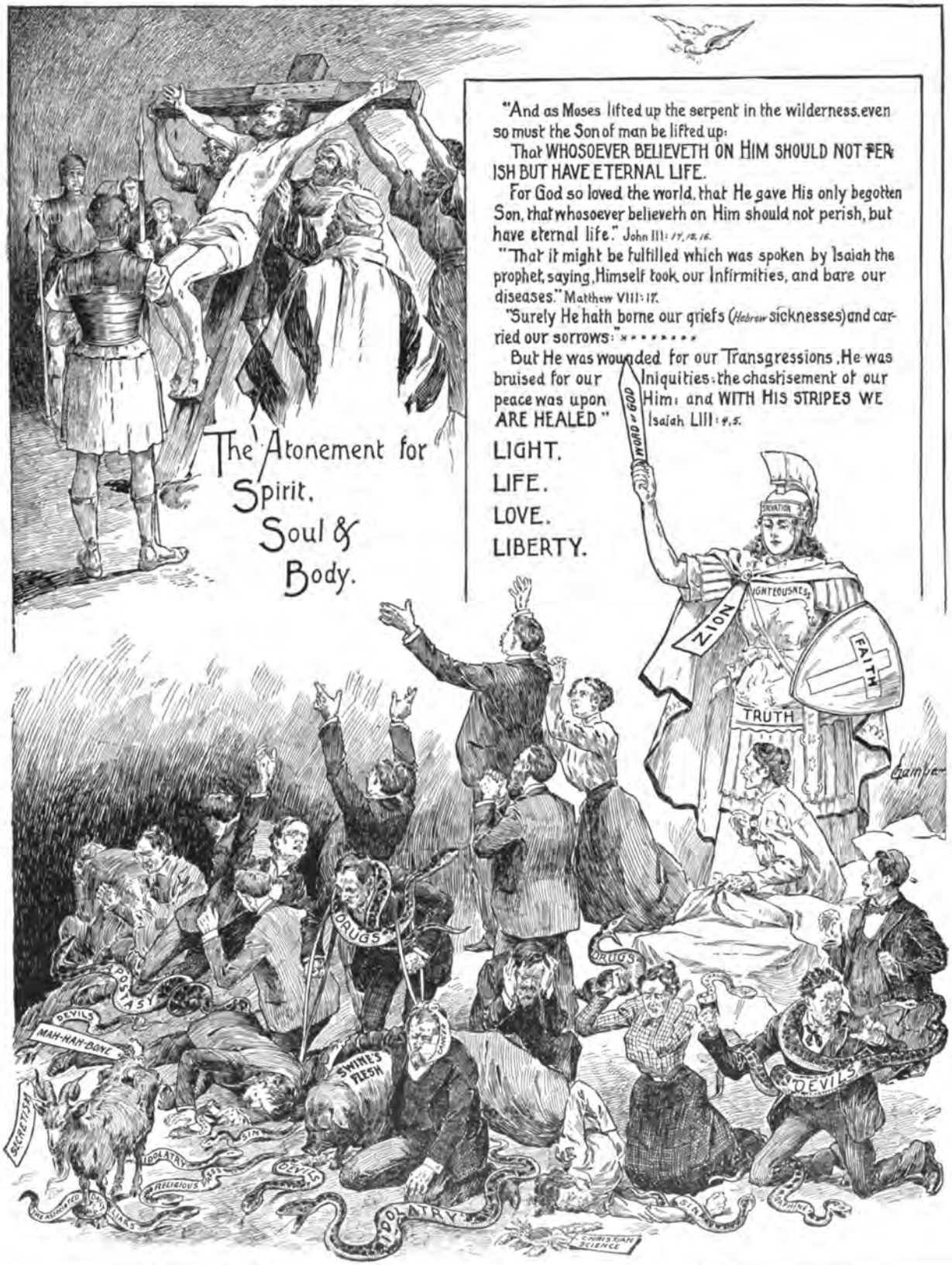
Multitudes Have Been Healed Through Faith in Jesus.

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

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

You are heartily invited to attend and hear for yourself.

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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 CUP OF SUFFERING.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, April 21, 1901. Prelude: Exposition of Matthew 20. Sermon: "The Cup of Suffering."

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

THE STORM KING, "the Prince of the Power of the Air," was raging on Lord's Day, April 21, 1901. For many hours a high gale had been blowing from the northeast.

It seemed to increase in violence as the day wore on. Clouds of dust filled the air. So fierce was the wind that it seemed, at times, almost impossible to face it.

In spite of the fact that it was near the end of April, the wind was cold and bleak.

In the afternoon, the wind brought a cold, driving rain, which increased the discomforts and difficulties of going out upon the streets.

Yet, when the hour for beginning the afternoon service arrived, Central Zion Tabernacle was well filled, nearly three thousand persons being present.

Zion's people and the many who wished to hear God's Word proclaimed by God's Messenger in Zion were not to be kept back by the Storm King.

With stout hearts and happy faces they came through the gale to the House of God.

The thousands who thus braved the elements soon forgot the disagreeable weather in praising God for the wonderful blessings of that day.

God's Messenger to Zion spoke with great spiritual power.

To those who have the privilege of hearing his Voice from week to week, it has seemed that the man of God has grown in spiritual stature and strength with each succeeding Lord's Day.

Hence it seemed that in this brief but mighty Message on "the Cup of Suffering," the General Overseer outdid himself. No printed page can ever convey that wonderful Message as it fell from his lips in Central Zion Tabernacle on that stormy afternoon.

Yet it can carry, in a measure, the truth there proclaimed.



May God, by His Spirit, make that truth effectual in the hearts of the tens of thousands of readers of the Little White Dove throughout the World.

The services were opened by the beautiful Processional of Zion's White-robed Choir and Robed Officers, which has become, in its impressiveness, a power in bringing all into the presence of God, as a preparation for the exercises to follow.

As the procession entered and the singers and officers took their places, the choir sang that old but beautiful song of praise:

When morning gilds the skies,
My heart awaking cries,
May Jesus Christ be praised!
Alike at work and pray'r,
To God I still repair;
May Jesus Christ be praised!

When sleep her balm denies,
My silent spirit sighs,
May Jesus Christ be praised!
When evil thoughts molest,
With this I shield my breast,
May Jesus Christ be praised!

Does sadness fill my mind,
A solace here I find,
May Jesus Christ be praised!
Or fades my earthly bliss,
My comfort still is this,
May Jesus Christ be praised!

The night becomes as day,
When from the heart we say,
May Jesus Christ be praised!
The pow'rs of darkness fear,
When this sweet chant they hear,
May Jesus Christ be praised!

In heaven's eternal bliss
The loveliest strain is this,
May Jesus Christ be praised!
Let earth, and sea, and sky
From depth to height reply,
May Jesus Christ be praised!

Be this, while life is mine,
My canticle Divine,
May Jesus Christ be praised!
Be this the eternal song
Through ages all along,
May Jesus Christ be praised!

Central Zion Tabernacle, Lord's Day Afternoon, April 21, 1901.

The services were opened by singing.

Scripture Reading and Exposition.

The General Overseer then read from the Gospel according to St. Matthew, twentieth chapter. Upon the twenty-third verse he commented as follows:

He saith unto them, My Cup indeed ye shall drink: but to sit on My right hand, and on My left hand, is not Mine to give, but it is for them for whom it hath been prepared of My Father.

Never forget that the Kingdom is not Christ's.

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Never forget that in the prayer He taught us to pray, He taught us to say, "Our Father."

He bids us to remember, as we close that prayer, to whom the Kingdom belongs, when He says, "Thine is the Kingdom and the Power and the Glory."

The Kingdom is the Kingdom of the Father.

When the end shall come, Christ shall deliver up the Kingdom to God even the Father, and all rule, and all authority and power shall be put under His feet.

Then He Himself shall be subject unto Him that put all things under Him that God may be All and in All.

Whatever men may say in order to make the Word of God, if they could, on a par with their human thinking and their human definition, there is simply no question whatever but that our Lord Jesus Christ always taught the supremacy of the Father.

He says that this great thing which the mother of the sons of Zebedee asked was not within His power to give, but was within the power of the Father.

The Supremacy of the Father is Not Inconsistent With the Triunity of God.

Unity does not mean equality in the units, but oftentimes the contrary.

In the revelation that Christ has given us of God the Father, He has always recognized and taught us to recognize the supremacy of the Father.

We believe in the Triunity of God the Father, Jesus Christ the Son, and the Holy Spirit, because Christ has so revealed it.

He and the Father are One with the Spirit. The Son and the Father are but One, yet we will never agree to teaching the equality of the persons in the Triune God.

There is no such thing taught by Christ as equality with the Father.

He taught in the most distinct and positive terms: "My Father is greater than I."

Here is one instance, without any special intention to make it so, where He simply lets the mother of the sons of Zebedee understand that he recognizes that which the Father hath reserved for Himself.

You say, "How can there be Triunity in the Godhead without equality?"

Perfectly! There is no difficulty in understanding it, if you will only consider your own being. We are a triunity composed of spirit, of soul, and of body.

The Greek words used to designate them are *pneuma*, *psyche*, *soma* (πνεῦμα, ψυχή, σῶμα).

The body, the soul, and the spirit are entirely different; yet they are united. But their union is not the union of equality; for this earthly body is not by any means the equal of the animal life, or soul, nor is either of these the equal of the spirit. The spirit is eternal. The soul is only transient; no more immortal than the soul of a beast: for it is simply, and solely, in all creatures, and in man, the animal life.

The Soul Can Die.

Christ's soul died. He said, "My soul is exceeding sorrowful even unto death." He poured out His soul unto death, and His body died.

But the Spirit who was in Him could not die. Through that mighty power of the Holy Spirit coöperating with Him, He was raised from the dead, and His spirit reanimated a body in which the soul, the life, the animal life had entirely ceased, for all His blood was shed; and "the blood is the life."

There we have an illustration of how in Christ, who was made as we are—He was fashioned a man—we see the triunity of the spirit, and the soul, and the body, but the supremacy of the spirit.

Our being is the same. I am not three persons, but one; but should a knife pierce my heart, or a bullet my brain, or in some way my life blood be shed this moment, my body would be dead, my soul would be dead, but my spirit would live.

Christ taught us to pray that the Kingdom was the Father's; that the Father's Will was the supreme thing to do.

We Err When We Pray to Any One Else But to the Father.

You have no more right to pray to Jesus Christ or to the Holy Ghost than you have to pray to the Virgin Mary or to St. Joseph.

If you obey Christ, you will pray to the Father: for He said, "When ye pray, say, Our Father which art in the heavens." You will pray to the Father only. You will bow your knee and say, "My Father," and you will pray in the Name of Jesus. You will pray in the power of the Spirit, but you will not address your prayers either to the Holy Ghost or to Jesus Christ.

The Consensus of Divine Teaching is "Pray to God the Father."

The Apostle Paul clearly makes this plain when he says, "For this cause I bow my knees unto the Father from whom every family (Greek, fatherhood) in heaven and on earth is named."

I believe that tremendous blunders and constantly unanswered prayers are hindering the work of the Church simply and solely because men will persist in praying to some other than the Father.

You have no right, and I have no right, to pray otherwise than as Christ Himself taught us to pray. He is the Advocate with the Father. He is the Intercessor and the Mediator between God and man, the Man Christ Jesus.

The Holy Spirit is teaching us to pray, helping our infirmities, and instructing us to cry "Abba, Father."

Always pray in Jesus' Name.

Always pray for Jesus' sake.

Always ask for the power and guidance of the Holy Spirit, but pray to the Father, and always and only to the Father.

This miserable thing of praying to three separate persons is a curse.

Most of the prayers offered in the denominations are addressed to the Lord Jesus. There are certain persons who think that it is the very best thing in the world to pray to the Holy Spirit. The consequence is that humanity has almost lost the idea of a Father, because the Christian Church has forgotten that the Church itself, while it is the Bride of Christ, belongs to the Father. Both the Bridegroom and the Bride are His.

I am determined to fight this matter out to a finish with the whole apostate Church, which offers yearly hundreds of millions of prayers that are never answered: for they neither live nor pray, for the most part, as God directs. I say again today from this Tabernacle platform, You have no right to pray to any one but God the Father.

May God help us to pray as Christ taught us, and as the Holy Spirit leads us. (Amen.)

And when the ten heard it, they were moved with indignation concerning the two brethren.

Not that their indignation was of much account. They would have been glad to have gotten these places themselves.

But Jesus called them unto Him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister.

Of whom was Christ speaking? Was He not speaking to the Twelve Apostles?

Things Spoken to the Apostles Were Not Always Intended for the Whole Church.

There are a great many people who apply that passage to the whole Church. That is not a fair application. It has nothing to do with the whole Church. He was talking to the Twelve Apostles upon whom the Church is built.

St. Paul wrote to the Ephesians:

Ye are fellow-citizens with the saints, and of the Household of God, being built upon the Foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone.

Jesus was talking to the apostles. He did not say that they should not exercise authority over the Church; but, on the contrary, it is expressly stated that "He gave them authority." What He said was that these Twelve Apostles should not exercise authority over each other; that they should recognize their perfect equality in office, and that the best and greatest among them would be the one who was, like the Master Himself, servant of all.

To say that this meant to place the apostles on an equality as to authority in the Church with the humblest Christian, is a perfect absurdity.

You cannot put the father upon a perfect equality with the little baby; you cannot put him upon a perfect equality with the ten-year-old child. If you attempt it, you will disorganize the home.

You cannot put the man who is the President of the United States upon an equality of authority with the low, drinking

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buffoon who last night discussed politics while he was drinking, and shouted out his opinions upon every question when he was drunk. Both are citizens; but all citizens are not equals. To contend for that is simply ridiculous!

Nor is it so in the Church of God. All true Christians are citizens of the Kingdom of God; but all citizens of heaven are not equals.

The Apostles Equal in Office.

These apostles were told that they were to recognize the equality of their office. The one who was greatest among them should be simply *primus inter pares;* that is, first among equals. The greatest would be the one who was humblest.

Christ Himself was the greatest among them. He said, "I am in the midst of you as he that serveth." He was the humblest and, therefore, the greatest, but had He no Authority?

He had authority in heaven and on earth. Because He takes the place of deepest humility, does that strip Him of His kingly authority?

No! It intensifies and magnifies it.

Do not make any mistake about this. A great many people run off with the idea that everything said to the apostles was said to the whole Church.

That is why some people run into feet-washing.

The Ordinance of Feet-Washing Was for the Apostles Alone.

The Lord Jesus Christ said to the apostles:

If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet.

Then the "feet-washers" rush in. That means, they claim, that everybody has to wash everybody's else feet.

Quite a considerable task that would be today, would it not? (Laughter.) Just try, in Central Zion Tabernacle any Lord's Day afternoon, to make it an essential part of our worship that we should wash one another's feet.

Even on this bitterly cold and stormy day we would have three thousand pairs of feet—six thousand separate articles—to cleanse.

Think of the dishes, soap, water, towels, and undressing and dressing of the feet, etc.

Before we got through, midnight would be upon us, and all that would have been done would have been the washing of feet that were already clean in most cases. If they are not clean, then, of course, your feet need washing, and it would be very good and kind of somebody to wash them for you. (Laughter.)

Our Lord Jesus Christ established the washing of feet among the apostles to teach them humility.

If you could extend it to the ministers of Chicago, it might be a very good thing. I would be very willing to wash the feet of every minister of Christ, and it might do them good to wash mine. But these words of Christ are not thus applicable.

I ask you, and I ask the Christian Catholic Church in Zion everywhere, not to apply to the whole Church things that were applied only to the apostles.

When the Apostolic Office is fully restored—as it must be in these Times of the Restoration of All Things—then every word that Jesus spoke to the apostles only must be fully obeyed.

Christ's words were not intended to strip the apostles of all authority, but places them upon an equality. It confirms their authority; for the humblest amongst them is to be President of the Apostolic College. That is what it means, for there will always have to be a President, even in the Apostolic College.

"One-Man Power" Is Necessary.

There is no such thing as rule, when a dozen people rule. There is no such thing as rule unless you can give it into one hand, and give the supreme authority to one person.

You have to do that in a Republic, or else the Republic will go to pieces.

You have to do it in a workshop, or else the work would never be done.

You have to do it in a family, or else the family will go to pieces.

You have to do it on a railway train. Somebody must control every man on that train from the engineer to the rear flagman. The train must be absolutely obedient to that Conductor.

Then the whole line must be absolutely obedient to the General Superintendent, and the General Superintendent must be absolutely obedient to the President of the Railroad Company.

If every man is going to run his engine upon his own time and schedule, I am going to take to the sidetracks (laughter), and let these fellows smash each other; for that is what they will do.

The Principle of Authority Is Essential to Success.

The principle of everybody being in authority is just the way to let the Devil win. The Devil can defeat you when you say, "It does not matter about an army. We are all kings. We are all priests. We are all generals. This is an army where there are no privates."

When you see a so-called Church like that, make up your mind that the Devil is not in any trouble about that Church. It will never give him any trouble, because the members will quarrel so much amongst themselves as to who shall be the biggest king that there will not be anything done.

And whosoever would be first among you shall be your servant.

"Bondservant" is the meaning of the word in the original Greek.

The man who is to be the greatest amongst the coming apostles must be the slave of all.

The apostolic office must be restored, and shall be restored in these "Times of the Restoration of All Things."

The man who will be the greatest, the *primus*, or first, amongst equals, will be the man who is, as it were, the very bondservant; willing to serve his brethren as if he were their slave with a deep and true humility: for Christ's sake.

Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

Jesus Christ died the Death of a slave.

Amongst the Romans, crucifixion was the death reserved for a bondservant. No Roman citizen could be crucified, but the slaves were punished in that manner.

Christ was greatest, yet He took the place of the lowest.

That is why He exercises Authority today in heaven and on earth. He now takes the highest place.

He that would rise to be the highest,
Must first come down to be the lowest,
And then ascend to be the highest
By keeping down to be the lowest.

It is only when you really keep down to be the lowest that you can be a power. That is something to learn. Oh, that everywhere in Zion this lesson might be daily lived. Then would Zion everywhere become a greater power for God in the rapid evangelization of the world.

And as they went out from Jericho, a great multitude followed Him. And behold, two blind men sitting by the wayside, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou Son of David. And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, Thou Son of David. And Jesus stood still, and called them, and said, What will ye that I should do unto you? They say unto Him, Lord, that our eyes may be opened. And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed Him.

May God bless His Word.

Zion's White-robed Choir then sang Stevens' *Te Deum.*

The General Overseer then said:

In going to prayer, I feel to say a word.

The Sadness of Unanswered Prayers.

One of the saddest things in connection with modern Christianity is the fact that the apostate churches offer millions of prayers every year, and not only get no answer, but are losing every year, tens of thousands of their number.

Those who are added are inadequate to make up the number, not of those who die, but, leaving them out altogether, of those who relapse into the world.

I showed you some time ago that the Methodist Episcopal Church North and South had lost Two Hundred and Seventy-seven Thousand Five Hundred and Forty-five (277,545) members in one year.

They admitted a loss of about Twenty Thousand (20,000). I showed you that it was much larger; for they had not counted in those whom they had received during the year. They simply admitted that there were Twenty Thousand less members at the end of the year than there were at the beginning. But they claimed to have added 257,699 during the year. Their total loss, therefore, was the difference between their membership at the beginning of the year, plus their additions, and their membership at the end of the year.

Whatever the number may be, it is an admitted fact that everywhere the prayer of the apostate churches, "Thy King-

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dom come," is not answered as far as they are concerned. It is because God's will is not done. It is, among other things, because they do not pray as God teaches; and also that they do not live as they pray.

It is a fact that if every member and minister of the Methodist Episcopal Church, North and South—say three millions in all—prayed only twice each day for an increase in their numbers, then they offered 2,190,000,000 (two billions one hundred and ninety millions) of prayers without any affirmative answer from God; but, on the contrary, a loss of more than a quarter of a million of members.

What a terrible fact!

It would be a great injury to us today if we bowed our heads in prayer and repeated together words that were not in our hearts.

It were better that you should never speak than that you should speak hypocritical, false or frivolous words. That would be an offense to God.

What a blessing it is to think of prayer being answered!

One reason why these many requests which are in my hand have come to Zion today is because the people know that

In Zion God Hears and Answers Prayer.

That is the fact.

You all know it.

The record in LEAVES OF HEALING every week is only a very small part of that which is going on all the time, when hundreds and thousands are being blessed.

Let us pray today as those who believe that God will answer prayer, and that He will bless those for whom He has called us to pray.

Conversion and Deliverance From Tobacco and Secretism in Answer to Prayer.

I noticed when I stooped down just now for some of my papers that there was something on the floor which I had not noticed before. I see it is one of these Masonic aprons. (Laughter.)

I am so glad to get it.

Here are two "mere-shams" (meerschaums.) (Laughter.) This one evidently has been used a long time.

Here is another. It has two wild horses running off with it down to perdition. (Laughter.)

I see three applications for fellowship here, and the man who did own this pipe—it is mine now (laughter)—is Henry Reynolds, electrical and mechanical engineer, living at 6745 Marshfield Avenue.

Is that right, Mr. Reynolds?

Mr. Reynolds—"Yes, sir."

General Overseer—Where are you? Stand up. Let us see you. (Applause.) That's all right.

I prayed for you. You are a son of Deaconess Reynolds, are you not?

Mr. Reynolds—"Yes, sir."

General Overseer—I will get the rest of her children, too. (Laughter.) Only one left. How many have we gotten altogether, Deaconess?

Deaconess Reynolds—"Six."

General Overseer—We have one more to get. You go after your brother, Henry Reynolds.

You see prayer is answered in Zion.

That dear old mother of that brother, who is fifty years of age, has been incessantly at me to pray for these boys. I guess I have prayed enough to make them uncomfortable enough to give up these pipes and Masonic aprons. (Laughter and applause.)

I always enjoyed praying for them, especially when the Deaconess earnestly asked me, and one by one our prayers have been answered.

This tobacco evil seems to be a little thing to talk so much about. Is it?

Voices—"No."

The Terrible Waste Caused by Tobacco.

General Overseer—It causes a waste every year, in the United States alone, of Seven Hundred Million Dollars ($700,000,000).

Seven Hundred Million Dollars a year is spent in smoking this dirty, stinking, filthy nicotine, which makes a man a disgusting dog all the time.

Is that not true, brethren?

Voices—"Yes."

General Overseer—Is that not so, women?

Women—"Yes."

General Overseer—That is right. Hear the women. (Laughter.) They know it. (Applause.)

Oh, if I could only capture that Seven Hundred Million Dollars a year for God, what a power!

Now what does it do?

It is awful to think of it!

Spending the money is the least part of it, yet that is a tremendous thing. Seven Hundred Million Dollars a year is no trifle.

It is more gold than there is in the whole United States Treasury today; yet the sum of gold in the United States Treasury today is larger than at any time in the history of this country. Five hundred and fifty million dollars' worth of gold are in the United States Treasury. But the stinkpots annually smoke $150,000,000 more than all that gold reserve in the United States Treasury.

Then you drinkers, you beerpots, you unmitigated swillpots! (Laughter.) Ugh!

You spend Thirteen Hundred Millions of Dollars a year on your cups.

Why do men drink so much alcohol? Because this tobacco, this nicotine, is a twin sister Narcotic Poison, and depraves their natures, and makes them thirsty.

This tobacco has in it, too, opium and cocaine, and all kinds of dirty drugs, so as to create thirst, and to create a passionate longing for another narcotic poison like alcohol.

I Do Not Fight a Small Thing When I Fight Nicotine Poison.

It creates amaurosis, blindness, paralysis, insanity, destruction of the nerve centers, locomotor ataxia, heart disease—the tobacco heart—disease of the stomach and ulcerations of the bowels. It also creates cancer.

Is that not enough to fight?

Audience—"Yes."

General Overseer—Is it not something worth fighting?

Audience—"Yes."

General Overseer—Mr. Reynolds, in the Name of the Lord, you should be a thankful man today.

How many years had you smoked?

Mr. Reynolds—"Forty."

General Overseer—Forty? Oh, what stinkpot you were!

Could we not say, "Lord, by this time he stinketh"?

But he is not going to stink any more. (Laughter.) Thank God for that.

I was just telling you that prayer was answered, and there I found an illustration. I had only just to bow down to my feet to find this illustration.

Oh, that God would answer Zion's prayer to break this accursed chain upon America and the world! (Amen.)

It is no light chain, I tell you. Every man, apart from my own peculiar views, who has the welfare of humanity at heart, must wish us success in destroying this thing.

No Husband and Father Wants His Wife and Children to Smoke.

Is there any father who wants his children to smoke?

Voices—"No."

General Overseer—Mr. Reynolds, do you want your boys to smoke? Do you want your wife to smoke, your daughters to smoke?

Mr. Reynolds—"No, sir."

General Overseer—Oh, you wretched smokers! Do you bring them home a cigar and ask your wife and children to smoke, too? You do not? That shows how bad you are.

However, you do not want them to be as dirty as you are. You are no worse than the great mass of men around, who seem to think that there is no harm in smoking; but that is no excuse for your filthy sin.

You ask me if a man can do what he likes?

Yes, sir; you can do what you like, but if you do what you like, you will go to hell.

If you do what God likes, you will go to heaven.

Which will you do?

Voices—"Do what God likes."

General Overseer—Do what you like and destroy your body, and make yourself an offense and a curse, squander God's money, and keep yourselves out of God's service? Is that the thing to do?

Voices—"No."

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General Overseer—Then do what God tells you.

Thank God for Brother Reynolds. (Amen.)

He is going to do what God tells him.

Oh, I am glad to capture the stinkpots, and to read them out of the Universal Order of Nicotine Stinkpots.

Ugh! My Lord, how the members of that Order stink!

Zion's Protest is Not Delivered in Vain.

Brethren, it is more important for us to pray aright today than to preach.

The most important thing in this service is prayer.

There are some of you who are in chains of bondage, and you cannot get free. Ask God to set you free, and to put aside today, as this man has done, the thing which enchains you.

Get into Zion, and then you will get help here. You cannot get help in the apostate churches.

They will let you smoke and drink and play progressive euchre just as much as you like.

They will let you go to theaters and dance.

They will let you eat pig and every other dirty thing without protest. They do not mind. They do not care a snap about that, because they do it themselves.

It is time to get away from such churches.

Does not God want His people to be clean?

Audience—"Yes."

General Overseer—Then be clean! Get clean! Keep clean!

I am so glad that God is answering prayer.

I Would Rather Pray Than Preach.

Was this yours, Mr. Reynolds? (Referring to the Masonic apron.)

Mr. Reynolds—"Yes, sir."

General Overseer—Thank God for that. Then you are out of the Order of Mah-hah-bones (Free and Accepted Masons), too, are you? (Laughter.) Thank God for that.

The next time you wear an apron you will do something with it; help your wife to wash up dishes or something else. (Laughter and applause.) That is a good thing to do.

"Oh, what do you know about it?" some one may ask.

I have done that myself many a time. I have swept floors, too—and washed babies! (Laughter.)

I would do it again tomorrow, if the necessity arose.

I can cook oatmeal better than many of you women can! (Laughter.)

I am trying to teach you all the time to steep it over night, and start cooking it early in the morning, so that the man will not have to cook it, painfully, in his stomach hour after hour whilst at business during the day. (Laughter.)

I would like to get some common sense into you as to the immense value of well-cooked food—oatmeal especially.

I am so glad to get these aprons!

Thank God, he got away from the goat and Mah-hah-bone.

Mr. Reynolds, just between you and me, did the Lodge ever help you to heaven?

Mr. Reynolds—"No, sir."

General Overseer—Did it ever help you to know anything about Jesus Christ?

Mr. Reynolds—"No, sir."

General Overseer—Did you ever sing a hymn to Jesus' Name in the Lodge?

Mr. Reynolds—"No, sir."

General Overseer—Was His Name ever mentioned there?

Mr. Reynolds—"Not to my knowledge."

General Overseer—The fact of the matter is simply that you do not dare name the Name of Jesus Christ in a Masonic Lodge. Is that not true?

Ex-Masons—"Yes, that is true."

General Overseer—Then the Masonic Lodge is a good place for a Christian to keep out of.

Do Not Go Where You Cannot Take the Name of Jesus Christ With You.

You have no business there, in these sham resurrections of Hiram Abiff by King Solomon upon the "five points of fellowship." After his stinking body was raised up and Solomon whispered in his ear *Mah-hah-bone* (laughter), then he was alive!

Oh, you fools (laughter and applause), going on practicing that idiotic thing! Ugh!

Now I desire to pray for these sick people.

Women Who Suffer for Their Husbands' Sins.

Two-thirds of them are women who are sick because they have bad husbands, dirty dogs of husbands, husbands who promised to protect them, and then beat them; husbands who promised them to protect them and honor them, husbands who said they would make their society the joy of their life.

What do they do?

They belong to every Ungodly Lodge in the town except the Home Lodge.

They leave the wife to take care of the children, or with insufficient money to hire necessary help in housekeeping. Many of these unclean husbands dress up in spotless linen, fine clothes, Masonic jewels, and put on their aprons to go and serve the Devil. Shame!

Two-thirds of these petitions for prayer are from poor, overwrought, broken-down women whose husbands have forsaken their homes, left them to bear the burden of debt, and of a badly-born family who are diseased and discontented from birth—yes, and before it: for I know of many Secret Society fiends who brought home dirty disease, dogs that they are!

I hate Secretism! I hate Secretism! I hate it with all my heart: for it is the enemy of God, of Home, of Virtue, and of the Nation.

The harlot's house is next door to the Secret Lodge. Men can go straight from one to the other, and sometimes they do not need to go outside the Secret Lodge. They can find harlots among the Macca-*wasps*, and the others of that kind. Ugh!

I am getting more angry than ever I was about this thing. I believe God is angry.

I wish to see the men saved, because the women have no hope but in God or in death. They have no hope in their husbands unless God saves them.

Thanks be to God for the large number of husbands who, in Zion, have come out of these things.

These requests for prayer, however, are cries from women outside of Zion mostly. Sick, sad, sorrowing, two-thirds of these petitioners are women, and perhaps of the other one-third one-half are those asking prayers for little children who were born shattered in their nerves, and diseased because of the iniquity of their fathers.

What a Cry This is That Comes Up to God!

It reaches me every hour of every day and night wherever I am. It comes in cablegrams from Europe, Asia, Africa and Australia. It comes in letters and telegrams from all parts of America; and often I am called to the Long Distance Telephone to listen to the heartbroken sobs of some one who is trying to ask me to pray for a dying child or grown-up son or daughter, or a dying sister, brother, husband or wife. These petitions pour into Zion continually, and rend my heart with sympathetic grief as I see the terrible ravages of the Devourer, who, by means of Sin and Disease, is destroying on every hand.

If I were not stirred up by this cry, what should I be? I never get used to it, and I never shall.

I cry to God today against the great adversary who is deceiving humanity, and getting them to drink these deadly cups of poison; to smoke this deadly, horrible, disease-producing tobacco, and to go into these accursed dens of darkness.

I will reprove those who are going into Secretism.

Go to your homes and attend to your wives, and do your duty to God and to humanity and through the Gates of Repentance toward God and Faith in Jesus Christ enter into His Church.

I ask you to pray today to some purpose.

Pray that every man and every woman here who is unsaved today shall be saved. (Amen.) May God grant it.

Overseer Piper, pray first, and let us all pray.

Prayer was offered by Overseer Piper, after which the General Overseer prayed, followed by the congregation chanting the Disciples' Prayer.

The tithes and offering were then received, Zion White-robed Choir singing that grand anthem of Stainer's whose scriptural words and beauteous composition are a splendid inspiration when properly sung, "Zion, Awake." There are few, indeed, of chorus choirs that can sing so difficult a selection so smoothly

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and with such meaning, so accurately and with such volume. There are none who can sing those wondrous words with such a keen appreciation of their significance.

THE CUP OF SUFFERING.

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. (Amen.)

TEXT.

Jesus answered and said, Ye know not what ye ask. Are ye able to drink the Cup that I am about to drink?

I spoke to you last week concerning the Baptism of Fire in which Christ was Baptized.

I desire to say a few words this afternoon concerning the Cup which He drank.

The Horror of Christ's Crucifixion.

I have never been able to think of the crucifixion of our Lord Jesus Christ, of His Atoning Sacrifice and sufferings in the last hours of His earthly life in the flesh, without varied emotions possessing me which made it impossible for me to think of it with any degree of patience.

I cannot understand those who can meditate upon such sufferings with complacency.

Think of your son, your only son—presuming that he is a pure, and good, and holy man—taken possession of by unclean and diabolical men and dragged through the streets.

Think of him wounded, beaten, mocked, scourged, and at last, after a long night of suffering, made to bear a heavy cross amid the jeers and sneers and hooting of the rabble of an Eastern city.

Think of him enduring the cruel lash of the Roman soldiers; fainting, bleeding, dying, helped by that African to bear the cross; making His weary way to Calvary.

Think of him nailed to that cross to suffer and to die.

Then you will see how that was the most horrible outrage ever committed upon God's earth.

I cannot but feel indignation, and anger, and detestation against the wretches who did that.

I cannot but feel the righteous indignation that every one must feel who even looks upon such a scene.

But when we remember that He was our Brother and died for us, that He became incarnate to do it; then the sorrow, and the shame, and the horror that sin, and disease, and death, and human misery should be so great and so horrible as to need such a Sacrifice, overwhelm me not merely with indignation and detestation, but with shame that I belong to such a race, and have the blood of such foul and filthy rebels in my being.

I am ashamed to think that I belong to a Race of Sinners who required such a Sacrifice.

I cannot think of these things with complacency at all.

Although I know that Christ suffered for my sins that I might not sin; for my sicknesses that I might not be sick; took my poverty that I might be rich; took my weakness that I might be strong; took the Cup of Hell in order that I might get the very Ambrosia of Heaven, I hate to think that such a Sacrifice was needed.

To me, the most horrible thing in the way of mental effort is to contemplate that Cruel Murder of the Sinless Son of Man, the Holy and the Just Son of God.

Cold-Blooded Horror of a Certain Preacher's Sermon.

I heard a man once preach a sermon from the words, "And sitting down they watched Him there."

He began to say to his audience, "Come, let us sit down with the Centurion and watch Jesus upon the cross."

I felt like standing up and saying, "You monster, now can you sit down with that heathen Centurion, and watch the sufferings of the dying Saviour? How can you look at it at all? How is it that your face is not buried in the earth with shame?"

He went on, and "watched Him there."

I said, as I listened to that sermon, "You never realized the horror of that suffering, Mr. Preacher, you never realized the shame of that Awful Murder of the Innocent One."

I cannot do it. I will not sit down and watch Him there with those who had just nailed Him to the cruel Cross, parting His garments among them, and gambling as to who should have His Seamless Robe. An hour of that would break my heart.

At the same time, I want you to remember that we are to drink of the Cup of which He drank.

It is just as well for Zion, in this glorious morning of her prosperity, marching on to victory, to know that there is a Real Baptism of Real Fire, and

A Cup of Real Suffering for Those Who "Follow in His Train."

Make no mistake about it.

If we do not suffer, we shall never reign with Him. If we do not suffer, we shall never understand Him.

If we can pass through life on flowery beds of ease, we are not Christians at all; because His statement was emphatic and clear that in the world we should have tribulation, and in Him we should have peace.

My brothers and sisters, if we have a life in which no Cup of Suffering for Christ has to be drunk, then we have not been in fellowship with Him. If we are in fellowship with Him, we know "the fellowship of His sufferings, becoming conformed unto His death; if by any means we may attain unto the resurrection from the dead."

If we are thus conformed, we will be ready to reign with Him throughout the Millennium, the period of One Thousand Years, during which He will rule the Nations from Mount Zion at Jerusalem, or else we shall have to die a Second Death, an awful death.

There are multitudes of God's children who will not die now, and will have to die again.

Let us die now.

Let us die to sin now.

Let us take the Cup of Suffering now.

Let us take it, and understand that although Christ Himself drank up His Cup to the deepest dregs, there is a Cup of Suffering reserved for us, too.

I have been deeply impressed today while reading the Word of God in this matter, especially with the words of the Apostle Paul in his letter to the Colossian Church, in which he says these words, speaking of himself as a minister and apostle of Jesus Christ:

Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His body's sake, which is the Church; whereof I was made a minister, according to the dispensation of God which was given me to youward, to fulfil the Word of God, even the Mystery which hath been hid from all ages and generations: but now hath it been manifested to His saints, to whom God was pleased to make known what is the riches of the glory of this Mystery among the Gentiles, which is Christ in you, the hope of glory: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labor also, striving according to His working, which worketh in me mightily.

I said to our Father in Heaven today: "There was an apostle of Thine who had to fill up the Measure of the Sufferings of Christ in his day, and shall I shrink from drinking to its deepest depths the Cup of Suffering in my day? Shall these Elders, Evangelists, Deacons, Deaconesses, Seventies, and this people shrink from taking that Cup, and filling up the Measure of the sufferings of Christ and doing it now in our flesh, doing it now for His body's sake, which is the Church; for the Church is the Body of Thy Christ?"

We Must Drink That Cup of Suffering if We Would be of Use to Humanity.

My brothers, unless we, in our degree, drink this Cup of Suffering, we shall never be able to suffer with our Lord and with the Church in its suffering.

Why is it that some of you are so little use to suffering humanity?

It is this.

You stand away from them, and pray *for* them. You talk to God *for* them, but you do not get right down *with* them.

You do not enter into the suffering of every quivering nerve.

You do not feel that this woman has a cancer, and that she is fighting down in the Dark Valley of the Shadow of Death there with Satan, the author of Disease, and with sins, and doubts, and fears, and temptations oppressing her—yea, tearing at her very heart.

You must get down to it, and you must grasp that Monster of Disease, and crush him beneath your feet.

You do not suffer with the suffering; therefore your prayer is not worth a snap.

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There are many who pray whose prayers are ineffectual.

I have suffered *with* the sufferers, and fought with the Powers of Sin, Disease and Death, down, down, down into the very Inferno of the Hell of Human Pain.

I have gone down from hour to hour, day to day, week to week, month to month, and year to year, into the valley, minstering to the suffering, and fighting for their lives down in the darkness.

You will have to get there if you are to be Helpers of Men.

No man will ever be strong in helping humanity who has not got right down to him into the ditch where the "robbers," the doctors and surgeons and druggists threw him, when they had wounded him, stripped him and left him "half-dead" on the Jericho Road.

A Yale professor, with an unruffled academic dignity, smiling at the enthusiasm of humanity which he sees in me, will stand and intellectually carve me up and serve me out to his students.

A generation ago he carved up Abraham Lincoln, dissected his mental constitution, and served him up to his students.

Abraham Lincoln Took the Cup of Suffering and Gave Up His Life.

Was the Yale professor the kind of man who went down into the dark valley and prayed to his God when a great battle was going to be fought, that if God would give the United States arms victory, he would sign the Emancipation Proclamation?

"O God," cried Lincoln, "I will sign that Proclamation if it costs me my life."

It cost him his life. (Amen.) But he signed it. He had gotten down to the place where he had to die.

The Yale professor can be a very elegant professor of Dry-as-dust; but he cannot do the work of Lincoln.

Get down!

Leave your elegancies, and get down to work.

Friends, the African Negro in America today needs liberation just as much, and perhaps a little more, than he did in 1860.

I think that today somebody must take this President severely in hand and say to him, "William McKinley, learn something from Governor Nash; learn that the power of the President is not one which must wait until the State or county calls upon you to protect the poor Negro. God gave you that power, and the people of the United States of America voted you to the presidency for the very purpose of exercising the Executive Authority in such a way as to protect the life, liberty, and property of every person living under the Stars and Stripes. March down, then, and arrest the murderers of the Negro, no matter what their rank or station, in the Name of the Most High God!" (Amen. Applause).

"You must, to suffer with them."

Ah, you Washingtonian Mah-hah-bones, you have lost sympathy with the Christ, and, therefore, with the oppressed.

You have lost sympathy with Abraham Lincoln.

You have lost sympathy with the men who died to set the slave free; but, thanks be to God, that sympathy is still alive in the quenchless Fire of Love which burns in the heart of Christ, and of those who have been baptized with His Baptism of the Holy Ghost and of Fire.

We have to take this Cup of Suffering.

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.

Get down to business.

Do not forget that God is marching on. It will be no excuse, William McKinley, for you, in the Day of Judgment, that the State did not call upon you.

Can you expect the State to call upon you when the State is the murderer?

Can you expect the county to call upon you when the county is the murderer?

Can you expect the people to call upon you when they are the murderers?

Is law only to be executed when the criminal calls for its execution?

I say, President William McKinley, that you are wrong. As Governor Nash was wrong at Columbus, you are wrong at Washington.

The next time there is a lynching in Texas or Ohio or anywhere, override the State, send the Federal troops, and arrest the murderers. (Applause. Amen.)

There is no use talking sympathy and not living it.

We are not living in a heathen country, so they say. Then if we are not, let us live and carry out the principles of common justice as well as of true Christianity.

What a farce it is, this waiting until the criminal asks the authorities to punish him!

My brothers, apply it.

The Universal Brotherhood of Man.

The Apostle Paul in his day had to "fill up the Measure of the Sufferings of Christ" in his own body for the sake of the Church, which was the body of Christ.

That Church is composed of white and black and yellow men; for Jesus Christ tasted death for every man.

He who denies the Unity of the Church, no matter what its color, no matter what its race, is a recreant. He is a rejecter of Jesus Christ, who is the one Master and declares that all men are brethren.

It seems to me to be a most monstrous, and Antichristian, and lawless, and horrible thing that, not only in the State but in the Church, we find men talking as if the black man or the yellow man had a different set of rights from the white man.

From what pit did God dig us?

What kind of men were our forefathers when His Messengers found them living in heathenism, many of them ignorant and brutal painted savages among the Picts and Scots and the aboriginal tribes of England?

What kind of men were our British forefathers?

They were steeped in every abomination of heathenism, even the immolation of their own children to Moloch, passing them through the fire, murdering their own offspring, and drinking the blood of their own children.

They were heathen, and in some respects fouler, fiercer and more horrible than any heathen today.

Out of these depths, and out of that miry clay, God brought us, His people. Can we not help our weak brethren of every color upon God's earth? (Amen.)

Shall we not?

Voices—"Yes."

General Overseer—Yes, we shall, if we are willing to drink Christ's Cup of Suffering, the Cup of Suffering and of Service for Bleeding and Burdened Humanity everywhere.

This week I have been threatened for what I said two weeks ago. I am told that I cannot keep the breath in my body or the head on my shoulders if I speak in behalf of the Negro, and even plead for miscegenation.

Do you think I fear that threat?

Audience—"No."

General Overseer—Do you think I am afraid of death?

Audience—"No."

General Overseer—You cannot kill me. I shall never die.

My Life is Hid With Christ in God.

It is beyond the power of man to take it, and I shall not pass from earth until God permits it. (Amen.)

If I were sure tonight that my blood would be shed for speaking the truth, could my life on earth end in a better cause?

Audience—"No."

General Overseer—We are willing to take this Cup of Thine, O Christ, and as God our Father shall give us grace we shall drink it to its last drop.

We measure the possibilities of these words.

They are not words cast into the air. They are words that are striking blows that are felt, thank God, throughout the earth, and in the deepest depths of hell. (Amen.)

Thank God, He is hearing them in the highest heaven.

All of you who are willing to take the Cup, no matter what it costs, and to follow Christ, 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.

Let my Repentance be sincere. Let it be practical. May I restore what is not mine, and confess every wrong to God and to man, for Jesus' sake. Take away my sin. By Thy Spirit cleanse me in spirit, in soul, in body. Give me power. Help me. Give me purity. Baptize me in the Holy Ghost and in Fire, and give me power to take the Cup of Sympathetic Suffering, of Suffering with Christ, of Suffering with the wronged, Suffering with the weak, with the sick, the sorrowing, the oppressed. O God, help me to suffer with them, and help me to help them.

Bless Zion in this fight. Help me to take my part in it, and to follow in

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the train of Christ, and of these apostles and martyrs in all the ages who have done Thy will, O God, and entered into Thy rest. For Jesus, Thy dear Son's sake, hear and answer. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Audience—"Yes."

General Overseer—Will you obey?

Audience—"Yes."

General Overseer—Then stand while we sing our Recessional.

When the General Overseer had finished speaking, the voices of Zion's White-robed Choir were heard in the stirring words and music of the Recessional:

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?

A noble band, the chosen few,
On whom the Spirit came,
Twelve valiant saints, their hopes they knew
And mocked the torch of flame;
They met the tyrant's brandish'd steel,
The lion's gory mane,
They bow'd 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 climb'd 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.

At the close of each verse, led by the General Overseer, the audience joined, with great spirit, in the words, "Who follows in His train?"

The Choir and officers had passed out and the song had ceased, when the General Overseer pronounced the

BENEDICTION.

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

Elder and Evangelist Reed, of the Christian Catholic Church in Zion, will conduct Divine services—

At STERLING, KANSAS, May 6th;
At NICKERSON, KANSAS, May 7th;
At WICHITA, KANSAS, May 8th;
At MARION, KANSAS, May 9th and 10th;
At MANCHESTER, KANSAS, May 11th, 12th and 13th;
At DELPHOS, KANSAS, May 14th and 15th;
At ESKRIDGE, KANSAS, May 17th and 18th;
At KANSAS CITY, KANSAS, May 20th.

Services held every afternoon and evening.

Freewill offering. All seats free. Everybody welcome. Bring Bibles and Gospel Hymns Nos. 5 and 6.

Christ is All and in All.

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FIRST ZION CITY EXCURSION FOR 1901 THURSDAY, MAY 30TH

In connection with the First Annual Conference on Woman's Work in Zion.

EVERY ZION MAN AND WOMAN IN CHICAGO THAT DAY MUST NOT MISS THIS TREAT.

ONLY 25 CENTS FOR THE ROUND TRIP

Children over five and under twelve years, 15 cents. Tickets in advance on sale at Zion Home, Zion Institutions and Zion Tabernacles, but will not be on sale at depot.

Trains at frequent intervals between 7 and 11 A. M., will leave **Chicago and Northwestern Railway Wells Street Depot, across Fifth Avenue Bridge.**

Zion uniformed Guards will attend the loading and unloading of cars, and be in control of car platforms in transit, coöperating with the train officials.

REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church in Zion,

Will in the afternoon address the Thousands of Zion in the great open-air Auditorium, assisted by other Officers and Zion's White-robed Choir.

Inspection will be permitted at Zion City Lumber Association, Zion City Planing Mill, Zion Lace Factory, Zion Lace Operatives' Home, Zion City Freight Houses, Zion City General Stores, and the great Artesian Well flowing 700 gallons of unexcelled water every minute. Views can be had of miles of roadway drives, Zion City and Zion City Site.

Are You Thinking of Taking Up

A Course of Reading?

THE Seven Bound Volumes of LEAVES OF HEALING are a HISTORY of the most important events of the last years of the Nineteenth Century; they contain the best and wisest comments on CURRENT EVENTS in the world; they are a safe guide in BUSINESS and POLITICS; they contain the best thoughts about ART, MUSIC, LITERATURE and SCIENCE; they tell of things far more strange and interesting than fiction, and all true; they are an inspired BIBLE COMMENTARY and the safest and best works extant on THEOLOGY.



THE MOST BLESSED OPPORTUNITY of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Seven Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity. These Seven Beautiful Books, substantially bound in black, half Morocco, can now be had for

$17.50

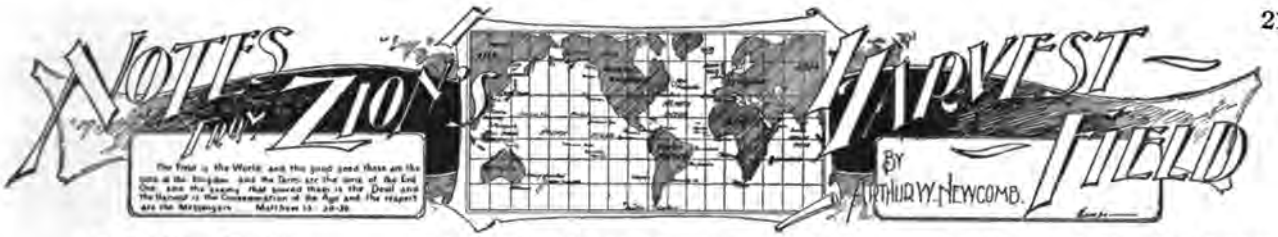
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ZION PUBLISHING HOUSE,

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Birmingham, England.

For years LEAVES OF HEALING has been going into hundreds of homes in England.

It did the work God sent it to do, and prepared the way for the General Overseer's visit to that country most wonderfully.

By God's Grace His Messenger to Zion was enabled to plant Zion's Banner firmly in the British Isles.

Everywhere Gatherings are springing up.

From Birmingham, England, where Zion has several members, we have received the following letter and testimonies:

44 HIGH STREET,
ERDINGTON, BIRMINGHAM, ENGLAND,
April 1, 1901.

DEAR GENERAL OVERSEER:—The enclosed testimonies were handed to me with the request that I would forward them to you.

I can fully endorse every word they say.

These two young people were going on week after week with the doctors and medicine, when my dear father took them LEAVES OF HEALING.

You see it was made a blessing to them and brought them to the meetings. They were the first to give themselves to God after we had joined Zion.

I can truly say that we have had much more blessing since we joined Zion, more conversions and more healings and more answers to prayer.

I thank God for Zion.

The ministers laughed when we started, and said we would soon die out—it was only a fad of ours; but we now have eighteen members and more are coming in.

We have fifty people at our Sunday night service.

People come from Birmingham to the meetings.

One dear lady, who has worn a brace and plaster cast for her back for years, has been so far blessed through LEAVES that she has taken them off and is resolved to turn to God fully.

I thank God I gave up selling the filthy pork, although it has been a stiff pull. God is bringing me through.

All Zion here send love to you.

We do pray that you may long be spared to preach and teach the Full Gospel

Yours sincerely in Jesus, JOHN H. PRICE.

---

24 MARSH LANE, STOCKLAND GREEN,
ERDINGTON, BIRMINGHAM, ENGLAND,
March 20, 1901.

DEAR GENERAL OVERSEER:—Through Mr. Price bringing LEAVES OF HEALING to our home, my wife and I have become members of the Christian Catholic Church in Zion.

I feel it my duty to testify to the many blessings we have received since joining.

I had tried many times to give up the tobacco habit, but I could not.

I was very fond of pork.

The Little White Dove showed me that they were wrong in the sight of God, so I made up my mind to give them up for good.

Both my wife and I gave our hearts to God on the 6th day of February, 1901, in Zion Meeting Room at Erdington.

I was delivered of all my cravings for tobacco, pork and everything else that was bad. To God be all the praise.

I had a pain come to my heart which tried my faith very much.

I felt I could hardly bear it at times.

I got Mr. Price to pray.

God delivered me there and then. I have not felt anything of it since.

It is beautiful to be able to go to our Heavenly Father in prayer for everything.

I have never before known the peace and joy as I do now.

I do thank Mr. Price for the prayers he has offered for us, and the help he has been to us and many more.

I thank God that we have a Zion in Erdington.

May God bless Zion everywhere.

I have given up pork in my business.

I am a butcher. I felt I could not go on with it and please God.

Your Brother in Christ, H. A. HARVEY.

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24 MARSH LANE, STOCKLAND GREEN,
ERDINGTON, BIRMINGHAM, ENGLAND,
March 25, 1901.

DEAR GENERAL OVERSEER:—I feel it my duty to testify to the many blessings I have received since coming into Zion.

For eight months I had been taking three bottles of medicine a week, besides pills, powders, etc.

During that time I had altogether ten weeks in bed, besides the rest of the time I was scarcely able to do anything.

Mr. Price brought me LEAVES OF HEALING while I was ill, and I am glad to say the wonderful truth of Salvation and Healing through faith in Jesus touched my heart.

I also thank him and his family for the many prayers and cheering words which brought both me and my dear husband out of darkness into light.

We have been blessed in paying tithes.

We have given up pork in our home and business; also alcohol and tobacco.

I thank God from my heart I am in Zion.

May God bless Zion everywhere and all its workers and members.

Your Sister in Christ,

(MRS.) H. A. HARVEY.

The following letter has also reached us:

114 GRAVELLY LANE,
ERDINGTON, BIRMINGHAM, ENGLAND,
March 5, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I feel it my duty to tell about our little Zion meetings, now held at Mr. Price's, 44 High Street, Erdington.

God is blessing us and healing us.

I do thank you for the true Gospel that we have been able to see through LEAVES OF HEALING.

I have been brought up in a good Christian home and Methodist chapel all my life.

I was converted when very young, but last August my husband was led into a Zion meeting. Praise God, he came home delighted.

I went with him the next week with my children, and when we went there and heard our dear leader preach a true Gospel, I found that we had a great deal to put right.

I thank God for what He has done for me and my family.

My eyes were very weak. I could not see for years without a pair of glasses, but through hearing our brother preach, and reading LEAVES OF HEALING, I left them off and trusted God alone.

Today I can see better than I have ever been able to in my life.

My little boy had always suffered with asthma.

Friends used to tell me he would always suffer with it. Praise God, he has not had it this winter.

If there is anything the matter with either that one or the other, they just say, "Jesus is our Healer. Ask Him to heal me."

We are trusting God alone. We have not touched swine's flesh, nor anything that we think will defile the body.

Our leader is doing good. We had a grand meeting last night.

God both healed and saved.

We are paying our tithes this year and God is blessing us. We are sorry we were never taught it before.

Thanking you for LEAVES OF HEALING, I pray God to bless you and Mrs. Dowie and Zion everywhere.

Your Sister in Christ, (MRS.) F. THORLEY.

Vineland, New Jersey.

Rev. Isaac Leonard, Elder-in-Charge.

Zion everywhere is daily obeying the command, "Is any among you sick? let him call for the Elders of the Church."

And God is daily fulfilling His promise, through His apostle, "and the prayer of faith shall save the sick."

The following testimony tells of an instantaneous healing of insomnia in answer to the prayer of Zion's venerable Elder at Vineland:

524 MONTROSE STREET,
VINELAND, NEW JERSEY, March 30, 1901.

DEAR ELDER LEONARD:—I thank God that I know Him as the Healer, and that I have learned to go to Him when sick.

I daily praise God for our dear General Overseer, and that through him I was taught how to pray.

I also received much light and blessing through the ministry of Overseer Wilhide.

About six months ago I was unable to sleep much at night, and I gradually grew worse until at the end of three months I could sleep scarcely any.

When I did go to sleep I could get no rest, as I would hear noises and wake up frightened.

At last I became alarmed about my condition and devoted all my time to prayer.

In accordance with James 5:14 I called for our dear Elder Leonard and he laid hands upon me; but I was not healed at that time.

Remembering that Jesus laid hands twice upon the blind man, I called again for the Elder, and after he laid hands upon me I felt the healing power go through my body, and I was healed.

I have been able to sleep naturally ever since.

MRS. J. M. MARKLEY.

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NOTES OF THANKSGIVING TO ZION'S GOD.

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer.

God Delivers From Fear and Disease When Death Seems Near.

AUBURN, WISCONSIN, March 13, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I desire to give a brief account of my wife's sickness, and the way God so wonderfully saved her from the hand of Satan last Saturday.

She had a new attack of a disease which she inherited from her parents. It is dropsy and heart trouble.

She was taken so severely all at once that she gave up all hopes of recovery and began to talk of death. This brought sorrow to the hearts of her family, but we, remembering the promises of God, bowed ourselves before Him, and asked Him to stay the hand of the destroyer, and spare her life.

Satan was overpowered, although it was a hard fight. I felt in my heart that we should conquer in Jesus' Name.

Sunday, about eleven o'clock, I noticed a great change for the better.

About four o'clock in the afternoon, she had another very bad spell.

She gave up all hopes of recovery, and began to talk of death, her heart being full of fear.

God did not permit Satan to do his work.

On Monday, about 5 o'clock in the afternoon, Deacon Stochholm, seeing that fear was in her heart, placed his hands on her head and asked in the Name of the Lord Jesus that all fear should be taken out of her heart, and that she should have a complete deliverance.

From that time she has not had a bad spell, and is gaining strength all the time.

Thanking God for His mercy to us, thanking you and Deacon Stochholm for your prayers, and thanking God for Zion, and the teaching of our General Overseer, I remain,

Your Brother in Christ, FRANK BOWERS.

AUBURN, WISCONSIN, March 13, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—With praise and thanksgiving to my Heavenly Father, I write you this brief testimony to tell you of God's mercy and love to me in delivering me from Satan's grip in the form of dropsy of the heart.

It is a disease which has been of long standing; in fact, it was in my parents before me, mother having died with it.

My grandfather on my mother's side also had it.

I had not been bothered much since I came into Zion, until about three or four weeks ago, when my brother died with the same trouble.

Through fear on my part, it came back on me, on last Saturday, the 9th instant.

I was taken very ill with smothering spells.

My husband wrote you on that date for prayer, but Saturday night, when we all had retired, I was taken with such a spell I had to get up out of bed. I could not get breath lying down.

My husband and all got up and expected to see me die.

They did not give up, but all went to God in prayer.

We sent our eldest son about three and one-half miles to Brother Bert Bowers for him to go to Bloomer and wire Zion for prayer. He did not get the telegram off before Sunday morning.

I did not get much relief until Sunday morning about two o'clock, when I laid down and slept until about half-past seven or eight o'clock.

Just as the family were about to eat their breakfast, I was taken with another spell, which lasted until about half-past ten o'clock, when I got somewhat better.

I rested well a few hours.

About four o'clock I had another spell; a very bad one. It just seemed as if I could not get my breath.

Again God gave relief. Again I lay down and went to sleep.

At the time of this bad spell, we sent for Deacon Stochholm at Eau Claire.

He arrived at our home the next day Monday, at about ten o'clock.

After reading a part of God's Word, we all went to God in prayer.

Satan did not give up his prey at once, for I had another very bad spell in the afternoon, while Deacon Stochholm was yet with us.

God then showed me plainly that it was through fear in my own heart that Satan got the hold on me.

After this spell was over, Deacon Stockholm laid hands on me, and prayed God to take that fear out of my heart.

As he prayed I felt a thrill go through my body, and the fear left me that instant.

I have not had one spell since.

I feel quite well at the present writing. I am up and around.

My heart is full of praise and thanks to God for His great mercy in sparing my life to my family; also to you for your prayers in my behalf, and to Deacon Stochholm.

Praise God for Zion, and Zion teaching!

Your Sister in Jesus Christ,

(MRS.) FRANK BOWERS.

God Heals Mother and Babe.

295 FOURTH STREET,
MANISTEE, MICHIGAN, March 25, 1901.

DEAR GENERAL OVERSEER:—I feel it my duty as well as a great privilege to write and tell you how God healed me.

I was taken very sick with sore throat and high fever, February 12, 1901, my throat being covered with white spots all over, and my neck swelled, making it impossible for me to turn my head.

My husband sent you a telegram that same day at 9 A. M.

I began to feel better as soon as the telegram was sent.

This was on Wednesday.

I did not get my complete healing until Friday, when it came to me like a flash.

I had never given my testimony and had never testified to the many healings I had received before.

I said, "O God, if You will heal me this time, I will give my testimony." Then the healing came.

I arose, dressed myself, stayed up all day, took care of my baby, helped get dinner, and ate a hearty meal.

I did not keep my promise to God and did not give my testimony, and on February 22d, our baby, Voliva D. Schwartz, took very sick with fever.

I again promised God that if He would heal our baby, I would, by the Grace of God, send my testimony.

I wrote a letter to you on the 24th, asking you to pray for him. That was on Sunday, and Monday morning at 3 o'clock his fever left him and he was as well as ever, even long before the letter reached you.

As a family, we have been greatly blessed of God and have had many healings of various diseases in answer to your and the Elder's and our own prayers.

I praise God for all this, and thank you for your prayers and kind letters. We earnestly thank God for our General Overseer and his dear wife.

May God spare them to us for many years and abundantly bless them all along the way.

Faithfully yours,

(MRS.) SOPHIE SCHWARTZ.

Mother and Children Quickly Healed of Smallpox.

STANBERRY, MISSOURI, April 13, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—On the night of March 31st, last, my wife was taken ill with a chill, fever, headache, together with more or less pain over the entire body.

We supposed it was an attack of the grip which would soon pass away.

She continued to get worse, however, and on Wednesday, April 3d, she was very ill and suffering a great deal.

About 2 P. M., I had sent you a telegram asking you to pray for her.

At about 2:35, while at prayer for her recovery, her aches and pains ceased, except in the stomach, which worried her until 5 P. M., when all pain and fever left her and she sunk into a refreshing sleep, which endured nearly through the night

On Thursday she was free from her trouble except an eruption on the face, which proved to be a case of smallpox in a mild form.

On Friday our oldest boy began to complain, and at noon the second boy came home from school and went to bed.

On Saturday our youngest boy (ten years old) was in bed—making three of our children in bed at one time with the disease.

The little one was all right on Sunday morning, and the other two were all right in a few days.

We praise God as our Comforter and Guide, our Healer, and our Keeper, and give Him the glory for the healing of our dear ones.

We also thank you and your associates for your prayers in their behalf.

May God continue to bless and keep you and them, for Jesus' sake.

Faithfully yours in Jesus, C. E. CLINE.

Baby Boy Healed When Dying.

MOUNT TABOR, OREGON,
March 22, 1901.

DEAR GENERAL OVERSEER:—My little daughter received your kind, good letter to her, and will write you soon.

Since your prayers were offered for her and baby brother, she is quite well and able to go to school once more, after being out about one month, and has gained about three pounds. She is quite happy.

Our baby Wright is four years old. His healing was perfect.

He had lain in a stupor for days, but his healing came when you prayed for him.

He is the little one who fell from the two-story window last fall, and was picked up for dead.

He was hurt internally and seemed to suffer terribly.

Every one said he must die, and said we were wicked not to send for a doctor.

Elder Ernst came the next morning, laid hands on him and prayed, and he was healed instantly.

Mr. Brockwell came the evening he fell, and prayed with him.

He was invited to take dinner with a lady the

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other day. She had roast pork and asked him to have some. He said, "No, thanks; Dod cursed the pigs; He would not like it if I did."

We all join in thanking you for your kindness.

With best wishes for your success.

Gratefully your friend, FRANK S. BROWN.

God Answers Prayer for Sale of Property.

GALESVILLE, WISCONSIN, April 15, 1901.

DEAR GENERAL OVERSEER:—I feel it my duty as well as privilege to write and tell you what God has done for us.

I wrote Wednesday, asking you to pray for the sale of our property, and to pray for me and my husband.

I received a blessing Thursday morning, and while we were having family worship Saturday morning, we were reading the eighteenth chapter of Matthew.

When we came to the nineteenth and twentieth verses, "Again I say unto you, that 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. For where two or three are gathered together in My Name, there am I in the midst of them."

I said to my husband, "Can we take these two verses this morning?"

He said, "Yes."

We all kneeled and prayed God our Father to bless the Word to us and fulfil it in us so that we might sell our place that morning.

We praise God "for His goodness," and "for His wonderful works to the children of men."

Our place was sold within three hours that morning.

We praise God that He heard our united prayers.

We praise God for the Full Gospel which is preached in Zion, and that we have a prayer answering God.

We thank you, General Overseer, for your prayers.

We pray our Heavenly Father every day that He will bless you and your dear wife and children, and spare you to us until Christ shall come.

Your humble servant in Christ,

(MRS.) CLARA SUTTIE.

Aged Saint Healed Instantly at Time of Prayer.

SPOFFORD, MINNESOTA, March 5, 1901.

OVERSEER W. HAMNER PIPER.

Dear Brother in Christ:—I write to thank you and the General Overseer for your prayers in my behalf.

I was taken suddenly sick on the 16th of February. The morning of the 17th a telegram was sent to Zion for prayers; in the afternoon I became some easier, but Monday I was worse.

Tuesday my daughter wrote to you, requesting that you pray for me Wednesday evening at 9 o'clock, as we did not know what time you would get the letter.

I had been in great distress all day Wednesday.

At 9 o'clock the family met in my room, and had a season of prayer in connection with yours.

At half-past nine, all pain and distress left me. I went into an easy sleep and slept all night.

I have not been troubled with any disease since.

I give the praise all to God, and thanks to the General Overseer and yourself for your prayers.

Yours in Christian love,

SUSAN E. BARTON (age 73).

Healed at Time of Prayer.

MUNCIE, INDIANA, April 8, 1901.

DEAR GENERAL OVERSEER:—I wish to thank you for your prayers in my behalf, especially last week.

I was taken seriously ill one week ago yesterday and I prayed to God for deliverance.

I sent a request to you the following day, and since about the time you received the request I have felt no traces of the disease at all.

I have been healed a number of times, for which I praise God, and thank you as His Messenger.

Your Servant in Jesus, B. F. COLEMAN.

God Hears Prayer for Healing of Boy.

NORTH DUXBURY, MASSACHUSETTS, April 16, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—Your kind reply to our request for prayer for our little boy was received last night.

We praise God for hearing and answering prayer at the time you prayed.

Russell was taken sick on the night of March 29th, with what we called "worm fever."

The next day (Saturday) the fever ran very high, and he seemed to be a very sick child.

We prayed for him, trusting in God alone for deliverance, and he began to improve.

But the Devil did not want to give him up so easily, and the fever returned again.

For the next week it was a constant fight. We would pray for him and he would get help every time, but the bad spells would come on again.

The neighbors had plenty of remedies to suggest, and thought it terrible because we would not use them.

On Thursday, April 4th, I wrote an application for prayer, and sent it. We calculated it would reach you on the following Monday morning.

He began to improve permanently from that time.

The fever did not return again.

His appetite continued to be poor, so we took that to God in prayer.

He is now eating better than he ever did.

We thank God for your prayers.

Yours in the Master's service,

FRED B. STUDLEY.
SUSIE A. STUDLEY.

Infant Daughter Healed When Dying of Convulsions.

43 FERGUSON AVENUE, BUFFALO, NEW YORK, March 31, 1901.

REV. JOHN ALEX. DOWIE.

Dear Sir:—Some time ago I wrote you an urgent request for prayer in behalf of my infant child.

I confess I have been negligent in tendering hearty thanks to you for your intercession, at my request.

My wife and I earnestly prayed for her recovery just at the time I sent the letter to you, and there was a perceptible change for better before the letter reached you.

The doctor and others were greatly surprised at her favorable turn, as she had undergone a series of thirty-two convulsions, and was about as near to death as could be and still survive.

I thank you very much for your goodness.

I hope to be in closer touch with your work some day.

Very respectfully yours,

LAWRENCE H. WATSON.

Baby's Eyes Healed.

HOOPESTON, ILLINOIS, April 10, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—On February 6th, after 8 P. M., our house was discovered to be on fire.

We were set out in the street and it was a very cold night.

With the exposure, Baby Maxwell took a very severe cold, which settled in his eyes. They were very much inflamed, and so sore I had to bathe them quite a while before he could get them open when he awoke.

The fourth day I had put him to sleep, and he awoke crying, "Mamma, pray for my eyes."

I prayed, and he went to sleep again. I left the room.

When he awoke I said, "Why, Maxwell, how bright your little eyes are!"

He said, "Yes, Mamma, Jesus healed them when I was sleeping."

I must confess I expected them to be better, but to be perfectly healed was more than I expected.

They have never been sore since.

He was also healed of a stiff and swollen neck, grip, and other diseases.

He is two and one-half years old, and when anything is the matter he always says, "I'll pray Jesus to heal it."

He loves the General Overseer's picture, and kisses it whenever he gets it.

May God bless you and yours.

Faithfully yours in Jesus,

(MRS.) ELLA ZOOK.

Husband Healed When Very Near to Death.

ELIZABETHTOWN, PENNSYLVANIA, March 29, 1901.

DEAR DR. DOWIE:—It is with a heart full of thanks to God and to you that I write to tell you of God's answer to your prayers in behalf of my dear husband.

When I wrote you, he was so low that we thought he could hardly live until you received my request for prayer.

Thank God, He answered our prayers and saved his life until you could pray for him.

By the time I received yours telling me you had prayed for him, the disease had almost left him, the cough was all gone, and he began to get rest.

I thank God for answering your prayers and also ours. I thank Him for His great goodness to me and mine.

My husband is now sitting at his desk in his office.

I consider this nothing short of a miracle through God's merciful power.

I was so delighted in reading Mrs. Dowie's article, "How Jesus Heals the Little Ones," in LEAVES OF HEALING; then later to see her as she stands with her robe on.

I hope and pray that God will bring her and her daughter home safe and well.

Yours in His Name,

(MRS.) C. S. HOFFMAN.

Little Girl Finds Jesus Her Healer.

LA HONDA, CALIFORNIA, March 11, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I have felt for some time that I should write to testify how good God has been to me.

I have been healed of whooping-cough, the grip, constipation, and many smaller pains.

We sent in a request for prayer when I had the whooping-cough.

God has also kept me from harm.

I am thirteen years old.

I now pay my tithes and belong to Zion.

Yours in Jesus, HATTIE WURR.

God Heals Little Boy.

9356 WASHINGTON AVENUE, CHICAGO, ILLINOIS, April 5, 1901.

DEAR GENERAL OVERSEER:—Your letter of the 25th ultimo was received, which stated you had prayed for our dear little boy.

I can say, with heartfelt thanks, that God heard and answered the prayer, for our little boy began to improve right away.

He was very sick, but now he is as well as ever.

Thanking you very much for your prayer, and thanking God for His goodness to us, I am

Your Sister in Christ, (MRS.) M. JOCHIM.

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ZION IN THE ORIENT.

By Rev. Geo. L. Mason, B.A., B.D.
Overseer of the C.C.C. in China.

ZION'S WORLDWIDE MISSION FORETOLD IN GENESIS.

THE INSPIRED RECORD of Redemption begins with a prophecy of Zion's warfare with the Devil. God said to Satan: "And I will put enmity between thee and the woman and between thy seed and her seed." (Genesis 3:15).

The woman's seed is Christ and His people. In every age those are most clearly the people of Christ who are most at enmity with the seed of the Serpent. In this Twentieth Century, no people is so relentless and thorough in trying to destroy all the works of the Devil as is the army of Christian Catholics in Zion. In the strength of Christ we shall bruise the Serpent's head. But God's Zion shall be hurt in no vital part, only for a time bruised in the heel.

RIGHTEOUS ABEL was the first Zion martyr. In chapter 4 we read how the murder was followed by bigamy, adultery and strife among the descendants of Cain.

But the children of Seth were Zionites. Amid abounding wickedness they began to call upon the Name of Jehovah in regular worship (4:26).

There is no record of extreme age except in the holy family of Seth. The patriarchs obeyed the laws of nature and loved God. Divine Health through Repentance and Faith kept them in vigor during lives of hundreds of years. We know this from what the Holy Spirit has witnessed concerning Enoch.

BY FAITH ENOCH was translated that he should not see death. In answer to prayer God kept him in life, and even excused him from the disgrace of death and took him bodily to heaven, because to an unusual degree he had been well-pleasing to God (Hebrews 11:5).

The message of the Prophet Enoch was much like that of our General Overseer, a warning of Christ's Coming in judgment:

> And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousand of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against Him.—*Jude 14, 15.*

HAPPINESS FOR ALL the families of the earth God promised to Abram and through him (Genesis 12:1-3). But the blessing was to come exactly in the way now taught in Zion. First, God acts: "I will bless thee." Second, man must obey in giving blessing to others: "And be thou a blessing." Third, the happiness shall come to all, when they get into spiritual relation with Abraham: "And *in thee* shall all the families of the earth be blessed." This includes Methodists, Odd Fellows, dead church members, Chinese Boxers, Buddhists, and all the families of the lost on earth and in hell. They shall be blessed *when they repent*, but not before. They must become children of Abraham through a living faith which always follows true and deep repentance.

The glorious promise that blessing shall come to all families of the earth through Abraham and his Seed is confirmed in Ephesians 1:10; Philippians 2:10, 11; Colossians 1:20; Romans 11:32-36; Matthew 6:10; John 12:32, and in many other passages of the infallible Word.

ZION TEACHING is clearly seen in the giving of the promise to Abraham, first when he was seventy-five years old, again when he was ninety, again when he was a hundred, and yet again when he was about one hundred and twenty years old, and in the promise rendered to Isaac and Jacob. Divine Protection, Divine Healing, Tithing, Family Discipline, Obedience to God, and Worldwide Blessing are some of the great Zion doctrines taught in the life of Abraham.

"FEAR NOT, Abram: I am thy Shield, and thy exceeding great Reward," was the word of the Lord that came to him in a vision (Genesis 15:1).

"I am God Almighty; walk before Me, and be thou perfect. . . . and thou shalt be the father of a multitude of nations. . . . and I will be their God." (Chapter 17.)

Abraham paid one-tenth of all to Melchizedek, priest of God Most High (chapter 14), tithing long before there were any Jews.

The first recorded case of Divine Healing is in chapter 20: "And Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants."

ABRAHAM COMMANDED his children and household. This is the very reason given why all the nations of the earth should be blessed in him: "For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do justice and judgment; to the end that the Lord may bring upon Abraham that which He hath spoken of him." (Chapter 18:19.)

OBEDIENCE IS THE SECRET of Zion's success. She obeys and commands. Therefore she claims the promise in chapter 22:17, 18: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy Seed (Christ) shall possess the gate of His enemies; and in thy Seed shall all the nations of the earth be blessed; because thou hast obeyed My Voice." Read it again. Remember it: *Because thou hast obeyed My Voice.*

INSTANT HEALING OF MANY SEVERE DISEASES.

PEKIN, ILLINOIS, April 3, 1901.

DEAR GENERAL OVERSEER:—It is with great joy and gratitude to God, and to yourself, that I write this testimony of simple facts relative to my coming into Zion, and the many blessings I have received thereby.

Four years ago I went to Zion for teaching.

I received a wonderful healing.

I had heart disease for twenty-two years.

I had taken medicine for chronic constipation for years.

I had had boils for many years, and suffered very much.

I not only got the teaching, but instant healing from all my diseases.

The Lord took away the desire for medicine. I have not touched medicine for the last four years.

The Lord also took away the desire for eating pork.

May God bless our General Overseer and his wife.

Your Sister in Christ, (MRS.) P. W. ROPP.

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OPEN YE THE GATES

That the Righteous Nation which Keepeth Truth may Enter therein. —Isaiah 26:2.

Zion's Trumpet has sounded. The Message has gone forth. God's Exiles shall go Free. Zion throughout the world will sing Hallelujahs to Him who sitteth upon the Throne.

GOD'S MESSENGER HAS DECLARED .. **MONDAY, JULY 15, 1901** TO BE THE DATE OF THE .....

OPENING OF THE GATES OF

ZION CITY

GOD'S CITY OF RIGHTEOUSNESS.

An abiding place for the afflicted of His people. A City for those who would live godly in Christ Jesus.
A City where the true Christian Home-life will be established and maintained in all its purity.
A City where God's people will be trained and prepared for the Coming of their King, Christ Jesus our Lord.

Be glad then, ye Children of Zion, and rejoice in the Lord your God:—Joel 2:23.

THE 6400 ACRES OF BEAUTIFUL LAND selected and secured for this City has been Consecrated to God and the advancement of His Kingdom. Upon that site there will be tolerated

NO
Breweries or Saloons.
Gambling Hells.
Houses of Ill-Fame.
Hog-Raising, Selling, Handling.
Drug or Tobacco Shops.

NO
Hospitals or Doctors' Offices.
Theaters or Dance Halls.
Secret Lodges or Apostate Churches.
Bad Books, Pictures or Papers.
Nor any of the other Curses or Abominations which Defile the Spirits, Souls and Bodies of Men.

ZION CITY WILL HAVE

Christian Educational Institutions from the Kindergarten to the College.
Manual Training Schools.
Christian Art—Painting, Sculpture, Architecture.
Christian Music—Vocal, Instrumental, Choral.
Libraries, Orphanages.
Divine Healing Homes.
Homes for the Aged.
Homes for Young Men.
Homes for Young Women.

AND ABOVE ALL, THE GREAT

ZION TEMPLE

Seating at least 25,000 people, where multitudes will assemble every Lord's Day to hear the Everlasting Gospel preached in all its fulness.

This land will be conveyed by lease only and not by deed. Leases will stand for a period of not less than 1000 years.

Certificates of Stock in Zion Land and Investment Association will be accepted in payment for lots, and shareholders only will be entitled to the first choice of selection at the lowest prices.

Owing to the limited number of lots that will be ready by the opening day, we would advise every prospective purchaser or homeseeker in Zion City to secure stock at once, or before the first series closes, which will be at an early date.

The mutual interests of employer and employee will be provided for by the establishment of Manufacturing Industries and Commercial Enterprises operated on the Coöperative, Profit-sharing Plan.

Pamphlets, Articles of Agreement and any other information desired by prospective investors, gladly furnished upon application.

Address all communications relative to Zion City to

H. WORTHINGTON JUDD,
Secretary and General Manager.
DANIEL SLOAN,
Assistant Manager.

ZION LAND AND INVESTMENT ASSOCIATION,
1300 Michigan Avenue, CHICAGO, ILLINOIS.

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OVERSEER JANE DOWIE.

1876-1901

WELCOME HOME

TO

Overseer Jane Dowie

AND

Conferences for the Inauguration of Women's Work

In the Christian Catholic Church in Zion Throughout the World.

REV. JOHN ALEX. DOWIE, General Overseer.

CHICAGO, ILLINOIS,

May 23, 1901,

TO

June 2, 1901.

Celebration of Silver Wedding Anniversary of Rev. and Mrs. John Alexander Dowie.

PROGRAMME

Thursday, May 23, 1901.

WELCOME MEETING TO OVERSEER JANE DOWIE

Central Zion Tabernacle, at 7:45 O'clock P. M.

Tickets, limited to 4000, will be issued. Obtainable free, at Central Zion Tabernacle and Zion Printing and Publishing House.

A beautiful Souvenir Program will be given to each person present.

Friday, May 24, 1901.

ORDINATION AND COMMUNION SERVICE,

Central Zion Tabernacle, 7:45 O'clock P. M.

About One Hundred and Fifty Elders, Evangelists, Deacons and Deaconesses will be Ordained. Zion White-robed Choir and Zion Robed Officers will be in Attendance.

Lord's Day, May 26, 1901.

GREAT DEMONSTRATION AND INAUGURATION OF WOMEN'S WORK

At the Chicago Auditorium at 3:00 O'clock P. M.

Rev. John Alex. Dowie, General Overseer of the Christian Catholic Church in Zion, will Deliver the Inaugural Address. Overseer Jane Dowie will Speak on Women's Work in Zion.

Lord's Day, May 26, 1901—Continued.

EVENING SERVICE.

Central Zion Tabernacle, at 7:45 O'clock P. M.

The General Overseer will Speak. Subject:

"SEEST THOU THIS WOMAN?"

A Discourse on the Social Problem.

Monday, May 27, 1901.

MORNING PRAYERS, OPEN TO ALL,

At Central Zion Tabernacle at 9:00 O'clock A. M.

Overseer Piper will preside.

Conference for Women Officers of the Christian Catholic Church in Zion Only,

Central Zion Tabernacle, at 11:00 O'clock A. M.

SUBJECT:

"THE GREAT HOST OF COMING WOMEN EVANGELISTS IN ZION."

Overseer Jane Dowie will preside.

CONFERENCE FOR WOMEN ONLY,

at 2:00 o clock P. M. Subject

"THE WORK OF DEACONESS MESSENGERS OF ZION."

Overseer Jane Dowie will preside.

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PROGRAMME

Tuesday, May 28, 1901.

MORNING PRAYERS, OPEN TO ALL,

At Central Zion Tabernacle, at 9 O'clock A. M.

Overseer Speicher will preside.

CONFERENCE.

SUBJECT:

"WOMEN'S WORK FOR CHILDREN."

Central Zion Tabernacle, at 11:00 O'clock A. M.

Open to all. Overseer Jane Dowie will preside.

DIVINE HEALING MEETING FOR WOMEN ONLY.

Central Zion Tabernacle, at 2:30 O'clock P. M.

Conducted by the General Overseer and Overseer Jane Dowie.

CONFERENCE.

SUBJECT:

"WOMEN'S WORK FOR MEN."

Central Zion Tabernacle, at 7:45 O'clock P. M.

Open to all. The General Overseer will preside.

Wednesday, May 29, 1901.

MORNING PRAYERS, OPEN TO ALL,

At Central Zion Tabernacle, at 9 O'clock.

Overseer Mason will preside.

CONFERENCE.

SUBJECT:

"WOMEN'S WORK FOR WOMEN."

Central Zion Tabernacle, at 2:30 O'clock P. M.

Overseer Jane Dowie will preside.

Ordinance of Believers' Baptism by Triune Immersion.

Central Zion Tabernacle, at 7:45 O'clock P. M.

Conducted by the General Overseer and Overseer Jane Dowie.

Thursday, May 30, 1901, Decoration Day.

GRAND EXCURSION TO ZION CITY SITE

Trains leave Wells Street Chicago and Northwestern Depot at 7:00 to 11:00 A. M.

Great Assembly at Auditorium, near Zion Temple Site, at 2 o'clock P. M. Grand Procession of Zion White-Robed Choir, Zion Robed Officers and Zion Guard, 600 Strong.

Friday, May 31, 1901.

MORNING PRAYERS, OPEN TO ALL,

At Central Zion Tabernacle, at 9:00 O'clock.

Elder Wilbur G. Voliva will preside.

CONFERENCE.

SUBJECT:

MEN AND WOMEN'S PREPARATORY WORK FOR ZION CITY

Central Zion Tabernacle, at 11:00 O'clock A. M.

The General Overseer will preside.

Friday Evening.

The Rev. and Mrs. John Alex. Dowie will give a

RECEPTION

in their Private Drawing Room in Zion Building, 27 Twelfth Street (corner of Michigan Avenue and Twelfth Street), to the

OFFICERS, MEMBERS AND FRIENDS

OF THE

Christian Catholic Church in Zion,

FROM 7:30 TO 10:00 O'CLOCK P. M.

On this occasion Zion Building will be thrown open and the Council Room, Library, and Offices of the General Overseer, the Offices of Overseer Jane Dowie, the Overseer-at-Large, the Overseer for Chicago, the General Recorder, Recorder of Zion Seventies, Zion City Bank, Zion Land and Investment Association, and Zion City Engineering Department, will be open to visitors.

Visitors may also cross Michigan Avenue and inspect the new Zion College Building and Zion Home on the northwest corner of Thirteenth Street and Michigan Avenue, and Zion Printing and Publishing House, at 1300 Michigan Avenue, at which places they will be received by officers of the Church, and shown the principal points of interest.



Zion Building will then have been fitted up in a handsome manner throughout, for use as a modern bank and office building; Zion College Building and Zion Home will have been newly acquired, newly opened and splendidly equipped, while Zion Printing and Publishing House will have added tens of thousands of dollars' worth of new machinery to its equipment and expanded to fill the entire building in which it is now located.

Lord's Day, June 2, 1901.

RECEPTION OF NEW MEMBERS INTO FELLOWSHIP

Central Zion Tabernacle and Chicago Auditorium.

Special Ordinance of the Lord's Supper and Closing Services of the Series.

Central Zion Tabernacle, at 11 A. M.

The General Overseer will Deliver an Address. Subject:

"THE MESSENGER OF THE COVENANT."

At the close New Members will be received into Fellowship.

Lord's Day, June 2, 1901, at Chicago Auditorium, 3:00 O'clock P. M.

The General Overseer will deliver an Address. Subject:

"THE COMING OF ELIJAH, THE RESTORER OF ALL THINGS."

Ordinance of the Lord's Supper will be Celebrated at the close.

Grand Processional of Zion White-Robed Choir and Zion Robed Officers, about six hundred in line.

ALL WELCOME **ALL SEATS FREE.** **FREE-WILL OFFERING.**

"CHRIST IS ALL AND IN ALL."

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THE ZION BANNER

A Weekly Semi-Secular Paper for the Extension of the Kingdom of God and the Elevation of Man.

Edited by the REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion.

This Paper will consist of at least sixteen pages, the size of Leaves of Healing, with a very beautiful four-page cover, artistically designed and printed in three colors and gold and black. It will be profusely and handsomely illustrated.

Editorially the Events of the Day, Ecclesiastical, Political, Social, Educational and Commercial, will be treated boldly and fearlessly and truthfully, from National, International and Religious standpoints.

The News of the Week will be given in concise and reliable form, without partiality or prejudice.

Special Departments will contain articles of interest and information for the Home, the Workshop, the Office, the Store, the Garden and the Farm.

Full and Fresh News of Progress in all Departments and Industries of Zion and Zion City will appear each week.

Advertisements of approved character will be received and published at regular and special rates. Advertisers please address, Advertising Manager, THE ZION BANNER, 1300 Michigan Avenue, Chicago, Illinois.

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The first number will be ready for distribution on Wednesday, May 22, 1901.
A handsome Prospectus will soon be issued.

Fill out the following slip and send with remittance to General Manager Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois:

General Manager Zion Printing and Publishing House:

I hereby enclose $..... for subscriptions to THE ZION BANNER, to be sent to the following addresses:

NAMES.	*ADDRESSES.*

(Make all drafts, checks, express and postoffice money orders payable to John Alexander Dowie.)

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The Year Text for 1901 says: *"Arise ye, and let us go up to Zion unto the Lord our God."*

ZION'S FEAST OF TABERNACLES

THE GREAT ENCAMPMENT OF THE YEAR

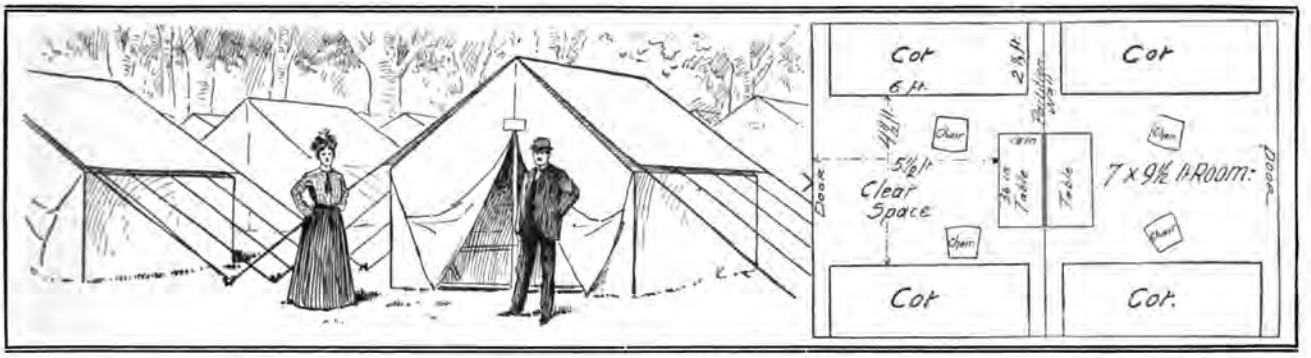
FRIDAY, JULY 12, UNTIL MONDAY, JULY 22

CONDUCTED BY

REV. JOHN ALEX. DOWIE
General Overseer of the Christian Catholic Church in Zion

Assisted by **OVERSEER JANE DOWIE**
and other Overseers, Elders, Evangelists, Deacons and Deaconesses.

Zion's White-Robed Choir and Zion's Guard will be in attendance—with the thousands of Zion coming from all over the United States and Canada. **REDUCED RAILROAD RATES** will be secured and announced later.



THIS GREAT DEMONSTRATION WILL BE HELD IN SHILOH PARK, ZION CITY, ILL., IN CONNECTION WITH THE OBSERVANCE OF THE ANNIVERSARY OF

CONSECRATION OF ZION TEMPLE SITE

SPECIFICATIONS AND PARTICULARS

The Chicago and Northwestern Railway will run special excursion trains Sunday, July 14th, as well as provide good train service throughout the Encampment, at greatly reduced prices. Twenty thousand or more people will be present to see the beautiful location of Zion City, with its Six Thousand Five Hundred Acres, two miles and a half of which are on Lake Michigan. An outlay of many thousand of dollars is being made for special camp furniture for this Feast, consisting of miles of tents, furnished with cots, bedding, chairs, tables, and cooking utensils.

COMFORTS

The tents are 9½x14 feet, made of good duck material, with double covering, pitched over a boarded floor, so that they will be not only rain-proof, but the dampness from the ground will also be shut out. The cots are canvas or woven wire, with raised head covered with a cotton mat, with outing sheets, and good wool blankets for covering. Each section of the tent supplied with table, chairs or stools, and suitable night light; also with wash-basin and water bucket, together with tin cups, plates, pans, spoons, knives, forks, etc. In each tent will be an oil stove accessible to the parties occupying the same, for the warming of foods for meals.

CONVENIENCES

Zion City General Stores will be represented at the Camp, and will have for sale canned meats, fish, vegetables, relishes, fruits, etc., together with butter, eggs, cheese, milk, bread, crackers, rolls, etc., and will daily receive supplies of fresh fruits and other seasonable table articles. At Zion lunch stands, which will be conveniently located throughout the Camp, the following foodstuffs will be prepared, ready to serve: Oatmeal, milk, rolls, sandwiches, tea, coffee, soups, cold meats, potatoes, pies, cakes, ice cream, lemonade and other soft drinks, all of which may be obtained at moderate prices.

Families or individuals are expected to bring their own towels and soaps, and may, if they choose, bring also lounging pillows, rugs, hammocks, bathing suits, bicycles, etc. To all of Zion these Ten Days will cover remarkable events. Each day will commence with a sunrise prayer meeting; the forenoons will be given to conferences and discussions; the afternoons to addresses and teaching; the evenings to testimony and fellowship. **THE GREAT OPEN-AIR AUDITORIUM** canopied from sun and showers can bring to a common center of easy hearing **Fifty Thousand of the Members and Friends of Zion.** Thousands of locations of home sites will be thrown open for selection to shareholders in Zion Land and Investment Association, Monday, July 15, and selections perfected throughout the entire week and thereafter. Plats with important information noted thereon will be ready in advance. **TENT ACCOMMODATIONS MUST BE SECURED BEFOREHAND** for the entire Encampment by those who will attend, as provision will only be made for those writing in advance for accommodations. With all of the above **COMFORTS** the price will be only **$7.50** for the Encampment—and for small children one-half this price.

MAKE YOUR APPLICATION AT ONCE BY SENDING A FORM LIKE THE OPPOSITE

Two persons in a family or party would require half a tent. If more than two to four, a whole tent. Single parties in every case will be located in a section of a tent with some one else. On one side of the Encampment, location will be reserved for men, and on the other for women, with family tents between.

Please enter my Application and RESERVE Cots for 1901 Zion Feast of Tabernacles, in (Family or Individual) Tent. I will be accompanied by ..... other persons.

Signed .....

Date ..... Address .....

Address Applications for Tent Accommodations to **DEACON DANIEL SLOAN, 1201 Michigan Avenue, Chicago**

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NEW AND REVISED

Catalogue of Zion Publishing House

1300 Michigan Avenue, Chicago, Ill., U. S. A.

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, MAY 8th or 9th.

Universal Salvation.

1. *Repentance brings men to see salvation.*—Luke 3:2-9.
   Men must forsake sin.
   They must prove also that they mean to give it up.
   They must condemn themselves.
2. *God's plan of redemption is beyond man's conception.*—Romans 11:25-34.
   It is a great salvation.
   It is an eternal salvation.
   It is an all-comprehensive salvation.
3. *God's salvation is not for preferred classes.*—1 Corinthians 15.20-28.
   Every one who sins shall be made alive to righteousness.
   The second Adam will undo the work of the first.
   Subjection to Christ will be universal.
4. *Christ's death will not be in vain in saving all.*—John 12:23-33.
   God creates spirits in fellowship with Himself.
   Sin causes them to rebel and forget God.
   Christ's death will avail in bringing them all back.
5. *God is glorified when Christ is comprehended as Saviour by all.*—Philippians 2:9-13.
   Christ's Name shall ever have preëminence.
   Every created subject shall honor Him.
   The obedience given Him should be willingly rendered.
6. *God's salvation contemplated all men before Adam had sinned.*—John 3:14-21.
   Before the foundation of the world, Christ was the slain Lamb.
   God loved before the offense had entered.
   God saves eternally the immortal spirit of all.
7. *God is the Father of rebellious spirits amid all false teaching and deception.*—Malachi 2:1-10.
   The Devil has ever been the seducer.
   God's Covenants cannot be broken.
   Blessings may be lost, but existence cannot be destroyed.
8. *He will never stop the search until all lost ones are safely home.*—Luke 15:1-10.
   Man cannot get away from God by going to hell.
   The Good Shepherd seeks until He finds.
   He can save only after repentance is complete.

The Lord Our God is an Impartial God.

SUNDAY BIBLE CLASS LESSON, MAY 12th.

The Dogma of Eternal Hell.

1. *Hell is not an eternal place.*—Matthew 25:41-45.
   To be so, it must be coexistent with God.
   It must always have been and always be.
   It is a prepared place for a certain purpose.
2. *Hell is an age-abiding place.*—Luke 16:19-31.
   Once in there, the stay is fixed.
   Sensual sins take one there.
   The gnawing of memory in hell is terrible.
3. *Hell is a place of corrective forces.*—Matthew 25:46.
   Hell is not destructive in its purpose.
   God makes praise come out of wrath.
   Everlasting means lasting throughout an age.
4. *Hell is the result of leaving God out of the affairs and relations of life.*—Psalm 9:15-18.
   To live without God is to find Him in hell.
   Hell is the end of the course of sin.
   The course of evil has a beginning and an end.
5. *Christ went into hell with salvation's story.*—1 Peter 3:18-22.
   Christ was sent to seek lost spirits.
   Disobedient spirits will learn obedience.
   After this age, if not before, every knee shall bow.
6. *God follows to rescue every spirit from the Devil's domain.*—Psalm 139:1-12.
   The Devil will never triumph over God.
   People are not sent to hell; they go there.
   God is not afraid of hell.
7. *The Devil will drag into hell and destroy the bodies of all he can.*—Luke 12:1-5.
   Men can kill the body.
   The Devil can kill body and soul.
   We are to fear fellowship with the Devil.
8. *Through the demon of sensual sins he cuts short soul and body.*—Matthew 5:27-32.
   The lust of the flesh is the way to hell.
   The lust of the eye is a gate to hell.
   The pride of life is the course to hell.
9. *Hell is to be separated from God's presence; to become a disembodied spirit, with naught but regret.*—Matthew 13:45-52.
   How much the wicked are now kept from sin by the goodness of the just.
   The wretchedness of one's estate is seen in its terribleness when one is alone.
   To see sinful self as God sees one, is fearful to contemplate.
10. *Hell itself will be destroyed when it has served the purpose of this age.*—Revelation 20:1-25.
    It is not eternal, for it can be destroyed.
    God will destroy all trace of sin.
    When the last enemy is destroyed, this place will be burned up also.

God's Holy People are a Truth-Discerning People.

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One of Zion's Great Events

OF 1901

THE FIRST ANNUAL CONFERENCE ON WOMEN'S WORK IN ZION

—BEGINS—

FRIDAY, MAY 24th and continues until MONDAY, JUNE 3d

A SERIES OF HELPFUL AND PROFITABLE SERVICES WITH DISCUSSIONS WILL OCCUR WITHIN THIS TIME

A GREAT DEMONSTRATION IN

Chicago Auditorium, Lord's Day Afternoon, May 26

Will be Zion's hearty welcome to Overseer Jane Dowie, Overseer of Women's Work in Zion Throughout the World, with her greeting to Zion.

AN EXCURSION OF ZION'S HOSTS TO ZION CITY

WILL TAKE PLACE THURSDAY, MAY 30th

Tickets may be purchased coming to Chicago on and from May 21st to 25th within the Central, Trunk Line and Western Passenger Associations, which include territory from New York to Denver (not including New England). Returning, tickets from Chicago may be secured up to and including June 6th.

Full fare must be paid coming and a certificate taken of the agent at the time the ticket is purchased. These credentials will be certified on Monday, May 27th, when return tickets can be purchased at one-third of the regular fare paid coming.

Persons coming from New England are notified in coming to pay full fare and take a receipt, and if enough from this territory come the return rate of one-third fare will be possible. **This rate is now secured.**

Correspondence and information concerning Railroad Rates, if the above notice is not explicit enough, should be addressed to

DEACON DANIEL SLOAN,
1201 Michigan Avenue, Chicago, Illinois.

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.

Address 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 Mr. 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 the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

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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.'

Nine Thousand Nine Hundred and Twenty-Five Baptisms by Triune Immersion Since March 14, 1897.

Nine Thousand Nine Hundred 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 March 14, 1901, by the General Overseer	4447		
Baptized by Elders, Evangelists and Deacons	2092		
Total Baptized in Central Zion Tabernacle			6539
Baptized in places outside of Chicago by the General Overseer	504		
Baptized in places outside of Chicago by Elders, Evangelists and Deacons	2684		
Total Baptized outside of Chicago			3188
Total Baptized in four years			9727
Baptized since March 14, 1901:			
Baptized in Central Zion Tabernacle by the General Overseer	58		
Baptized in Central Zion Tabernacle by Evangelist Fisher	3		
Baptized in Central Zion Tabernacle by Deacon Sprecher	5		
Baptized in Central Zion Tabernacle by Deacon Stevenson	17		
Baptized in Central Zion Tabernacle by Elder Fockler	11		
Baptized in Central Zion Tabernacle by Elder Graves	15		
Baptized in Central Zion Tabernacle by Elder Mercer	13	122	
Baptized in California by Elder Taylor	1		
Baptized in British Columbia by Elder Brooks	2		
Baptized in England by Evangelist Cantel	16		
Baptized in France by Evangelist Cantel	1		
Baptized in Illinois by Deacon Sprecher	1		
Baptized in Michigan by Elder Kennedy	6		
Baptized in Minnesota by Deacon Crane	5		
Baptized in Ohio by Elder Voliva	12		
Baptized in Ohio by Elder McFarlane	5		
Baptized in Ohio by Elder Bouck	5		
Baptized in Oregon by Elder Ernst	2		
Baptized in Texas by Deacon Anderson	5		
Baptized in Wisconsin by Elder Bryant	15	76	198
Total Baptized since March 14, 1897			9925

The following-named eleven believers were baptized in Central Zion Tabernacle, Chicago, Wednesday, April 25, 1901, by Elder C. B. Fockler:

Allen, Don J	Hebron, Nebraska
Conner, Charles	Beuel, Kansas
Conner, Mrs. Nancy	Beuel, Kansas
Dorsey, Mrs. Melinda	1407 Michigan Avenue, Chicago, Illinois
Fockler, Mrs. Saddie	1201 Michigan Avenue, Chicago, Illinois
Goodenow, Miss Pearl J	69 Lowe Avenue, Chicago, Illinois
Harris, Mrs. Susanna	390 North High Street, Columbus, Ohio
Hues, Mrs. Ruth	165 East Nineteenth Street, Chicago, Illinois
Mark, Benjamin	68 East Sixteenth Street, Chicago, Illinois
Stone, William	Providence, Rhode Island
Storey, William	1628 Michigan Avenue, Chicago, Illinois

The following-named six believers were baptized at Detroit, Michigan, Lord's Day, April 14, 1901, by Elder E. B. Kennedy:

Crocket, Miss Mary	50 National Avenue, Detroit, Michigan
Diehl, Edward	330 St. Aubin Avenue, Detroit, Michigan
Lakin, George C	31 Coleron Street, Detroit, Michigan
Lakin, Mrs. Mary	31 Coleron Street, Detroit, Michigan
Otto, Mrs. Maggie Lake	84 Poplar Street, Detroit, Michigan
Wilson, Mrs. Margaret J	85 Humbolt Street, Detroit, Michigan

The following-named five believers were baptized in the First Baptist Church, San Antonio, Texas, Lord's Day, April 21, 1901, by Deacon E. S. Anderson:

Hughes, Charles Lander	725 Burleson Street, San Antonio, Texas
Marshall, Mrs. Angelina	West End, San Antonio, Texas
Marshall, Miss Anna Frances	West End, San Antonio, Texas
McCall, William Hawkins	Senior, Texas
Wilkinson, Mrs. Laura H	223 Callahan Avenue, San Antonio, Texas

The following-named two believers were baptized at Victoria, B. C., Lord's Day, April 14, 1901, by Elder Eugene Brooks:

Hatt, Miss Mary	111 Fisguard Street, Victoria, B. C.
Munroy, Henry	21 Ellis Street, Victoria, B. C.

The following-named believer was baptized at Cleveland, Ohio, Monday, April 22, 1901, by Elder R. N. Bouck:

Wilcox, Daisy L	Sunbury, Ohio

ZION IN LONDON

ZION TABERNACLE,

81 Euston Road, Near St. Pancras Station.

REV. JOHN ALEX. DOWIE, General Overseer.



THE REV.

JANE DOWIE

Overseer of Woman's Work in the Christian Catholic Church in Zion

Will Conduct a

Series of Meetings

As Follows:

THURSDAY, at 7:30 P. M. **MAY 2**

Lord's Day, May 5,

at 7:00 P. M.

Tuesday, May 7,

at 7:30 P. M.

The last named meeting will be an informal reception of the members and Friends of Zion by the officers of the Christian Catholic Church in Zion in England.

ALL SEATS FREE. FREE-WILL OFFERING.

CHRIST IS ALL IN ALL

IMPORTANT ANNOUNCEMENT!

THE PRICE OF THE WONDERFUL BOOK

ZION'S HOLY WAR

HAS BEEN REDUCED TO

35 CENTS

IN ORDER TO PLACE IT WITHIN THE REACH OF ALL.

This book of 330 pages contains a history of the most remarkable religious campaign ever carried on in Chicago, and forty-two Sermons and Preludes delivered during the three months in which the War was waged.

It is illustrated with thirteen of Mr. Charles Champe's cleverest Cartoons, drawn during the Holy War.

God greatly blessed these Sermons and Preludes when they appeared in LEAVES OF HEALING.

This book, neatly and attractively bound in paper covers, 35 cents. Send all orders to

ZION PUBLISHING HOUSE

1207 MICHIGAN AVENUE, CHICAGO.

Press of Zion Printing Works, 1300 Michigan Avenue, Chicago.

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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 IX. NUMBER 2. CHICAGO, MAY 4, 1901. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

HEALED AFTER YEARS OF SUFFERING WITH INTERNAL TROUBLE AND COMPLICATIONS. WONDERFUL BLESSINGS IN ZION.

LET THEM BRING THEIR WITNESSES, THAT THEY MAY BE JUSTIFIED: OR LET THEM HEAR, AND SAY, IT IS TRUTH.

This happy woman is one of God's Witnesses in these latter days.

God says, "I am the Lord that healeth thee."

She witnesses, "It is Truth."

God says, "I am the Lord, I change not."

She responds, "It is Truth."

God says of His Son, "Surely He hath borne our sicknesses."

She responds, "It is Truth."

God says of His Son, "Himself took our infirmities, and bare our diseases."

She responds, "It is Truth."

God says of His Son, "Jesus went about in all Galilee, . . . healing all manner of disease and all manner of sickness among the people." He says, "Jesus Christ is the same yesterday and today, yea and forever."

She responds, "It is Truth."

God says, "The prayer of faith shall save the sick."

She responds, "It is Truth."

How can she respond so confidently to all these momentous truths? She has proved them in her own life.

She has found God the same unchanging Healer. She has found that Jesus, His Only Begotten Son, full of Divine Compassion, took her infirmities "and bare her diseases" She has found Him the same Saviour, Healer, Cleanser, and Keeper as when He walked the weary ways of Palestine and healed the suffering ones there.



MRS R. M. SIMMONS.

She was sick and afflicted.

Full of joy and bright hopes, working with her husband for God, she was stricken down with disease.

Physicians attempted to cure her.

They only made her worse

They performed an operation upon her, against her protest

With their cruel knives they cut and lacerated the delicate organs which God had made and which God alone understood

Their bungling increased her suffering.

For years she was all but helpless.

Then a copy of the Little White Dove, LEAVES OF HEALING, was placed in her hands

It told her the truth about God as the Healer of His people

It gave the testimonies of His Witnesses. In her heart

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she had long sought for such teaching about God.

She came to Divine Healing Home No. 1.

God's servant in Zion prayed for her, and she besought God for herself.

When she had fulfilled all God's conditions of Repentance, Faith, Obedience, and Trust, God instantly healed her.

All the terrible effects of her years of disease passed quickly away.

Six years have passed happily away since then.

Strong, healthy, happy, and useful in God's Work, she ever has in her heart a song of praise to God for His goodness and for the many blessings she and hers have received in Zion.

Her husband, at first skeptical of God's power and willingness to heal, was convinced by the unanswerable argument of his wife's healing.

He was brought out of the Methodist Apostasy.

He became an Elder in the Christian Catholic Church in Zion.

God has abundantly blessed his labors for Him in Zion.

Through his faithful ministry, God is daily saving, healing, and cleansing men and women.

Blessings which can never be numbered have thus followed the healing of this Witness.

Now the nimble fingers of the compositor, the skilled hand of the electrotyper, and the rapid printing press will multiply her simple "It is Truth" by tens of thousands.

Rushing, roaring trains and swift and silent ships will bear it over land and sea to hundreds of thousands of eager readers.

God bless that testimony.

May many a weary sufferer learn, as she did, God's Way of Healing.

May they lay aside the worse than useless drugs and fulfil God's conditions, and trust in Him only and fully.

None can tell what streams of blessing may flow from that simple act of trust.

A. W. N.

WRITTEN TESTIMONY OF MRS. R. M. SIMMONS.

VANCOUVER, B. C., February 7, 1901.

REV. JOHN ALEX. DOWIE.

Beloved General Overseer:—I am very glad of the opportunity to tell to the world what God has done for me.

I must first thank God for the teaching and influence of a godly Sunday School teacher, who taught me when a child to pray the prayer of faith.

This made it easy for me in after years to believe that God would heal the sick, for I had been taught that we could not limit God.

On one occasion when my health broke down so that I had to give up work, a friend wrote me thus: "Consecrate your weakened organs to the Lord and count all pain temptation, for the Bible says, 'The prayer of faith shall save the sick.'"

With that suggestion from my friend, I turned and read in my Bible, "The prayer of faith shall save the sick."

It was God's Word, and I believed it.

With not a line of literature on Divine Healing, nor a friend with whom to counsel or pray, I fell on my knees and asked God to verify His Word and prove to me, in my ignorance, that He would heal me by keeping me well one day.

Then I knew that He could keep me well two days, three days, and so on.

I promised God I would testify to my healing at our Quarterly Meeting love feast the next Lord's Day.

Oh how my soul longed to know God's mind in this matter!

But I was left alone with God.

While I prayed, the suffering all left my body and I arose from my knees, a little weak, but it seemed to me I was healed.

I went out into the kitchen and told my mother, then went to work, praising God.

When I gave my testimony, Sunday morning, the people looked at me as though some strange thing had happened to me. My pastor never mentioned the subject, and the Presiding Elder said, "It must seem queer to be healed by the Lord."

I must say it was a very blessed experience, but one I did not know how to keep, for I did not know that God would always heal nor that disease was always from the Devil.

If Zion's Little White Dove could have fluttered into my hands just then, with all of its sweet messages and assurances, it would have saved me many weary years of suffering.

After I was married I overworked helping my husband in revival meetings.

I tried to pray again, but the people said, "Use the means."

I said to my husband, "Let us pray and God will heal me"; but he said, "No; God has given the means, and it is my duty to give you the best medical help."

So he carried me away to the doctor.

I had a complicated case of womb trouble and inflammation of the bladder.

After experimenting for a few weeks, the doctor advised that I be taken to the sanitarium in Valparaiso, Indiana, where I then resided.

I was then under the care of Doctors Palmer, of Valparaiso, Indiana, and (Mrs.) C. M. Haynes, of Chicago.

They experimented upon me night and day for three weeks.

My condition grew worse instead of better.

They confessed that they could not remove the cause of the trouble because they could not find it, and advised that I go home for awhile, and if I got no better, to come back and try an operation.

Instead of alleviating the intense suffering, they intensified the agony of my body by experimenting with their remedies and mechanical appliances; only in some instances giving temporary relief.

I went back to the hospital under protest, and lay for four hours under the influence of ether, without any permanent benefit.

They let me get up too soon, and told me that the operation was a grand success, and all I needed to make me strong was exercise.

If I would go home and take plenty of exercise I would be well, they said.

I joyfully believed them, and went home and took up my housework.

In three days I was prostrated.

My husband called in a doctor.

He said that I had a bad case of nervous prostration, and gave me very little encouragement.

He examined the operation and said that it was left in an unfinished condition, and that I should have lain in bed three weeks instead of six days.

As is common to the lot of the Methodist preacher, we had moved, our residence now being in Rensselaer, Indiana, and Dr. Hartzell our physician.

Up to this time I had been my husband's constant companion in the work, but now I must lie in bed for weeks and months, feeling, not only that I was a constant care and expense, but that he needed my help.

I dearly loved the work.

As I look back now I think the Devil must have taken much satisfaction in seeing me chafe under this trial.

I could not be content to lie there; I felt I must be up and doing.

Friends said, "This is to teach you patience."

I said, "No. The longer I lie here the more impatient I am to get well. I cannot understand it all, but I am sure God does not want me to be sick; for I can serve Him better in health than in sickness. I believe if we would quit the doctor and pray, that God would heal me."

My innermost soul cried out for Divine Healing, but I did not know enough about it then to stand out alone.

However, I constantly prayed that God would bring us out into that place in His Divine economy, where it seemed to me that all these fetters would fall off, and our ignorance would be turned into knowledge and obedience thereto.

As the months passed into years, I was sometimes better, sometimes worse, always under the doctor's care.

None of the diseases were cured by the many physicians who treated me, but others were added.

I had heart trouble of such a nature that the doctor said that I should not be left alone.

This disease caused dizziness and sometimes I could not see to cross the room; but would have to take hold of something to keep from falling.

Catarrh of the stomach caused me to stoop as I walked. I was too weak to hold myself up.

I once had a sunstroke that gave me a pain in my head and affected my eyes so that I had to wear glasses.

With all this there was a brain weariness indescribable.

I also suffered for five years with an aching in the vocal chords of my throat. Dr. Hartzell said there was tendency to paralysis, and I might lose my voice entirely.

I could not sing and could only talk with difficulty.

We consulted Dr. Boynton, of Chicago, and he prescribed a treatment that might give relief in time, but said there was no cure.

This treatment I followed for six months with no sensible benefit.

Two babies had come to bless our home; but they only made the days dark and my heart heavy; for I was too sick and nervous to care for them and often wished I was dead, feeling that some one else could do better by them than I could.

Sometimes I had no hope and felt that the end was near.

In the fall of 1893, we visited the World's Fair.

One day when we had passed out of the gate I said to my husband, "Look across the street; on the front of that building it says, 'Divine Healing Mission'! let us go in and see if this is genuine."

He said, "No; it is just some fake getting the people's money. We came to see the Fair; let us hurry and catch the car."

I went on, wondering if I had lost an opportunity.

Another year passed by, and we took our eldest boy to Logansport, Indiana, for surgical treatment.

We were entertained at the home of Rev. Homer

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Kessler (now Deacon Kessler of the Christian Catholic Church in Zion).

Mrs. Kessler handed me a copy of LEAVES OF HEALING and said, "Do you know anything about Divine Healing?"

I questioned if it savored of Christian Science, or faith cure.

She said, "No; God just answers the prayer of faith and heals the sick."

I said, "I believe in that, but know of no one who can teach me."

I looked at the front page and saw the picture of Zion Tabernacle No. 1, the very thing I saw at the World's Fair.

Imagine my feelings when I saw what an opportunity I had lost.

As I read LEAVES OF HEALING, something within me responded and I felt I had at last found what I was looking for.

Mrs. Kessler was planning to visit the Mission soon, and my husband said to her, "If you are healed, I'll send my wife; and if she is healed, I'll have to believe in Divine Healing."

Soon after this, when I was preparing a treatment for my throat trouble, the thought came, "Why not quit this and trust God for healing?"

I said, "Yes, just the thing."

I committed that case to God and the throat trouble disappeared.

The next day I could sing without making discords, and had a strong, clear voice.

I now prayed and planned to go to Chicago.

My friends said, "Why can God not heal you here?"

I felt that I had much to learn, and I wanted to know more of God.

I wanted to know what you knew about God's Way of Healing.

In June, 1895, I was privileged to stay one week in Divine Healing Home No. 1.

Understanding God according to Methodist Theology, I was quite unprepared for the change of ideas and belief that must take place if I accepted the teachings of Zion.

However, as I had gone there expressly for the purpose of learning how to be healed and keep healed, I determined to pay the price.

I believed Divine Healing was for me if I met the conditions.

I was so anxious to get well that I would leave no stone unturned.

While sitting under your plain and pointed teaching, I learned many things about Holy Living not found in Methodist Theology.

I had to do some repenting and confessing not found in Methodist discipline, unless it is in the prayer just before the Sacrament of the Lord's Supper.

I was still too anxious to be healed to rest in the Lord.

God had to withhold the blessing until I was ready to trust my entire self to His care.

Every morning I asked myself if I had been healed while I slept, but no, I still suffered on.

The lesson of trust was not yet learned.

I felt I would rather die than go home without my healing.

The last morning came.

You prayed with me for the last time, but there was no answer from God, notwithstanding I had had many spiritual blessings during my stay there.

I went to my room determined to have my healing before I left Divine Healing Home No. 1 that day; for, as I had met every condition so far as I knew, I saw no reason why I should not be healed.

I fell on my knees and prayed, "O Lord, I feel it must be now; I know no reason why not. Give me some evidence to which to anchor my faith. Give me some promise from Thine own Word as I open the Book."

As I opened my Bible, my eyes rested on these words found in Luke 14:13: "And thou shalt be blessed."

They seemed to stand out like capitals, more prominent than the context, and seemed given to me alone.

I said, "Lord, it is enough."

I believed God had answered.

Then came the physical manifestation which I felt from my head to my feet.

I ran out into the hall and told you I was healed.

I went from room to room, telling what I had experienced.

Before I had reached home, much of my suffering returned.

I never once doubted, remembering the promise.

When I suffered, I prayed; and when I prayed, God delivered.

I took up my housework as if I had never been sick. If my work was too much for my strength, I reminded God of His promise, "As thy days, so shall thy strength be," and He gave me added strength. One after another the diseases and symptoms disappeared.

In some instances the manifestation of God's healing power was very remarkable.

A peace and rest of soul now filled the place which once had been an aching void.

It seemed so good to have confidence in God, and no fear of future ills.

My husband watched me work from day to day without a murmer or a groan, and his honest heart had to yield to the unanswerable argument.

He found what every earnest seeker after truth will find: that God is the Saviour, Healer, Cleanser, and Keeper of His people.

After trusting in God alone for almost six years, as I joyfully give this testimony, my health is better than at any time in my life.

Some of my friends said, after I was healed, that I was in better health because my babies were grown up and out of my arms, but that if I had the trials of motherhood again I would be sick as before. I am glad to testify that we now have two Zion babies, and I am and have been in the best of health. I have strength and patience to care for them, and we have a very happy home.

Those years of suffering and groping for the light are like a dream as we now recount the blessings and sunshine that surround our fireside.

We have had some very remarkable healings in our family, and God's blessings upon my husband as an Elder in Zion are very precious.

In fact, our escape from the sinking ship of Methodism, and what God has done for us since we came into Zion, are another story; but the battles fought and the victories won are priceless.

I am glad I have been counted worthy to suffer persecution for Christ's sake.

We have suffered insult in Zion Saloon Seventy work, and have been surrounded by howling mobs on the street; but God has kept us from fear.

To you, beloved General Overseer, we owe much that we are.

Through you God has shown us how to live holy lives, and the prayer you offered for us—"God bless you and make you a blessing"—as we parted from you in Chicago, I believe is being answered.

Faithfully your Sister in Christ,

(MRS.) R. M. SIMMONS.

WRITTEN TESTIMONY OF ELDER R. M. SIMMONS IN CONFIRMATION OF HIS WIFE'S.

VANCOUVER, B. C., February 14, 1901.

REV. JOHN ALEX. DOWIE.

Beloved General Overseer:—Most joyfully I write a few lines in corroboration of my wife's testimony.

All she has written is true, but the sorrow and heartaches, the weary hours, the sleepless nights, the watchings, the occasional hopes, and the bitter disappointments through which we passed, can never be written.

Thank God, it is all over, but the memory of it all will ever remain a cause for true gratitude that the suffering has passed.

I desire also to improve the opportunity of saying a few things which are in my heart to say.

I think it but just and right to point out the man and the movement which God used, not only to lift the awful cloud of sickness that hung like a dark pall over our home for so many years, but to remove from my eyes the scales that prevented me from seeing the whole of the Gospel, and also to bring us out of Methodist Apostasy (a term hard for me to use) into the full light of Divine truth as taught in Zion.

I bless God for all the good He wrought through Methodism in the past, and for all He did for me through the Methodist Church.

I can never forget, neither can I ever be ungrateful for, the influence of true, holy men of God in the Methodist Church, with whom I was associated and who were used of God in bringing great blessing to my spirit.

I can truly say that withdrawing from the membership of the Northwest Indiana Conference of the Methodist Episcopal Church at its session in Plymouth, Indiana, September 8, 1898, thus separating myself from brethren that I dearly loved and love yet, and from associations in many ways a most delightful relation for ten years, was the hardest thing I ever did since dedicating myself to God for the Christian ministry.

The brethren were most kind, and when they understood my request, accepted my resignation with many a personal "God bless you."

I left them with a broken heart, for I truly loved them and the Church for which I had toiled for so many years.

Down deep in my heart was a feeling, shared by some of my best friends in the Conference, that the step should not have been necessary; that is to say, that there should have been freedom in a Church organized under the approval of John Wesley for one holding my views.

But the ecclesiastical machinery was ruling otherwise, and now I see more clearly the leadings of God, for no one, having received light, has a right to remain in a Church which rejects outright a third of the Gospel and is ruled by men high (?) in Freemasonry.

I bade my brethren a loving farewell, and took the first train for Zion Home, Chicago, where I had already sent my family.

My feelings as the train sped away, carrying me away from associations and scenes dear to me by many ties, were indescribable.

Over and over again, Satan would whisper, "Now, after all, perhaps you have made a mistake. Don't you know you are leaving many friends and an opportunity many covet? You have toiled up through probation, trials and hardships to where you can have a good charge with a good support for your family." (The Presiding Elder had told me if I would but give up Divine Healing I could have promotion, that he would do anything in his power to give me a good appointment.)

"Perhaps, after all, you are mistaken in some of your views. May be God will not always heal. Remedies may sometimes be necessary. Dr. Dowie may not be altogether what you think he is. You may be disappointed in him and in Zion.

"True, you have studied the man and the movement for nearly four years; your wife and children have been healed, you have felt the healing power in a measure yourself, but you are not perfectly healed; suppose you never are, then

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what? It is barely possible you have carried this thing a little too far, and you may regret it. If you do, if for conscience' sake you cannot coöperate with Dr. Dowie, what are you going to do?

"You have given many of the best and most productive years of your life to the Methodist Church. You have no property, and no trade nor other profession than the ministry. How will you support your family?

"Besides, you remember what it cost you to enter the ministry in the first place. 'Woe be you if you preach not the Gospel,' is still hanging over your head.

"If Divine Healing as taught by Dr. Dowie is true, why does not Brother So-and-so, whom you love and whose Christian character you admire, see it and accept it? Why should you alone of all the members of the Conference see this truth?"

So the Devil talked, and I, like many another fool, listened to him.

The train sped on through fields and meadows, until at last we entered the great city.

What a joy and relief when at last I found myself safely in Zion Home, surrounded by my family and friends of "like precious faith," and the Devil had left me for a season!

The days grew into weeks, the weeks into months, and now the months are growing into years.

How glad I am of this opportunity of saying to you and to readers of LEAVES OF HEALING, in every land and every clime, that never for one moment have I regretted the step taken!

My confidence in Zion and Zion's General Overseer has grown, on closer association, and we can truly answer as did the disciples to whom Jesus said, "When I sent you forth without purse, and wallet and shoes, lacked ye anything? And they said, Nothing."

From Zion's Storehouse we have been housed, clothed, and fed.

Not only this, but there is such an ecclesiastical freedom, such blessed association!

How delightful to be free from the denominational bondage and breathe the pure, free mountain air of Zion, where no Achan is permitted to hide his stolen wedge of gold.

To all my brethren in Methodism, I say truly, in Zion we have all the good you have in Methodism, without any of her faults, and we have Divine Healing too, and much more besides.

Sickness with all its ills has been banished from my home, and there have come physical and spiritual blessings, and deliverances I never knew before.

How can mistaken views bring such blessings?

If Zion is not of God, will this friend, or some one else, arise and tell us how so much blessing of health, prosperity, and happiness come to those who obey Zion teaching?

Of the Devil! you say?

How can it be? When did he get converted?

Jesus said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Zion, judged by her fruits, is of God.

Since coming into Zion, I have seen sinners saved, believers brought up to a much higher plane of Christian living, and many, many healed through my ministry.

Cancer, sick headache, constipation, rheumatism, complicated female trouble of many years' standing, congestions, blindness, catarrh, whooping-cough, colds, the grip, wounds, bruises, burns, inflammations, fevers, hernia, etc., have yielded to the simple prayer of faith, besides most wonderful victory in childbirth when doctors had said it was impossible for deliverance without instruments.

The great mystery to me now is, not that God does it, but that He uses even unworthy me. To Him be all the glory!

Once, visiting the sick was a severe task, for I looked upon the doctor as the all-important one and felt very much in the way.

I felt prayer was of little worth.

I was consistent, for if medicine was going to cure, prayer was not needed. If God should heal in answer to prayer, then medicine was not needed. So I kept away from the sick as much as possible.

How different now! It is a joy to go to the sick, for I have a Message from God for them.

To each one I can say, "God wants to heal you; He will heal you if you obey." "The prayer of faith shall (not may) save the sick."

Beloved General Overseer, thanking you for all past and present kindnesses, and for the privilege of saying these few words in LEAVES OF HEALING, pledging you most hearty loyalty and coöperation in the future, and praising God that He has raised up in the closing days of this great dispensation a man and a people who are earnestly endeavoring, like Caleb of old, to wholly follow the Lord, I remain faithfully,

Your Obedient Servant in Jesus,

R. M. SIMMONS.

NOTES OF THANKSGIVING TO ZION'S GOD.

Delivered From Tobacco and Alcoholism and Healed Through Prayer.

BENTON HARBOR, MICHIGAN, April 4, 1901.

DEAR GENERAL OVERSEER:—I praise God that LEAVES OF HEALING came into my hands.

It has shown me the right way to live.

I had been a stinkpot for forty-six years.

I also had been addicted to the use of alcoholic liquors.

God took the desires all away, bless His Holy Name

In a few months after abandoning the tobacco, great sores came on the lower part of my body and legs.

Through the prayer of Elder Reed I was soon relieved.

I praise God for helping me to get out of the apostate Church.

I thank God that I am in Zion.

God has blessed me wonderfully.

Four weeks ago I was taken very severely with the grip. Elder Williams prayed for me and I was healed in an instant.

I praise God for sending men to preach the Full Gospel without fear or favor.

God bless the General Overseer, and may he ever be the instrument for God in bringing many into the fold of Christ. F. P. EVERETT.

Boys Healed of Fever.

OAK, NEBRASKA, March 29, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—We wrote you for prayer for our two little boys, who were very sick with fever, about the 17th of March.

The younger got better about that time, but the other grew worse until he was delirious. This was March 19th, in the evening.

Then we sent a telegram which you would receive about 9 o'clock that evening. At about that time his fever went down, and the pain in his head almost left.

He was soon entirely well.

We give God all the praise, and thank you for your prayers.

We pray God to bless you and Zion everywhere.

Your Brother and Sister in Christ,

MR. AND MRS. O. M. JONES.

Helpless for Several Days; Arose and Walked in Answer to Prayer.

DOWNERS GROVE, ILLINOIS, April 1, 1901.

DEAR GENERAL OVERSEER:—I wish to thank you for the interest you have taken in us.

When you prayed for my daughter Della, March 16th, she was completely delivered from inflammatory rheumatism in answer to your prayer.

Our little Band had been fighting for her for several days before sending in the request.

While she would get better in some ways, she would get worse in others.

She had been perfectly helpless for several days.

The night the request was sent to you, at 9 o'clock she arose and walked.

Your Sister in Christ,

(MRS.) MARIA WERT.

Physical and Financial Blessing in Answer to Prayer.

ANTIGO, WISCONSIN, April 13, 1901.

DEAR GENERAL OVERSEER:—I wrote to you on March 8, 1901, for prayers for healing of piles.

They were so bad that I could not work or sit down.

Relief came on the 9th or 10th, and I was able to go to work on the 12th, three days from the time prayer was offered.

I have been working ever since. Praise God!

I also requested prayer for money to pay a mortgage. God answered that prayer, and gave me more than I asked.

I give God all the glory, and thank you for your prayers.

I enclose $——, tithe money for the Storehouse.

A. G. BROWNING.

God Heals Little Boy.

9356 WASHINGTON AVENUE, CHICAGO, ILLINOIS, April 5, 1901.

DEAR GENERAL OVERSEER:—Your letter of the 25th was received, which stated that you had prayed for our dear little boy.

I can say with heartfelt thanks that God heard and answered the prayer, for our little boy began to improve right away.

He was indeed very sick, but now he is as well as ever.

Thanking you very much for your prayer, and thanking God for His goodness to us, I am

Your Sister in Christ, (MRS.) J. M. JOCHIM.

God Heals When Fully Trusted.

LINDSAY, ONTARIO, CANADA, April 15, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—We are very thankful to God that our daughter is now fully recovered.

She gradually began to improve when the medicine was thrown out.

We trusted in God for her healing.

She is now perfectly well in answer to our prayers and yours.

We thank God for LEAVES OF HEALING.

Faithfully yours, JAMES NESBITT.

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Auburn, Nebraska.

Rev. Charles A. Hoy, Elder-in-Charge.
Evangelist Sue R. Hoy, Assisting.

We give below a most wonderful testimony to the healing power of God through the faithful prayers of Zion's Elder in Auburn.

A mother's blood cleansed from a maiming poison and a daughter snatched from the very jaws of death!

Truly, God is making Zion and Zion teaching a joy to the w'.ole earth.

For the benefit of suffering humanity I will give my testimony of healing of blood-poisoning through faith in Jesus.

I also had a wonderful deliverance and trial of faith concerning our little daughter.

About the middle of last October, 1900, the little finger on my left hand became very sensitive to touch.

Thinking that perhaps it was rheumatism, I paid but very little attention to it.

I had special prayer for it and was leaving the result with God.

But Satan tempted me to do work which was unnecessary and in so doing I injured my finger.

The pain was great and in a very few moments my whole hand was as large again as its natural size.

Inflammation was noticed at once as far as my wrist, two days later my little finger was purple and swollen as large as it could be.

Using my hand a great deal kept it irritated all the time—which was very imprudent.

Although I sinned, God was merciful to me.

As soon as our Elder, Charles A. Hoy, and others prayed for my healing the pain ceased and suppuration began, which lasted over three weeks.

During all this time, my finger looked as if it were decayed, but I had no pain whatever after suppuration began.

Similar afflictions came on different parts of my body; but God cleansed my blood so that no serious results followed.

Trusting doctors, amputation would have resulted in order to save my life.

I thank our Heavenly Father that I know that nothing is impossible with Him, who doeth all things well, if we do our part.

Having no doctor and never seeing affections of the kind myself, while visiting a member of Zion in Hiawatha, Kansas, we thought it would be proper to ask some one to name the affection in order to testify for God's glory—that others with like affections might be brought to see Jesus as their Healer as well as their Saviour.

So we at once started for the house of one of the prominent physicians in Hiawatha, Dr. B. J. Alexander. He looked with astonishment to see nothing but a cloth on my finger.

He looked at me with sternness and said, "Mrs. Davis, this is a severe case of blood-poisoning, and by not having a doctor treat you, you run the risk of losing your finger or hand or arm."

Praise God, I have my finger and have gained in flesh seven pounds since I was afflicted.

I will also mention that I have been healed of serious internal troubles by our Great Physician Jesus Christ.

I praise God I know He is the same Healer.

He cannot change, for "He is the same yesterday and today, yea and forever."

For nearly four years I have put myself and children in God's care for spirit, soul, and body.

Concerning the recent healing of our little daughter through Christ, I will say that words cannot express how grateful I am for Zion teaching; for I am sure that we would not have our little daughter with us today if it were not for God's servants in Zion.

Some time in January, 1901, our daughter Lena was taken very sick with cold and fever. She ate nothing for several days.

We prayed, and the answer came so that she was able in a few days to be taken with us to attend our Zion Mission in Falls City.

The Elder prayed for her complete recovery, and she seemed as well as usual and attended school the following week.

The next week she was taken sick very suddenly. Nothing could be retained on her stomach for four days—not even water.

She had a raging fever.

At times, cold perspiration would be noticed over her entire body.

For two days she would moan, and when we asked her what was the matter, she always replied, "My stomach pains me so, Mamma. Pray for me. Tell sister to pray."

She raised a great deal of corruption and coughed most of the time, which brought on hemorrhage. Judging from the color, part was from her stomach and part from her lungs, and finally from her nose.

By this time her father was about ready to call in a doctor and we all wept almost continually.

But her continual cry was, Pray, and when her papa gave way to tears, she said, "Send for the Elder, Papa; Jesus will heal me."

At times when we prayed, she would go to sleep at once and would awaken cheerful, and in a few moments she would be as bad as ever.

It seemed all the time I was praying for her there was a hindrance in the way.

I finally told my husband that if he did not pray with me for her recovery and let her know it, she would not last long.

He prayed with me, but yet there was something wrong.

He asked a Zion member, "What will the people say if we do not call in a doctor?"

I saw at once where the hindrance was.

I told him, "It is what God says, not what man says, that counts. Obedience is what God wants and then He is always ready to hear our cries."

Husband listened to our pleading and hastened to the depot to telegraph for our Elder, Charles A. Hoy.

He came and taught us from God's Word, reading to us the promises.

He told us to look up and not to the child.

My husband gave his heart to God and we all knelt down in prayer. When we arose the Elder laid hands on Lena and prayed.

She immediately went to sleep.

When she awakened she called for an orange.

We gave her a whole orange and the same evening she ate a hearty supper and kept on eating her regular meals with no complaint of her stomach.

She was as one snatched from the grave.

I thought that if we had not obeyed God's Word, Satan would have gained the victory.

We feel so thankful for the Elder's faithfulness toward us.

We give God all the glory and praise His Name daily for His goodness to us.

Yours in Jesus' Name,

(Mrs.) Bessie A. Davis.

London, England.

Rev. Harry E. Cantel, Evangelist-in-Charge.

In the following bright and interesting letter to Deacon A. F. Lee, Recorder of Zion Seventies, Evangelist Cantel recounts how Zion Seventies do their work in that great world metropolis, London.

Conversions, healings, Baptisms and additions to fellowship continue to show God's approval of the work and the success of the plan adopted.

Zion in London, established as a Branch of the Christian Catholic Church in Zion, amidst the howlings and threatenings of a murderous mob, goes forward, doing God's work and extending His Kingdom with joy and praise:

The position of Zion Tabernacle, at 81 Euston Road, is in many respects ideal, being within only a few minutes' walk of the largest railroad depots in the city.

It is on one of the city's busiest thoroughfares.

In point of accessibility the location could hardly be matched, and this is saying much; for London's traveling facilities are inadequate.

Our membership being, like most of the city's population, scattered far and wide in this vast metropolis, our only possible working plan for Zion Seventies has been to have them attend the morning meeting at Zion Tabernacle and bring their dinner with them.

At the close of this service, we all sit down to eat our food with "singleness of heart."

After dinner we usually have a little Seventy Meeting for prayer, testimony and instruction.

Then by two we go off to work, returning at 5:30 or 6 o'clock in the evening, in time for tea together.

It is a bright family tea, for the Seventies are usually brimful of their experiences.

At 7 o'clock we have our principal public meeting of the day, reaping, as far as possible, the harvest of the Seventy work of the afternoon.

As you may well imagine, the Lord's Day has come to be the brightest day of the week for Zion in London.

I cannot begin to tell you all that the Lord is doing for us, and how we have cause to praise Him every day.

Mt. Sterling, Ohio.

Deacon W. B. Kindle, of Kalamazoo, Michigan, conducted services with the Gathering of the Friends of Zion, in Mt. Sterling, Ohio, on Easter Sunday, April 7th.

God blessed the work and Zion in Mt. Sterling took a step forward.

Mr. W. H. Highmiller, a member of the Gathering, sends us the following report of the services:

The members of Zion in Mt. Sterling again had the pleasure of having Deacon Kindle, of Kalamazoo, Michigan, with them, on Lord's Day, April 7th, Easter Sabbath.

After the service, communion service was held, many strangers being present.

We feel that the people will see more clearly Zion's teachings.

In the evening at 7:30 Deacon Kindle held consecration services before the regular service.

Brother William Highmiller and wife had their five children consecrated to God. We know God's presence was with us and has blessed us.

Great interest was manifested during the hour. Several strangers were present and we feel they were benefited.

We organized Zion Junior Seventies.

We put a copy of LEAVES in every home in our village. The Devil has begun to howl but to no avail; for Zion's Saloon Seventies sold twenty copies of LEAVES last week.

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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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CHICAGO, ILLINOIS, SATURDAY, MAY 4, 1901.

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EDITORIAL NOTES.

"THEY SHALL CALL THEE THE CITY OF THE LORD, THE ZION OF THE HOLY ONE OF ISRAEL."

THESE WORDS form a part of the glorious prophecy concerning the Zion of the latter days, which God gave to Isaiah, the Seer.

HE SAW, in Glorious Vision, the Mighty Saviour, the Conquering King, whose own Arm brought Salvation unto him and whose Righteousness upheld him.

FOR HE put on Righteousness as a Breastplate,
And an Helmet of Salvation upon His Head;
And He put on the Garments of Vengeance for Clothing,
And was clad with Zeal as a Cloak.
According to their deeds, accordingly He will repay,
Fury to His Adversaries,
Recompense to His Enemies;
To the Islands He will repay recompense.
So shall they fear the Name of the Lord from the West,
And His Glory from the Rising of the Sun.
When the Enemy shall come in like a Flood,
The Spirit of the Lord shall lift up a Standard against him.
And a Redeemer shall come to Zion,
And unto them that turn from transgression in Jacob,
Saith the Lord

THIS WILL BE the time when the Covenant of God finds its fulfilment, for He hath said:

This is My Covenant with them,
Saith the Lord;
My Spirit that is upon thee,
And My Words which I have put in thy mouth,
Shall not depart out of thy mouth,
Nor out of the mouth of thy seed,
Nor out of the mouth of thy seed's seed,
Saith the Lord,
From henceforth and forever.

AND SO ISAIAH sees the Glory of the coming Zion, and in the sixtieth chapter which follows these words, the Glorious Song is sung, as the "Sun of Righteousness" arises "with Healing in His wings," and the suffering, toiling Church, that has been struggling up out of the darkness, through the Night of Conflict, of Trial, Ever-Victorious, stands forth radiant in the glory of her Redeemer, who has come to Zion

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SEEING THIS, the Seer cries:

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 around 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.
Then thou shall 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.

WE BELIEVE in this glorious prophecy.

The Redeemer has come to Zion.

The Enemy has come against us like a Flood.

The Spirit of the Lord has raised up a Standard against him.

God's Covenant is with us.

His Spirit is upon us.

His words are in our mouth.

By His Grace they shall not depart out of our mouth:

Nor will they ever depart from the mouth of our seed; nor of our seed's seed:

For God has spoken it.

O'ER THE gloomy hills of darkness,
Cheered by no celestial ray,
Sun of Righteousness, arising,
Bring the bright, the glorious day:
Send the Gospel
To the Earth's remotest bounds.

Kingdoms wide that sit in darkness,
Grant them, Lord, the glorious light;
And from Eastern coast to Western
May the Morning chase the Night,
And Redemption,
Freely purchased, win the Day.

"ARISE, SHINE;
For thy Light is come,
And the Glory of the Lord is risen upon thee."

ZION MUST shine for God!

His Light is come!

His Glory has risen upon us!

Darkness does cover the Earth.

Gross Darkness covers the peoples.

There is no help in man.

There is no hope in human institutions.

All existing human organizations have failed.

But there is hope in God.

And that Hope has come to Zion.

For the Glory of the Lord shall be seen, and is being seen, upon her.

HENCE IT IS that we rejoice in the first Dawnings of this Morning.

Hence it is that we can shout for Joy as we behold the Nations coming to God's Light.

For from every land, as we look around, we see that God's sons and daughters are coming from far, and our heart trembles with the enlargement which God has wrought within us. Expansion is Zion's steadfast purpose, because God's promise to her is—

The Abundance of the Sea shall be turned unto thee,
The Wealth of the Nations shall come unto thee.

GLORIOUS ARE the prophetic words of that glorious chapter:

Who are these that fly as a cloud,
And as the doves to their windows?
. . . . . .
To bring thy sons from far,
Their Silver and their Gold with them,
For the Name of the Lord thy God,
And for the Holy One of Israel,
Because He hath glorified thee.

OUR ENEMIES themselves being witnesses, we are flying in Zion as a "cloud" to every land beneath the sun.

Only this week the Chicago *Tribune* said that as a spreader the Bubonic Plague was not in it with Zion.

To them, we are as a "cloud" to be feared; to faithful hearts Zion is a "cloud" filled with "showers of blessing": for the Little White Doves are coming to the "windows," carrying God's Messages of Love and Mercy into the homes of multitudes in all the nations.

LOOK ALREADY at Zion's Free Distribution Fund, as shown in last week's issue!

One Million Six Thousand Two Hundred and Sixty-Seven rolls of Zion Literature, through this Free Distribution Fund alone, have gone forth, flying as clouds.

The Little White Doves have gone to all the lands, until, our enemies themselves being witness, "you cannot go anywhere without finding LEAVES OF HEALING."

THESE WERE the words of a bitter foe of Zion.

He said: "You will find Zion Literature from London to

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Japan. You will find it in Egypt and India; in Africa and Australia. The pestilence of it has gone everywhere."

This witness is true. It is a sore "pestilence" to the Devil's kingdom, and to the Apostate Church. But to millions it has brought "Good Tidings of Great Joy." And, as this unwilling witness testifies, Zion-on-wings "has gone everywhere."

LET US HERE record our Tribute of Gratitude to God, and of Praise to our beloved sister, Deaconess Sarah Hill, and her band of helpers, for their gratuitous and unceasing labors of love, day and night, and year after year.

No words can fitly express the wonderful skill and patience with which the wonderful worldwide seed-sowing has been done.

Waving harvests are ready for reaping in all parts of the world, and many precious sheaves have been already garnered in Zion.

Let our readers everywhere pray for the Deaconess, who is now resting for a little while at Zion City, that she may long be spared to Zion for this great department of service which she has so ably established.

It is reckoned that at least Twenty Millions of persons in all parts of the world have been reached by Zion Literature through this Bureau, during its existence.

AND NOW, following the Clouds of the Little White Doves which have gone out with LEAVES OF HEALING, comes the glorious Army marching beneath the Standard which God has raised up, the Banner of Zion. Beneath its glorious folds thousands and tens of thousands already are marching to Zion City, of which the Seer sees a glorious vision, and sings:

Thy Gates also shall be open continually;
They shall not be shut day nor night;
That men may bring unto thee the Wealth of the Nations,
And their kings led with them.
For that Nation and Kingdom that will not serve thee
Shall perish;
Yea, these nations shall be utterly wasted.

THESE WORDS were uttered concerning the Coming City in which God declares, in this wondrous prophecy, that He will beautify the place of His Sanctuary; make the place of His feet glorious; cause the sons of them that afflicted Zion to come bending unto her, and those that despised her to bow themselves down at the soles of her feet:

And they shall call thee
The City of the Coming One (Jehovah),
The Zion of the Holy One of Israel.

HAD IT not been that we realized that this Zion was truly the Zion of God, it would have been impossible for us to do what has already been done, and it would be impossible for us to Go Forward.

BUT WE KNOW that God has not mocked us, and we see that He is fulfilling His Word:

Thy people also shall be all righteous,
They shall inherit the land forever;
The Branch of My planting,
The work of My hands,
That I may be glorified.

NOT A SINGLE foot of that land, God helping us, shall be sold.

"The Land is Mine," God has said to us today, as He said to those who entered into the Land of Promise long ago.

All Zion lots will be disposed of on a Lease of at least One Thousand Years; but God shall forever be their Owner, and all the inhabitants of Zion City shall be His tenants.

The Zion of today is a Branch of His planting. To this great broad Continent, Israel has been transplanted and the work of God's hands, that He may be glorified, is Going Forward.

"OH," SNEERS the apostate, "but what a little one is Zion; this little community, compared to the millions of the Denominations."

It is true; but the glorious prophecy closes with the words that ring in our hearts, as we joyfully Go Forward to this work:

The Little One shall become a Thousand,
And the Small One a Strong Nation:
I the Lord will hasten it in its Time.

ITS TIME has come!
We have become a Thousand!
We have become Ten Thousand!
We have become Tens of Thousands!
The Small One will yet become a Strong Nation!
The Lord is hastening it, for it is His Time!

HENCE, the Spirit of the Lord God is upon us as in the ancient days when He came upon the Christ Himself:

To preach Good Tidings unto the meek;
. . . . . .
To bind up the broken-hearted,
To proclaim Liberty to the captives,
And the Opening of the Prison to them that are bound;
To proclaim the Acceptable Year of the Lord,
And the Day of Vengeance of our God;
To comfort all that mourn;
To appoint unto them that mourn in Zion,
To give unto them a Garland for ashes,
The Oil of Joy for mourning,
The Garment of Praise for the spirit of heaviness;
That they might be called Trees of Righteousness,
The Planting of the Lord, that He might be glorified.

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THIS GLORIOUS work was begun by Christ in the days of His flesh, when He laid its foundation through His Atoning Sacrifice; but its fulfilment has been reserved to these latter days, when God's people should realize that the Time had come, "the Times of the Restoration of All Things," when the words of the Seer must be fulfilled:

And they shall build the old wastes,
They shall raise up the former desolations,
And they shall repair the waste cities,
The desolations of many generations.
. . . . . .
And their seed shall be known among the Nations,
And their offspring among the peoples:
All that see them shall acknowledge them,
That they are The Seed which the Lord hath Blessed.

JOYFULLY, therefore, does Zion go forward into this glorious Spring.

Joyfully do we, heedless of the mockings of the Apostasy, Go Upward to Zion, unto the Lord our God, singing as we go:

I will greatly rejoice in the Lord,
My soul shall be joyful in my God;
For He hath clothed me with the Garments of Salvation,
He hath covered me with the Robe of Righteousness,
As a Bridegroom decketh himself as a Priest,
And as a Bride adorneth herself with her Jewels.

JOYFULLY do we then Go Forward and Upward, knowing that we are clothed with these "Garments of Salvation," and covered with this "Robe of Righteousness in Christ," and called to be "priests unto His God and Father," adorned with the jewels of the Bride, the Church of God.

With Joy we tell the scoffing age:
Zion has come!
With Joy we tell the Apostate Church:
Zion has come!
With Joy we send forth the Message to God's people in every land:
Zion has come!
With Joy we lift our hearts in praise to Christ our King:
Zion has come!

IT IS NOT the fulness as yet of the flower;
It is not the fulness of the summer;
But Zion has come!
And God's Word is true:

For as the earth bringeth forth her bud,
And as the garden causeth the things that are sown in it to spring forth;
So the Lord God will cause righteousness and praise to spring forth before all the nations.

ZION EVERYWHERE, Believe, Rejoice, Obey, and Go Forward!

FOR ZION'S SAKE will I not hold my peace,
And for Jerusalem's sake I will not rest,
Until her Righteousness go forth as Brightness,
And her Salvation as a Lamp that burneth.
And the Nations shall see thy Righteousness,
And all Kings thy Glory:
And thou shalt be called by a New Name,
Which the Mouth of the Lord shall Name.

THE NEW NAME for God's Israel has come:
It is the Name of Christ!
The New Name has come:
It is the Name Catholic; for it is Universal.
The New Name has come:
It is the Church!
The New Name has come:
It is Zion!

Put it all together: The New Name for God's Israel is The Christian Catholic Church in Zion.

Daring as these words may seem, and, to the apostate, blasphemous, we rejoice in sending them forth, and from the Watchtower of Zion we send forth the cry:

ZION IS COME.

I HAVE SET Watchmen upon thy walls,
O Jerusalem;
And they shall never hold their peace
Day nor night:
Ye that are the Lord's Remembrances,
Take ye no rest,
And give Him no rest,
Till He establish,
And till He make Jerusalem a Praise in the Earth.

JERUSALEM and Zion are one, for Jerusalem is the "Possession of Peace," the City of the King.

And Zion is the City of the Coming King, the Zion of the Holy One of Israel.

ZION HEARS the command of her King:

Go through, go through the Gates;
Prepare ye the Way of the People;
Cast up, cast up the Highway;
Gather out the Stones;
Lift up an Ensign for the peoples.
Behold!
The Lord (The Coming One)
Hath proclaimed unto the End of the Earth,
Say ye to the Daughter of Zion,
Behold!
Thy Salvation cometh;
Behold!
His Reward is with Him,
And His Recompense before Him.
And they shall call them The Holy People,
The Redeemed of the Lord:
And thou shalt be called Sought Out,
A City not forsaken.

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THESE WORDS apply to Zion, wherever Zion may be.

We claim boldly that they apply to Zion here and now, and to the glorious center of the Christian Catholic Church in Zion, which is truly being "Sought Out"; a City which men and women are seeking with their faces Zionward.

And although the ancient Zion is for the time forsaken, this Zion is being established by God as the first of many Zion Cities. From these Zion Cities shall flow back to that Ancient Zion, the Glory of all the Nations, the Chosen from the Twelve Tribes of God's Israel, the best, the purest, the holiest, the strongest, the noblest of the redeemed, until they stand with the Lamb on Mount Zion, "An Hundred and Forty and Four Thousand," on the Appointed Day, which is so beautifully foretold in the seventh and fourteenth chapters of the Revelation of Jesus Christ.

LET NO ONE mistake.

We have never thought for a moment that Zion City near Chicago was the end of it.

It is but the beginning.

This Zion City is but the precursor of many Cities, great and glorious Cities, where God shall be honored, and from whence the Messengers of God from the Christian Catholic Church in Zion shall go to all the lands.

Hence in Zion City we shall not train a people who shall find their greatest delight in staying at home, but who shall find their greatest joy in going forth, through the Gates: through the Golden Gate at San Francisco and Hell Gate at New York; through the Gate of the Mississippi at New Orleans, and the Gate of the Great Lakes through the River St. Lawrence into the mighty Atlantic; from the Frozen North to the Torrid South, from the Golden West to the Tumultuous East.

Zion City, near Chicago, will send her Messengers even as she stretches out her Great Avenues, due east and west, due north and south, to all the lands.

"Go," IS the Word.

"Go through," is the Word.

"Go through the Gates," is the Word.

By the Grace of God, Zion will go, and Zion will go through, no matter what powers oppose, the Gates of every Nation, and of every great division of the world.

By the Grace of God, we shall go through the Gates at the Straits of Dover into Europe.

By the Grace of God, we shall go through the Gates at the Straits of Gibraltar, to long neglected Northern Africa and Southern Europe, and to the Holy Land and Asia Minor.

By the Grace of God, the Messengers of Zion will go through the Gates of the Suez Canal, and passing down through the Red Sea, will go through the Gates at Aden to India; and through the Gates of the Straits of Palk at Ceylon, and through the Gates of the Straits of Malacca at Singapore, and the Pescador Channel at Formosa, away up to China and Japan; and through the Gates of the Torres Straits to Australia; and through the Gates at Cook's Straits to the beautiful Islands of New Zealand, and to all the Islands of the Southern Pacific Ocean; and through the Crossing Gates of the Pacific at Hawaii, we shall return with joy to the Golden Gate at San Francisco.

"GO THROUGH, Go through, the Gates," O Zion, planting the Standard which God has given at the opening of this Century, to His Victorious Church.

We are but a "Little One," but we have "become a Thousand," yea, many times Ten Thousand.

We are but a "Little One," yet we "shall become a Strong Nation"; and through the Gates the nations shall pour their treasures into Zion, and Zion shall fulfil her glorious predestined mission.

Zion will cast up the King's Highway of Holiness.

Zion will "gather out the Stones" and build them up into a Glorious Temple.

Zion will lift up an Ensign for the Peoples: for the Lord hath proclaimed unto the End of the Earth, "Say ye to the Daughter of Zion, Behold, your Salvation cometh."

AND TRULY we can already say, "His Reward is with Him": for every moment and every hour and every day God is graciously rewarding our faith in Him, that faith which He hath put in us, the Faith of God.

And "His Recompense is before Him."

We know our Eternal Recompense is above and in God alone, and we are not ashamed that men shall call us "a Holy People": for we seek to be holy, or "the Redeemed of the Lord": for we rejoice to sing and live His sweet Redemption Song.

WERE IT NOT that we were sustained by these words of Promise of the Everliving God, again we say that we could neither have begun nor could we continue the work of planting the Christian Catholic Church in Zion beneath the folds of that Glorious Banner which He has given to us because of the Truth; nor could we dare to look forward to the establishment of so great an undertaking as Zion City.

BUT "THE JOY of the Lord is Strength," and in the Strength of a Joyful Faith and Hope and Love we, at the beginning of the Spring of the First Year of the Twentieth Century, place thus on record these Glorious Prophecies and Promises which are finding their fulfilment in our happy experiences.

WE CANNOT but send forth the words that are in our heart as well as in our mouth, and that are bursting the poor weak channels of our human thought and seeking to find expres-

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sion, as is Nature all around us, in fresh manifestations of Divine Power, clothing, almost in a moment, that which was barren and bare, as if winter had left it cold and dead, leafless and fruitless, with a garment green and beautiful and fresh, with hopes in every bud, and songs in every leaf, and waving palms of victory in every branch, and glorious fields of plenty suggested by every blade of grass and wheat and corn.

And so it is in Zion: for everywhere that Zion's Message goes the dead live, the barren wildernesses burst forth into song, the desert rejoices and blossoms as the rose, abundantly, with joy and singing, and the glory of Lebanon and the excellency of Carmel and Sharon: for on every side men see the Glory of the Lord and the Excellency of our God.

And so there rolls down to us through the ages the glorious words:

Strengthen ye the weak hands,
And confirm the tottering knees.
Say to them that are of a fearful heart,
Be strong, Fear not:
Behold your God!
Vengeance will come,
Even the Recompense of God;
He will come and save you.

LET THE SONG ring forth: the glorious Everlasting Song of Salvation, and Healing, and Holiness, and Triumphant Entry into the Zion above.

Already the "eyes of the blind" are being opened, the "ears of the deaf" are being unstopped, the "lame" are leaping for joy, the "dumb" are singing, the "wilderness" sends forth its waters, and "streams" are flowing in the desert.

Glowing sands are becoming "pools," thirsty grounds are "springs of water," "habitations of jackalls" are a court for reeds and rushes, and, above all, the "Highway" is there, the "Way of Holiness," and the "unclean" dare not come upon it until they have come to that "Fountain opened for sin and for all uncleanness," where the humblest "wayfaring man," and the most foolish, can find mercy and be led into that Path of Wisdom where men shall not err.

Rejoice, O Earth!

The Roaring Lion seeking whom he may devour, and the Ravenous Beast, hungry for prey, emblems of Damning Lust and Consuming Passions, cannot be found there. The "Redeemed" are walking there, and the "Ransomed of the Lord" are returning to their God; they are "coming with Singing into Zion," and "Everlasting Joy is upon their heads." They are obtaining "Gladness and Joy, and Sorrow and Sighing are fleeing away."

LET THE SONG ring forth, and let all Zion everywhere know that, amid the multitudinous details and toils incident to the task which God has imposed upon us, in which His people are so gloriously sustaining us, it is these Facts and Words and Promises and Praises sung by the Seer of the Ancient Time in the Burning Words which God inspired, that are in our heart and sustain us by the Spirit which first inspired them, as we go forth against the countless foes of God who would weaken our hearts and strike down our hands as we build up the walls of Zion.

But it is beyond the power of all the forces of evil to hinder permanently, since God has said, "I will work, and who shall turn it back?"

A SAFE STRONGHOLD our God is still,
A trusty shield and weapon;
He'll help us clear from all the ill
That hath us now o'ertaken.
The ancient Prince of Hell
Hath risen with purpose fell;
Strong mail of Craft and Power
He weareth in this hour,
On Earth is not His fellow.

With force of arms we nothing can,
Full soon were we down-ridden;
But for us fights the proper Man,
Whom God Himself has bidden.
Ask ye, Who is this same?
Christ Jesus is His Name.
The Lord Zebaoth's Son,
He and no other one
Shall conquer in the battle.

And were this world all Devils o'er,
And watching to devour us,
We lay it not to heart so sore,
Not they can overpower us.
And let the Prince of Ill
Look grim as e'er he will,
He harms us not a whit:
For why? His doom is writ,
A word shall quickly slay him.

God's Word, for all their craft and force,
One moment will not linger,
But spite of hell, shall have its course,
'Tis written by His finger.
And though they take our life,
Goods, honor, children, wife,
Yet is their profit small;
These things shall vanish all,
The City of God remaineth.

LET THERE be no mistake.

We do not seek to lead God's people to put their trust in an earthly city or an earthly Zion.

We seek to lead them to a Zion on earth which shall be but a Gateway to the Zion above, that Glorious City which is the Metropolis of the Universe, and to which our earthly Zions are but earthly Gates.

BUT WHO is there who knows what the cities of the earth are, the great capitals of the nations, who will not pray for and welcome, and who will not help, if help is possible, in the establishment of Zion City?

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BABELS ARE they indeed, where, as in the olden time, the idolatrous priests of Baal, Masons who are not Masons, are crying, "Go to. Let us build us a City and a Tower whose top may reach unto heaven, and let us make us a Name."

These ancient babel-builders were scattered. Their language was confounded, and therefore the name of that tower was called Babel—Confusion.

Is it not time to build a City "whose Builder and Maker" shall be "God," where one language shall be spoken, and from whence one language shall go forth to all the Nations of the earth, to bring them together into Zion, which is Strength?

We know that Time has come. Therefore we send forth once more the glorious words which God gave to us in the opening of the year:

Arise ye,
And let us go up to Zion
Unto the Lord our God.

THE WEEK now closing has been a week of much blessing.

AS OUR readers will see, from the report of our Solemn and Great Assembly in Central Zion Tabernacle last Lord's Day, we closed the first four months of this year by calling upon the thousands of Zion present to stand forth as God's Witnesses.

IT IS IMPOSSIBLE to convey in cold type the Living Fire which filled these thousands of hearts and shone forth in the light of those thousands of eyes, and rang forth in the words, "It is Truth," from those thousands of lips as they witnessed for God as their Saviour, their Healer, their Cleanser, and their Keeper.

THE INSPIRATION which led us to call for those testimonies brought forth a magnificent response.

We cannot doubt that where'er these words are read on earth's wide Continents and the Islands of the Seas, the same response will be in the hearts of tens of thousands who read the witnessing, not merely of the writer, but of those thousands of True Witnesses, who have shown already a willingness to seal their testimony, if needs be, with their blood.

NO SWEETER WORDS could come to preacher's ears than the ringing voices of the Little Children speaking when they said, "It is Truth"; or when the Youths and Maidens cried, "It is Truth"; or when the Mothers, the Matrons of Zion, said, "It is Truth"; or when the thousands of Strong Men cried, "It is Truth."

It seemed to us as if their voices must be heard in every land. Indeed, we know they shall be: for they are speaking in these pages, and will speak onward into the ages, when the earthly tongues of the speakers have ceased forever, and when "in a nobler, sweeter song" they sing "God's power to save," long after their "poor lisping, stammering tongues lie silent in the grave."

How wonderful it is to think that these words shall be read by the generations yet unborn, and that children's children shall hear their ancestors' shout ringing down through the generations as God's Witnesses in those days of darkness, "It is Truth!"

MANY SO-CALLED ministers of the Gospel are proclaiming to the great delight of the spiritually ignorant—who are, alas, too numerous in their audiences—that the Church of the Twentieth Century has eliminated the miraculous and reached the place where prayer and the Faith of God are no longer needed.

They cover the barrenness and impotence of their ministry with clouds of unmeaning and empty words and would-be witticisms, administering philosophical morphine to allay the deadly agonies which torture and destroy their miserable hearers.

Intoxicated with the verbosity of an affectation of intellectuality, they discourse upon trifles light as air, and laugh at Faith and mock at Prayer.

Sowing to the wind, they reap the whirlwind; sowing the dragon's teeth of Contention and Doubt, they reap the armed fiends of Intemperance, Impurity, and Infidelity.

Like the Chicago minister portrayed in Mr. Champe's cartoon on page 46, they speak in contempt of the Everlasting Gospel.

They assure hundreds of their hearers, who are slaves to lust, of a sure and certain hope to which they can lay no righteous claim.

This hardens their hearts, sears their consciences, blinds their spiritual perceptions, and makes their churches and their religion the delight of hell, the mockery of earth, and the shame of heaven.

It is their extreme delight to deceive their hearers as to the real nature and the facts concerning the work of God in Zion. But the printed Record of Eight Large Volumes of LEAVES OF HEALING carried on into this Ninth Volume, telling the Story from day to day, week to week, and year to year, of thousands and tens of thousands of answered prayers, and of reliable testimony, is at last telling upon multitudes in every land, who see that God's Word is true: "I am the Lord, I change not."

The Unchanging Saviour, Healer, Cleanser, Keeper, Guide, and Comforter of all mankind has not forsaken the earth, or the work of His hands.

The Apostate C[illegible]matter the worshipers of Baal, the Vipers of the Press, the Vampires of S[illegible]y, the Sorcerers (Pharmacists) who make and vend deadly poisons, the Leeches who apply these poisons to diseased humanity, and the surgeons who fill thousands of graves with innumerable victims of the operating table.

But Zion holds high her Glorious Banner and goes forward proclaiming the Eternal Covenant of Salvation, Healing, and Holy Living, through Faith in Jesus Christ her King.

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WHEN THE UNUSUAL event of a death occurs in Zion, the public press shriek out the tidings in hundreds of newspapers, and in tens of millions of copies, setting forth innumerable falsehoods and shouting in triumphal chorus with all the fiends who delight in sin, disease, death, and hell.

But they never dare to chronicle one of the thousands of healings of which they are well aware, and of which the people know in every street and lane in Chicago.

TO THOSE at a distance, these attacks of the secular daily press, supported as they are by the innumerable falsehoods of the so-called religious press, may seem to be somewhat serious and important, but to us at Headquarters and to Chicago's millions, they are the most contemptible and ridiculous of transparent falsehoods.

IT IS TRUE that some die who have seemed to seek the Lord earnestly and faithfully for healing; but since God's promises cannot fail, it is also true, and must be true, that the Divine Conditions of blessing have not been met, either in ignorance or otherwise.

But if these screams of the vultures of the pulpit and the press were really the utterances of those who were sincere in their desire to protect the people, they would not suppress the undoubted fact that the death-rate of those in Zion does not exceed, on the average, four persons in a thousand, per annum, so far as we have been able to gather.

Let this be compared with the death-rate of the hospitals, which varies from one hundred to more than two hundred per thousand; or with the death-rate of the general population, which averages from fifteen to twenty per thousand, and it will be seen at once that the hissings of these vipers are not the honest expressions of honest men.

Indeed, we think that we may safely say that, taking the average of the whole of our people, the death-rate is not two in a thousand per annum.

With but few exceptions, the members of this Church and their families are absolutely immune as regards scourges of contagious diseases. The average health and vigor of the people is almost fifty per cent greater than the average of the population around them, tens of thousands of whom are constantly on the sick-list, "under"—and very much "under" Doctors and Drugs and Devils of every kind.

It is a rare event for any one who has been in Zion for any length of time, to be detained from w[illegible] sickness.

Healing and health, and prosperity and vigor in every direction are evidenced by the happy conditions of our people generally.

Even if there were not one single person healed, God would still be the Healer of His people, for He has proclaimed it in the Covenant which He gave to Israel, at Marah: "I am the Lord that Healeth Thee."

Even if there were not one single person saved, God would still be the Saviour of His people, for He has proclaimed it from Genesis to Revelation: "I am the Lord, and beside Me there is no Saviour."

BUT WE rejoice to place once more at the beginning of a New Volume, testimonies, indisputable and undisputed, of thousands upon thousands in Zion, to the Saving, Healing, and Cleansing power of God. Indeed, we have not room to print in this issue the details of large numbers of testimonies that were publicly given in the morning and evening of last Lord's Day in Central Zion Tabernacle, nor would any one issue of this paper suffice to contain the details of healing which could be given every week.

OUR WEEKLY visit to Zion City was made last Wednesday. By the courtesy of the officials of the Chicago and Northwestern Railway, a private car was placed at our disposal.

Accompanied by Overseer Piper and a number of Elders, Evangelists, Deacons, and Deaconesses of the Christian Catholic Church in Zion, we reached the Site.

After visiting the Temple Cottage, we drove around the various rising Industries and Establishments, and inspected the progress being made in grading the great Central Boulevard, reaching from the Lake to the Site of Zion Temple, etc.

In the evening seventy members of Zion Guard, who are residents of Zion City, working in the various departments, gathered at the Temple Cottage, and escorted us as a Guard of Honor to the Temporary Zion Tabernacle, where we met with an enthusiastic Gathering of fully three hundred persons.

Songs of praise, prayer, reading of the Word of God, and an address on the subject of The City of the Coming One, the Zion of the Holy One of Israel, occupied the evening in a pleasant and profitable manner.

We rejoiced in the gladness that beamed from every countenance, and the warm expressions of appreciation from our loving people, and a considerable number of friends and neighbors occupying farms in and around the Zion City Site.

WE SPENT the night at the Temple Cottage, and awaking considerably before daylight, we went for a long walk, as the sun rose out of the Lake and shone upon the City Site.

We were deeply impressed with the beauty of the scene.

After breakfast we drove for many miles over good roads, and then attended to many matters of business connected with the development of Zion City in all its Departments.

LONG INTERVIEWS with Mr. B. J. Ashley, Zion City Engineer, and with Deacon H. Worthington Judd, Secretary and Manager of Zion Land and Investment Association, have convinced us that we must now fix a Day for Closing the First Series of Subscriptions to Zion Land and Investment Association Stock.

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ACCORDINGLY, we hereby announce that on Friday, May 31st, we will close the First Series of Subscriptions to Zion Land and Investment Association Stock, and we hereby give notice that, so far as we can see, it will be impossible for us to stake out by July 15th a larger number of lots than will be sufficient for those who have already subscribed, and those who may be expected to subscribe for stock during this month.

This means, to put it briefly, that we shall have only lots enough to go around among our Stockholders in the First Series of Subscriptions, and that other persons who desire lots and fail to subscribe to stock before the 31st of May, will have to wait until more land is staked out, and the Second Series of Subscriptions to the stock is closed, which will probably be a month or more after July 15th.

We therefore make a final appeal to those who desire to get in with the first selection of lots in Zion City.

We frankly tell those who do not get in, that they will probably have to pay a much larger price, proportionately, for the land, in the next series of lots; for we shall have the right, and it will be our duty, in the interest of Zion, to increase that price, owing to the fact that we, and the purchasers of the First Series of Lots, will have increased the value of the land very largely by our building operations.

We do not think it right that those who have failed to help us in the beginning should have the same advantages as those who have boldly and faithfully invested when as yet Zion City was only a project.

It is fair and right that the first investors shall reap the profits of their faith and of their works.

We have already intimated that this announcement, which we have now made, was likely to come, so that no one who neglects this notice can reasonably complain if, on July 15th, they are told, "Too late, you cannot enter now."

However, we give them hopes that they may enter by and by, although we frankly again tell them that they will have to pay the penalty of their delay, and remain in the "outer darkness" for a considerable period, and then pay a higher price for admission when the Gates are once more opened.

THERE IS every indication that, as Series after Series of Plats are completed, the land will be largely taken.

We do not wish our friends to misunderstand us. We are not withdrawing any part of the land from disposal, but we are simply announcing that we will close the First Series on May 31st, inasmuch as we shall be unable to get a larger portion of the land platted by July 15th than will be required by investors and probable investors in Zion Land and Investment Association Stock.

We earnestly desire to prevent misunderstanding and disappointment.

We shall not take away our Survey Parties, but will continue to stake out the streets and lots as shown in the Map of General Design, published in THE COMING CITY of October 31, 1900.

WE ARE NOW in full possession of the large and beautiful buildings at Thirteenth Street and Michigan Avenue, lately known as the Norwood Hotel, but now to be known as Zion College and Divine Healing Home.

It will, perhaps, surprise many to know that already the house is nearly filled, there being more than a hundred and fifty students, professors, and teachers in residence, besides a considerable number of guests.

The houses, however, are very large, and there is still room.

It is necessary, however, for those who intend to come to the approaching May Conferences and Gatherings, and desire to be accommodated in the Home, to write at once to the Manager, and endeavor to secure their rooms in advance.

THE EXTENSIVE alterations and additions to the interior furnishing of Zion Printing and Publishing House are going rapidly forward, and we have placed large orders for new type and machinery to be delivered within the next few days.

SUBSCRIPTIONS TO ZION BANNER are rapidly coming in from all parts, and we thank the friends of Zion for their many words of cheer.

We should also be glad to have their substantial gifts to help us in paying for the very large additions to our plant, which the publication of this paper has made necessary.

WHILST WE write, we have before us, beautifully colored, the front page of the cover of our first issue of THE ZION BANNER. All who have seen it have greatly admired it. It presents a unique and beautiful appearance and will, we think, attract attention to the paper.

We ask our friends to continue their interest and to help us to prepare for the Postoffice authorities a very large subscription list for the new paper, so that it may be at once entitled to second class mail privileges.

OUR FRIENDS will be glad to know that the extensive alterations in Zion Building have made it one of the most beautiful office and residential buildings in Chicago.

ZION CITY BANK and Zion Land and Investment Association have magnificently furnished and beautifully arranged and lighted parlors for the transaction of business.

Large Safety Vaults have been constructed, with convenient private rooms for those of our Zion friends who choose to keep their private papers and valuable securities in private safety deposit boxes, which they can hire for a small sum annually.

ZION BUILDING is a Hive of Industry, and is the Ecclesiastical, Educational, and Commercial center of the whole Zion Movement throughout the world.

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THE ELDERS and Officers of the Christian Catholic Church in Zion seem to be laboring with great diligence and success, for the most part, not only in Chicago, but in all parts of America, and on all the Continents of the world.

It may be truly said that all members in Zion, with but few exceptions, are Workers for God, wherever they may be. Even the little children tell the story of God's Love and Mercy, especially of how they have received answers to their prayers.

THIS INDIVIDUAL and continual service is, under God, the secret of Zion's power for good in the world, and it will increase as the years roll on.

GOOD TIDINGS continue to come from the distant parts of the field. We have a number of very interesting pictures of Zion's schools, etc., in Egypt, China, India, and other lands, for which we are waiting an opportunity to find room in LEAVES OF HEALING.

The hundredth part of what is going on cannot be told, nor is it necessary that it should be. Enough to know that Salvation, Healing, and Holy Living continue to attest the fact that the Seal of Divine Approval rests upon our ministry and that of all associated with us, so far as they are faithful to God.

We ascribe all the Glory, as we do all the Power, to God alone.

GREAT INTEREST continues to be manifested in Overseer Jane Dowie's meetings in London and Boston, and the Special Celebration attending her Inauguration as Overseer of Women's Work in Zion Throughout the World at the great Chicago Auditorium on Lord's Day afternoon, May 26th.

Tens of thousands of prayers are going up from loving hearts for the success of these Gatherings and Conferences, the Programme for which is now being prepared in the form of a beautiful Souvenir. At least ten thousands copies of these will be printed and given away to those who attend the Welcome Meeting on May 23d, and the Lord's Day Gatherings on May 26th.

WE AGAIN earnestly urge our dear people within reach to make the first great Spring Excursion to Zion City on Decoration Day, May 30th, a great success.

The extremely low rate of twenty-five cents for adults for the round trip, and fifteen cents for children from five to twelve years of age, with the free transportation of all children under five, ought to insure a very large Gathering.

We again remind our friends that it is necessary to secure tickets early so that there shall be no disappointment, as the Railway Company must know in advance for how many thousands we have to provide.

The resources of the Chicago and Northwestern Passenger Department will be fully taxed to supply passenger cars. It is therefore necessary for our friends to give this matter immediate consideration.

We hope that they will purchase and present tickets to their friends and neighbors whom they desire to show the beautiful Site of Zion City.

No better way can be taken by our friends to help in founding Zion City than in inducing good and earnest people to come and see the splendid tract of land, on which, God willing, that City will be built.

DEACON DANIEL SLOAN, who has charge of all Zion's transportation matters, will be glad to hear from friends far and near who desire to attend either the May or July Gatherings.

Zion's Feast of Tabernacles from July 12th to 22d, and especially the great Gatherings on Lord's Day, July 14th, the first Anniversary of the Consecration of Zion Temple Site, is interesting vast numbers of friends.

We desire all who wish to secure Tents to communicate with Deacon Sloan as early as possible, so that the tents may be pitched and floored and prepared for the coming of Zion's Guests.

Thousands are looking forward to a time of great blessing, and we pray that He may be present who stood in the midst on the last Great Day of the Feast of Tabernacles, nearly Nineteen Hundred Years ago, and cried: "If any man thirst, let him come unto Me and drink, as the Scripture hath said, 'He that believeth on Me, out of his belly shall flow rivers of living water.' This spake He of the Holy Ghost which they that believed on Him should receive, for the Holy Ghost was not yet given because that Jesus was not yet glorified."

We earnestly pray that our glorified and risen and all-prevailing Advocate may be present with us in Spirit and in Power, and that we may draw water with joy out of the Wells of Salvation, during these days and nights of blessing which God has in store for us, doubtless, in the coming Midsummer Holy-Days.

WE EARNESTLY ask our dear people everywhere to pray for Grace and Wisdom in all Zion's undertakings, that we and all associated with us may not fail to discern the purposes of God and that we may have strength and grace to carry these out in such a way as to promote His Glory, extend His Kingdom, and be a Blessing to multitudes of His People.

WE EARNESTLY desire that prayer shall be offered for our special guidance and that of our staff in the preparation of the first issue of THE ZION BANNER, which we still hope to print not later than Wednesday, May 22d, although it will tax our resources to the utmost to do so.

We desire that great glory shall come to God, and great blessing to man, through THE ZION BANNER.

ZION HOME OF HOPE FOR ERRING WOMEN has now doubled its accommodation, and is almost filled.

A beginning has been made of Zion Orphanage, and Zion Working Girls' Home has been transferred from 16 East Sixteenth Street to 1306 Michigan Avenue.

For all these Institutions and many others we earnestly desire the prayers of all the friends of God and of Zion, whom these words shall reach.

BRETHREN, PRAY FOR US.

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ZION THE WITNESSING, CHRISTIAN, APOSTOLIC, AND CATHOLIC CHURCH.

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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.

"YE ARE GOD'S WITNESSES."

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, April 28, 1901. Sermon. "Ye Are God's Witnesses."

Report of Officers' Meeting held in Main Parlor, Zion Building, 1201 Michigan Avenue, Chicago, Saturday, April 20, 1901. Address: "The Power of Passive Faith."

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

THE assembling of a Zion audience on a Lord's Day is a most interesting sight. It is a faithful commentary on the character of Zion herself. Especially is this true at Central Zion Tabernacle, at the Headquarters of the work, where the attendance can be numbered in thousands.

The principal service of the day is at three o'clock in the afternoon. At this service the General Overseer presides and speaks, and Zion's White-robed Choir and Robed Officers are in attendance.

Although this service is held in the afternoon, a large part of the audience assembles at the morning service.

They come from all parts of the city, from all the suburbs, and some come from cities so far out from Chicago that they can scarcely be called suburbs.

At the close of the morning service, some go to Zion boarding houses in the vicinity, while others gather in the refectory in the basement of the Tabernacle.

All eat their food with gladness and singleness of heart, praising God and talking over the services of the morning.

Hardly has lunch been finished when the great auditorium of the Tabernacle begins to be filled.

Zion's people have learned that the crowds are coming and that, if they wish to obtain seats, they must take them early.



At two o'clock there are thousands in and around the Tabernacle. The broad pavement in front, extending from the Tabernacle doors down to the sidewalk on Michigan Avenue, is a great forum at this time, especially in warm weather.

Here are hearty handshakings, renewals of old acquaintanceships and forming of new ones.

All is orderly and quiet. In the spacious vestibules, on the broad staircases, and in little knots within the Tabernacle, this social intercourse is enjoyed.

One wonders what they are all talking about, as he sees their happy faces, and hears their quiet, joyous laughter.

As one goes from group to group and overhears the conversation, he hears the cause for their pleasure.

They are praising God for the blessings of the week past, telling of victories for Him in their Zion Seventy work and Zion Cottage Meetings, testifying to His Healing and Keeping power, talking over the things of the Kingdom, rejoicing in anticipation of the time when Zion will gather at the great Zion Temple in Zion City, and in many other good things which God has in store for them and for Zion.

All this time the crowd is being increased by new arrivals.

Some who started early in the morning arrive at this time. From every transportation line in the vicinity the people come pouring in until, long before three o'clock, the Tabernacle is practically filled.

But still they come, now mostly strangers

With disappointed faces many turn away, there being no good seats left. Gradually the more persistent ones fill up the seats high in the second gallery.

Then, as the hour of three arrives, there is a hush.

The ushers hold back the stream of incoming people so that the aisles may be kept clear.

The social buzz of thousands of voices in the audience ceases.

The white-robed organist takes her place, and the opening strains of the Processional ring out.

Up the broad aisle, two by two, singing the words of praise, come Zion's White-robed Choir, the little ones of Zion Boys' and Girls' Choir leading.

It is an impressive scene, never to be forgotten, as the two hundred singers march across the platform and fill up the great choir gallery behind.

Then come the Ordained Officers in their robes, the Deaconesses leading, followed by Deacons, Evangelists, Elders, and Overseers in turn. Last of all comes the General Overseer.

As he enters, the audience arises and remains standing, in

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reverent attitude, with hearts lifted to God, until he has offered the invocation.

The service held on Lord's Day afternoon, April 28, 1901, was opened with the Processional:

The Church's one foundation
Is Jesus Christ our Lord;
She is His new creation
By water and the Word;
From heav'n He came and sought her
To be His Holy Bride;
With His own blood He bought her,
And for her life He died.

The General Overseer offered the

INVOCATION.

God be merciful unto us and bless us,
And cause His face to shine upon us;
That Thy Way may be known upon earth,
Thy saving health among all nations.
For the sake of Jesus. Amen.

The choir and congregation then sang Hymn Number 348, after which the congregation joined in repeating the Apostles' Creed.

The General Overseer read the forty-third chapter of Isaiah, the twenty-fourth chapter of St. Luke, beginning at the thirty-sixth verse, and in the fourth chapter of the Acts of the Apostles, closing with the invocation:

May God bless His Word.

Elder Voliva then led in prayer, followed with a short prayer by the General Overseer, at the close of which, as is the usual custom, the congregation joined in repeating the Disciples' Prayer.

"YE ARE GOD'S WITNESSES."

Central Zion Tabernacle, Lord's Day Afternoon, April 28, 1901.

After the announcements had been made and the tithes and offering received, the General Overseer delivered the afternoon address.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, for the sake of Jesus. (Amen.)

I desire to put together this afternoon the three passages of Scripture which I read to you.

I ask you to note and to remember the connection in which they were read.

I shall read them again.

The forty-third chapter of Isaiah, tenth verse:

TEXT.

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.

The twenty-fourth chapter of St. Luke, forty-eighth verse. The words of Jesus:

Ye are witnesses of these things.

Then in the first chapter of the Acts of the Apostles, eighth verse:

Ye shall be My witnesses both in Jerusalem and in Judea and Samaria, and unto the uttermost parts of the earth.

Put these passages together.

A Witness Is a Martyr.

The word Witnesses in the Greek language is *martures* (μάρτυρες), and is our English word "martyrs."

Now what does the word *martur*, a martyr, mean?

It means a Witness for God; because a Christ Witness must be at all times ready to seal his testimony with his blood.

When any one in Zion, no matter what his rank, begins to waver in his witness to the unchanging character of God, I want his resignation. I want him to go back to the Methodists, or Baptists, or Presbyterians, or wherever he came from, just as quickly as he can, unless he repents, and brings forth fruits which prove his repentance to be genuine and permanent.

Your testimony and witness must be thorough that God never changed; that Jesus Christ is the same Saviour, Cleanser, Keeper, yesterday, today and forever. If you waver in that, go! go! and go quickly! You are a curse if you do not go!

This People Must Not Waver.

A wavering people will never be blessed.

You can ask for Wisdom until you are black in the face, and you will not get it if you waver in your faith that Christ is the Saviour, the Healer, the Cleanser of His people.

It is written:

Let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a double-minded man, unstable in all his ways.

A man who doubts for one moment these essential things, is no Zion man.

There is no place in Zion for you, if you doubt.

Go, or get rid of your doubt very quickly. Be ashamed of it.

Witnesses must have in their hearts, when they witness: "I believe that Jesus Christ is the same yesterday, today and forever."

They are witnessing that He is the same Saviour, the same Healer, the same Cleanser, the same Keeper, the same Friend, and if they falter in that witness, they are false all through. They are "doubleminded men, and unstable in all their ways."

I have always found it so.

Whenever I hear a whisper about any man in Zion wavering in his faith as to whether God is the Healer of His people, then I know that man has gone into some other sin.

He will go into darkness, if he does not repent. "Unstable in all his ways," he will go to pieces.

In every case, those who have gone out from us, went because they had sinned and fallen away from God. They were unable to get any answer to their prayers, and had no power in their teaching.

Make no mistake about that.

On the other hand,

There Is a Mighty Power in Being Able to Witness to That Which You Know Is True.

Can you witness that Jesus is your Saviour?
Audience—"Yes."
General Overseer—Can you witness that He is your Healer?
Audience—"Yes."
General Overseer—Can you witness that He is your Keeper?
Audience—"Yes."
General Overseer—All who can so witness, stand. (With a few exceptions the entire audience of nearly 3,000 people arose.)
Is He your Saviour?
Audience—"Yes."
General Overseer—Did He save you?
Audience—"Yes."
General Overseer—Is He your Healer?
Audience—"Yes."
General Overseer—Did He heal you?
Audience—"Yes."
General Overseer—Is He your Cleanser and Keeper?
Audience—"Yes."
General Overseer—Does He cleanse and keep you?
Audience—"Yes."
General Overseer—Will you witness to it?
Audience—"Yes."
General Overseer—Where?
Audience—"Everywhere."
General Overseer—How often?
Audience—"Always."
General Overseer—Thank God. Sit down.

That is the power of Zion.

Zion Is a Witnessing Church.

A Witnessing Church is the latter-day Church.

It is the Apostolic Church.

It is the Church of Final Triumph—the Witnessing Church.

The Church which has failed to witness will perish!

Hence the denominations today perish. Their ministers and their people have no clear, definite witness. They live mainly upon the reputation of their ecclesiastical forefathers—like the Jews of Christ's day who were always ready to say, "We have Abraham to our father."

So the Presbyterians cry, "We have Calvin to our father"; and the Methodists, "We have Wesley to our father"; and the Lutherans, "We have Luther to our father," etc.

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They say nothing about their religion from week to week for the very good reason that they have no religion to talk about, at least no religion worth talking about. I do not blame them for not speaking about it.

Consider what God's declaration is. First:

Ye are My Witnesses, saith the Lord, and My servant whom I have chosen.

This Is a Latter-Day Prophecy.

It has reference to these days of the end when the Restoration of All Things shall come.

The statement is distinct and positive here, that the nations are to be called together for this purpose by Zion in these latter days. These are the words that are employed by the Holy Spirit in so speaking:

Fear not, for I am with thee.

Is God with us?

Audience—"Yes."

General Overseer—Are we afraid?

Audience—"No."

General Overseer—"I will bring thy seed from the East."

Has He not brought them from the East?

Audience—"Yes."

General Overseer—The Japanese and the Chinese whom God has brought from the far Orient are here in this house, sitting in yonder gallery amongst the robed officers of this Church, and they are to be found amongst the students of Zion College.

"And gather thee from the West."

Has He not brought you from the West: Germans, French, English, Irish, Scotch?

There are forty-two nationalities upon the rolls of the Christian Catholic Church in Zion who attend this Central Zion Tabernacle.

There are twenty-seven or more nationalities in Zion College.

So the Word reads:

I will say to the North, Give up; and to the South, Keep not back.

God took me first from the North—Scotland—to the far distant Southern Continent of Australia, and then from that land to America. I have preached in the most southerly incorporated city or town in the world, away down there in the South Pacific Ocean, in Invercargill, at the south end of the Islands of New Zealand.

God Has Brought Us From the North, and From the South, and From the East, and From the West.

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. Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together.

For what purpose? To hear testimony.

Let the peoples be assembled: who among them can declare this and shew us former things?

The infidel, the skeptic, the rationalist, the latitudinarian, or what you will, of today has a right to ask us to show that Christianity is not merely a historic fact of nineteen centuries ago, but that it is the same kind of a fact today.

If you have not lied, then you are Witnesses today to the saving and healing and cleansing power of God, by His Spirit, in the Name of Jesus.

I will take the healing power alone.

Nearly Three Thousand Witnesses to Divine Healing.

All who have been healed through faith in Jesus Christ by the power of God, stand. (Nearly three thousand arose.)

Who healed you?

Witnesses—"God."

General Overseer—Did I heal you?

Witnesses—"No."

General Overseer—Do I take the glory?

Witnesses—"No."

General Overseer—Do you give me the glory?

Witnesses—"No."

General Overseer—Were you healed without faith?

Witnesses—"No."

General Overseer—In whom had you faith?

Witnesses—"God."

General Overseer—Is it true that you were healed?

Witnesses—"Yes."

General Overseer—Then say, "It is truth."

Witnesses—"'It is truth.'"

General Overseer—You are God's Witnesses. You have fulfilled that.

Wonderful Cloud of Witnesses Testify "It Is Truth."

Children, did God heal you? (Addressing the children in Zion Boys' and Girls' Choir.)

Children—"Yes."

General Overseer—Can you truly say—"It is truth"?

Children—"'It is truth.'"

General Overseer—Youths and maidens, members of Zion's White-robed Choir, can you say, "It is truth"?

Members of Choir—"'It is truth.'"

General Overseer—Men and women, can you say, "It is truth"?

Men and Women—"'It is truth.'"

General Overseer—Let us all say it, who can say it truly from the heart.

Audience—"'It is truth.'"

As the General Overseer turned from one section of the great auditorium to another, calling for this testimony, and receiving in reply the joyous response, "It is truth," from thousands of hearts and voices, the effect was electrical. The entire audience was deeply moved.

Unless we are liars, there are thousands of us here whom God has healed. That is the fact.

You cannot get evidence more emphatic than that. It is the evidence of men and women whose testimony would be received in any court of law.

Let them bring their Witnesses that they may be justified: or let them hear, and say, It is truth.

If Zion cannot justify her claim by bringing forth her Witnesses, Zion goes by default.

But here are the Witnesses.

We say to the apostate churches today: "Bring forth your Witnesses. Let them stand and say, 'God healed us, and God continues to heal us.'"

Zion, Do Not Forget for Whom You Are Witnessing.

You are not witnessing for me.

You are not witnessing for the Christian Catholic Church in Zion; but you and I, and the Christian Catholic Church in Zion, are witnessing for the Eternal God. (Amen.)

If we for one moment forget that, and become merely Witnesses for our own little petty creed and Church, we are not a whit better—aye, we are worse—than the apostate churches are today: for we know better, and we are doing worse.

In your witnessing never say, "I am witnessing for the General Overseer, I am witnessing for Zion," or "I am witnessing for the Christian Catholic Church in Zion."

Overseers, Elders, Evangelists, Deacons, and Deaconesses, when any one witnesses to me as the healer, in any Zion Tabernacle, stop them and say, "Give God the glory." (Amen.)

It is well enough to say how much you have been helped by a certain minister of the Lord. It gives great cheer and comfort to all true Servants of God to know that their teaching, their prayers, their toils, and their tears have not been in vain.

I always thank God for the constant stream of living testimony which comes from all the earth. When it comes, however, I lay it at the Lord's feet. I say, "These are Thy Witnesses, and I am Thy servant whom Thou hast chosen to lead this fight and do this work and establish this testimony. O God, I thank Thee we are true Witnesses, and that

"We Are Willing to Witness Even With Our Blood."

Jesus said to His disciples, "Ye are Witnesses of These Things."

He said to them when the Holy Spirit was about to come upon them in Pentecostal power at Jerusalem, "Ye shall be My Witnesses both in Jerusalem"—where I was rejected—"and in all Judea"—where I spent these weary nights and days—"and Samaria"—poor Samaria!

The Jews despised the Samaritans, but Christ said, "Samaria. Samaria, forget not Samaria, where at Jacob's Well near Sychar, under the shadow of Mount Gerizim I spoke to that fallen woman, and they all came out and asked Me to their city.

"Samaria, poor, despised Samaria, steeped in sin, go there, and go everywhere, even unto the uttermost parts of the earth."

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It is not different today. His Command, His Commission, and His Promise are still the same.

A Host of Witnesses, Willing to Seal Their Testimony With Their Blood.

Elders, Evangelists, Deacons, Deaconesses, Seventies, rise!

Ye are God's Witnesses unto Chicago. Do not think when we go to Zion City in our thousands we intend to neglect this Babel. We shall be here.

Seventies, you are God's Witnesses.

When you go into a house and say, "Peace be Unto This House," you are witnessing for your Master who sent you with that sweet Salutation.

Deacons and Deaconesses, Evangelists, and Elders, and Overseers, you are God's Witnesses. Who can tell where you shall yet witness?

Unto the uttermost parts of the earth you may be sent.

Are you willing to go?

Officers and Seventies—"Yes."

General Overseer—Are you willing to witness?

Officers and Seventies—"Yes."

General Overseer—Are you willing to die for your testimony?

Officers and Seventies—"Yes."

The Martyr's Crown.

General Overseer—Perhaps you will have to die. I will not pity you at all; for the man or woman who is privileged to wear that Martyr Crown to follow in His train who won it first, has a great honor.

The name of the first martyr, Stephen, *Stephanos* (Στέφανος) in Greek, means a crown. He wore indeed the Crown of a Martyr.

An humble Deacon, he went forward into the very front ranks of the Church, and became the first and greatest of those who gave their lives for Christ.

It was when the blood spurted up from his body as they broke it with those cruel stones—spurted up upon the dress of Saul the Rabbi—that Saul the Rabbi saw a sight which, while he sent it away and forgot it and trampled upon the blood of the Christ, and of His Witnesses, came back to him that day when the heavens were opened to him also. The scene came back to him that day when he was ready to be offered and saw the crown that was there for him.

Do not be afraid.

The very man who oppresses you and might kill you may, perhaps, be the very Saul of whom God will make an apostle.

Ye are His Witnesses.

Do not forget that.

Let the Seventies and Officers of this Church throughout the world, wherever they are today, hear the words I address to you as you still stand.

You are God's Witnesses.

You are not called upon to witness first to my faithfulness or to Zion's faithfulness, or to the Church.

Witness for Cod.

Let the Church witness for God.

We Do Not Witness for Any Church.

When I hear a man or woman say, "I witness for the Roman Catholic Church, I witness for the Methodist Church, I witness for the Presbyterian Church," then I know that that man or woman is no Witness for God.

You are not called upon to witness for a Church; but the Church is called upon to witness for God.

Where Shall We Witness?

Shall we witness simply on the Lord's Day, when we put on our Sunday clothes and come to Zion Tabernacle? No.

Shall we witness simply when we meet together? No.

Brothers, sisters, youths, maidens, little children, remember that you are God's Witnesses everywhere, and all the time.

Remember that not merely is the eye of God upon us; not merely are the Holy Angels looking down upon us; not merely are all the generations of the Church from the battlements of heaven looking down upon us, in this last conflict, but all the centuries are looking down upon us.

Napoleon, when he fought the Battle of the Pyramids, when the vast hosts of the Arabians were around him on every side, and his little army had to withstand the shock of the best mounted cavalry of the world, rode along the ranks, and pointing to the Pyramids, under the shadow of which they had gathered, said, "Soldiers, from these heights thirty centuries look down upon you."

I tell you, as you gather under the Pyramid of God's Eternal Truth, that All the Centuries are looking down upon you.

There is no question about it.

The Last Conflicts Are Coming.

The testimony of a Living Church is what a dead world needs. We must give that testimony.

Where? Everywhere.

Children, you must witness for Christ in the school in your sweet obedience, in your diligence, in your faith, and patience, and love, in your consideration for each other, and in your obedience to your instructor.

Youths and maidens, you must witness for Christ in workshops and in offices.

Men and women, you must witness for Christ everywhere.

Power of a Witness for God at the Family Altar.

Witness for Him in your homes. Let the Altar of Witness be erected morning and night. In every home let praise and prayer arise ceaselessly from that Altar of the Burning Sacrifice of Love.

Pray with your husbands, your wives, your daughters, your sons, your fathers. Send them not from a prayerless home into a godless world; but let the glorious power of your witness for God in the Morning Sacrifice go with them. When they come back, they will come back like that first Seventy, rejoicing. They will tell you that the demons of Pride and Lust and Worldly Ambition and Fear were all subject to them in Christ's Name.

When they come back, they will rejoice with you at the eventide. But, best of all, they will rejoice that their names are written in heaven.

All who desire to have their Names written in Heaven stand up 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, truly penitent, truly faithful, doing right to all men, and in Thy sight. Give me Thy Holy Spirit, that I may trust Thy Son, the Lamb of God who taketh away the sin of the world. For His sake take away my sin. Give me Thy Holy Spirit, that I may serve Thee, witness for Thee in the home, and everywhere, till Thou shalt take me to Thyself where there is no sin, no sorrow, no winter, no night, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Audience—"Yes."

General Overseer—Will you live it?

Audience—"Yes."

General Overseer—Then Zion Goes Forward and Upward.

May God bless you.

Now reverently pray with us as we sing our Recessional and retire.

May God bless the words of that Recessional, and the song in all its music, in every one of our hearts.

Father, bless the singers and bless us.

The Recessional was then sung, as the white robed singers of Zion Choir and Zion Robed Officers passed slowly out.

The General Overseer 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.

THE POWER OF PASSIVE FAITH.

An Address to the Ordained Officers of the Christian Catholic Church in Zion at the Regular Weekly Meeting.

REPORTED BY O. L. S. AND A. W. N.

Main Parlor, Zion Building, Saturday, April 20, 1901.

ON Saturday afternoon of each week, the General Overseer meets the Ordained Officers of the Christian Catholic Church in Zion in the Main Parlor of Zion Building.

In these quiet meetings God often gives His servant messages of the utmost importance and spiritual power.

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Especially was this the case on Saturday, April 20, 1901, when to the little company of officers gathered there, the words of their General Overseer came as an inspired Message.

So great was the power and effect of the address that there have been many requests for its publication.

The General Overseer has yielded to these requests and we give this address to readers of LEAVES OF HEALING everywhere, praying that God, who gave the Message, will greatly bless it to all who read.

The General Overseer said:

I desire to say a few words to you on these words:

TEXT.

Strengthen, O God, that which Thou hast wrought for us.

They are taken from the twenty-eighth verse of the sixty-eighth Psalm.

It has pleased God, my brothers and sisters, to make us continually dependent upon constant supplies of His bounty, day by day. Many fail—

> . . . to learn this lesson well,
> Still by daily bounty fed;
> Give me, Lord, my daily bread.
> Day by day, the promise reads,
> Daily grace for daily needs.

We need not only to rejoice in that which God has wrought for us, but to remember that we must be in continuous communion with God.

We need to remember that we must seek the blessing which we need.

God has said, "For this moreover I will be inquired of."

God Will be Inquired Of.

He teaches us our necessities. He reveals to us His fulness.

The great gap between our needs and His fulness has to be bridged, and that can only be bridged by means of prevailing prayer.

What God has already wrought, God must maintain. What He has wrought for us, He must strengthen.

What He has done would wither away and perish, if He did not maintain it. Knowledge itself is like a mountain of ice upon which the sun is shining and which is melting all the time. We need to be continually learning, if we would maintain knowledge.

The necessities of life require us, as it were, to be constantly investing our capital; to be constantly investing our strength, to be constantly putting back into the work that which God hath given to us. If we are to be strong, He must "strengthen that which He hath wrought for us."

We must remember that the continuous bounty of God is needed to support what God hath begun.

Everything Begins With Having God for the Center.

Among the filth of Rabelais I one day picked up this pearl of thought. Speaking of God, Rabelais said:

O Thou, whose Center is everywhere, and whose Circumference is nowhere.

I was astonished.

I sat and looked at it.

I closed my eyes and repeated it.

O Thou, whose Center is everywhere, and whose Circumference is nowhere.

It was the beginning of an appeal to God.

Strange to find that in the midst of the filth of Rabelais, that French writer, who revelled in gross expressions! But he was representing one of his characters, who did not know God at all, as in the direst necessity. He was crying out to God.

I thought that perhaps it had never been better expressed.

We are liable to think of God as having a center at a remote point, far away from us, and we as only a part of that great wheel of things gravitating around the sun. But that writer had caught a sublime thought, which is truly Christlike, that "God is spirit: and they that worship Him must worship in spirit and truth."

God has made man to be an habitation for Himself. Man was formed to be, each and all and every one, a center from which God could work and in which God could dwell.

The first thing in asking God to "strengthen that which He hath wrought for us" is to ask Him to strengthen that which He hath wrought in us, and to realize that God has a center in our own individual spirits. From that center He can work, and the circumference of that center is infinite.

There is no possibility of measuring what God can do when operating through a perfectly consecrated and purified spirit, soul and body. It will not be proportionate to the conscious strength of that man or woman.

The power of God will not operate in proportion to our consciousness of strength, but in proportion to our consecration and purity. God can best work with those who most fully surrender themselves to Him, and His "strength" is always "made perfect" when we recognize our "weakness"—our "want of strength": for that is the meaning of the word used by the Apostle Paul *ασθένια*, asthenia.

Of All the Forms of Faith, Passive Faith is the Greatest.

Perceptive Faith which sees, Receptive Faith which receives, Retentive Faith which holds fast, and Active Faith which works, are all mighty; but the mightiest power in Divine Faith is the Passive Faith, the Faith which rests in God; the Faith which is conscious that God has in us a resting-place; that He can work, and that we are passive and are willing to let Him work in us "to will and to work, for His good pleasure."

As that thought grows from day to day, the main power of the Christian worker, the main power of an Officer of this Church, will be the consciousness that God is strengthening in us that Divine thought and strengthening that which He hath wrought in us: a Passive Faith, a Faith which rests in God alone.

I desire to call your attention, therefore, principally to this thought this afternoon: that God shall strengthen within us a perfect passivity of Faith. I have said that is the strongest form of faith, and I believe it is.

I am not indifferent to the other aspects of which I have spoken, and it will be well briefly to consider these.

Perceptive Faith is a Tremendous Power.

Unless you perceive with the eye of faith, you will not receive: for you will not see the true nature of what you behold.

There must be Perceptive Faith, first of all. It is an essential thing.

We, therefore, must ask God to clear our eyes and to make our eyes quick to see, so that we shall not have distorted visions.

Certain diseases of the eye cause men to see things double, and it is a great pain for a man who has distorted vision to look at one chandelier and see two, to look at one face and see two.

It is a very severe trial and a very severe form of disease. A mental disease sometimes follows it.

The power of those two eyes is when they see singly, when they unite, focusing, and see things as they are and just in proper proportion.

The Faith, therefore, which perceives what God has wrought, and perceives His purposes and plans, through His Word, is of the utmost importance.

Hence we must ask God to strengthen that work of Perceptive Faith.

A Great Many Persons Blunder Because They Do Not See Colors Aright.

Some of the most tremendous crashes upon the railway lines have arisen because the engineer was color blind. He did not discern between the white light and the green light. He could not discern between the green light and the red light. When the red light flashed out, he did not see it in its true color, but saw it as some people see red, perfectly white.

I have known persons before whom I have put a red object and asked, "What color is that?"

"That is white," has been the answer. That was what they saw.

We must get the Perceptive Faith which distinguishes color, as it were; which gives us the power to see what the color of a thing is, what the truth about it is; which enables us to discern the real character of a thing.

No matter that the thought is a Divine thought in God's Word, if we have not Perceptive Faith, we shall blunder; we shall see it not as it is, but sometimes as it is not. We shall see double. We shall see the wrong color.

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Therefore, the eye of Faith must not only not be dimmed, but it must have a Perceptive power to discern color.

This leads us to another thought, namely:

The Perception of Character.

We need Faith to "discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."

This failure to discern true character is one cause why sometimes great leaders have made great blunders. No man living can really understand another by simply observing what seem to be acts of faith; because the profession may be imitated and the action may proceed from other motives. Therefore an insight must be given, so that the eye of Faith will, by God's Grace, be the eye that discerns spiritually.

Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.

I do not undervalue the next step in faith:

Receptive Faith.

If we only perceive things and do not receive, we are like those who walk amidst great treasures and see them inside of bars, just as one does who visits the Tower of London and sees inside of strong bars, and out of the reach of the hands, the crowns, the scepters, and the great jewels that are kept there and which adorn the monarchs of England upon great occasions.

It is true you see them, but you cannot wear them. You cannot touch them.

For you to attempt to touch them would mean arrest and probably incarceration in prison.

There are many who have Perceptive Faith, but to them God's gifts are like those crown jewels. They are inside the bars.

They cannot wear them.

They cannot get them.

Their only faculty is the power to perceive them.

They can talk about them and describe them, but they never have them.

You Must Distinguish Very Clearly Between Perception and Possession.

You must see to it, my brothers, that you have the thing you talk about; that you do not talk about what you do not have.

How vain and foolish it would be for one who had simply seen the crown jewels of England to say, "Oh, I have them," and to describe them as one who was the possessor of them.

How much more vain it is for one to say, "Oh, I have this great blessing of a perfect faith and an undying loyalty and love and devotion!"

You do not know how empty that profession is until, by and by, the time comes, and you look into the heart of the person and see nothing there.

He has simply talked about it.

He never had it.

We must have the power of Receptive Faith so that we may possess the things which God has revealed to us.

Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him.

We must, however, be in the place where God can entrust us with them.

When I hear people say, "Oh, I have it!" I wonder. I say, "I wonder if they have it, or if it is talk. I wonder if God has entrusted them with His crown jewels."

Some of them talk as if they carried around the Kohinoor Diamond in their pocket.

There are some who talk as if they had the crown, as a kind of bauble; as if they could take it up and put it down as they pleased; as if they kept it in their clothes-press

Some people talk as if they had the priceless jewels of Grace.

They never had them.

It was talk from the teeth.

They made the mistake of confounding perception with possession.

Take care, my brothers, that you have the thing which you ask God to strengthen.

Take care that you are not talking about a thing you have only seen and never possessed.

If, on the other hand, you have received some of these rich things from God, praise Him for it and ask Him to protect the thing which He has wrought, to strengthen you in holding fast to it and increasing it.

But do not make the mistake of confounding perception with possession.

Retentive Faith.

Then, having received from God, remember that the condition upon which we receive anything is that we shall retain it; that we shall have Retentive Faith; that we shall hold fast to it and defend it and guard it, and see that it suffers no loss in our hands.

Whatever God has given to you is a something which you have to guard. The condition of retaining it is that you shall guard it.

How many there are who take no pains to guard that which God has given to us!

They see it, and, by the mercy of God, they receive it, yet many have lost and lost forever, in this life, what they had seen and received, because they did not guard it.

They did not have Retentive Faith.

The precious thing was easily taken from them. Somebody came along and tickled them under the arm, and they laughed and let go.

They laughed, and they lost. That is the way a great many persons lose things.

The Devil tickles you. He knows exactly where to touch you. You have lost it, and it is gone.

You laughed at the thing which was so sacred that an archangel might have envied you in the possession of it. You turned around to find that it was gone and you had lost it, and it may be, as far as this life is concerned, forever!

You did not realize how great the treasure was.

You did not ask God to strengthen you in Retentive Faith; to make you stronger than the sensitive nerve that would make you laugh and let go.

Some Have Let Go Because They Have Been Afraid.

The Devil has come and roared at them, and their hands have let go.

God cannot trust them with that thing again, perhaps, in this life. They cannot get that particular blessing that they let go.

If there is anything that I would desire to impress upon you specially, my brothers and sisters, it is this. Take care. Ask God to strengthen that Faith which He hath wrought in you. If either by fear or by folly you have once let go the sacred treasure, God will not put it into your hands again, perhaps forever, or certainly not until the time has come when He sees you will hold it fast.

Pray that God, who commands our strength, who is our "God of Deliverance," will strengthen that Retentive Power.

It does not require a big hole in the bucket to lose all the water.

A Small Leak Will in Time Drain Off a Large Supply.

I remember one afternoon going to a beautiful baptistry in a certain city in New Zealand. It was Saturday afternoon, and I was to have a Baptism the next day.

The baptistry was made of solid marble, if I remember correctly. I never saw anything so beautiful. It was glistening white.

I thought, as I looked at it, "That is handsome. That is all right. I shall find pleasure in baptizing in that beautiful baptistry."

The water was so clear that you scarcely knew there was any water there.

In my presence, the lid was put over the baptistry and I went away with my friend.

The next day I preached. At the close of the sermon I went into the robing-room and robed, and the candidates robed, too.

The lid was removed.

I walked in on one side and the candidates walked in on the other. But there was not a drop of water in it. It had all gone out during the night, and none of us knew it until we went down into the baptistry. There was only a little hole, no bigger than a small pea. It had taken time to get out, but it had all the night and all the morning, and it had gone. There was not a drop left.

Only one little hole and all that great quantity of beautiful water had gone.

Only one little place unprotected, where you did not ask God

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for the power to retain! You left that little hole there, and the treasure is gone, the whole blessing.

That is why multitudes receive and seem to enjoy and do enjoy, and then lose the blessing. They say, "Oh, I am filled with the blessedness." And so they are.

You meet them again, only the next morning, and they are just as dry as that baptistry was. It has all gone, and they wake up to find that it has disappeared.

Leave No Unguarded Place or Weakness of the Spirit.

You need every virtue, and you need every grace. The power to retain depends upon the power, under God, to guard and to see that there is no leak by which your possession will get away.

Sometimes you will have to guard with a good, hard, stiff fight. The enemy will come and say, "I want this."

You will have to say, "You cannot have it."

Satan will say, "I want it, and if you do not give it up to me I will do this and that."

And then you must reply, "You can try to do it if you like, but you will get right on the point of the Sword of the Spirit."

You must guard God's gift with the Sword of the Spirit, which is the Word of God. You must stand over it with flashing steel and let God's enemies know that the steel will go right through them; that you will cleave the "hairy scalp," as the Psalmist puts it, of the man who attempts to rob you, and who is fully determined to do the Devil's work.

Fight if you have to fight.

It is hard to fight. When a man goes to the Devil and is the very Devil personified, for the time being, you do not like to hit him, but you must do it. It is a question of giving up everything to him or not.

What right has he to take the precious thing that God gave to you? You got it from God. You have to retain it, sometimes, by a very stiff fight.

If you will not fight, the Devil will knock you out.

"But I like to be gentle," says some one.

Yes, and that is why you have nothing. You are as dry as that baptistry in New Zealand.

Gentleness? It is not gentleness! It is cowardice!

It is a contemptible inappreciation of the great value of the gift. I will fight for the thing I have been given by God to use for His glory and for the blessing of millions over all the earth. I will not fight with any other weapon than the weapon God has given me. I will hold on to God's gifts.

That leads on to the next step in Faith:

Active Faith.

In order to have a Retentive Power, you will have to be an Active Christian.

There are a great many people who are like sponges: they can see and receive and retain up to a certain point. They do not use it, and at last they get dry.

They were full of water, but they did not use the water Nobody got any good out of them.

Some men are full of knowledge and retain it, too. They do nothing to lose it. The Devil does not even squeeze them. But at last you come to them, and that which they would not use has gone.

If they had used it in the conflict for God—"but, then they would not have had anything left," some one objects.

Yes, they would; God would have supplied new strength for the strength they expended. God would have given them the increase for the seed that they sowed, for the talent that they used.

Here is a man who said, "I intend to take care of all I have." He takes great care of it. When the Master comes He says, "Thou wicked and slothful servant," because he did not use it.

Every Talent We Have Must be Used and Improved and Invested.

That is the price of retaining it. If we do not use it, we will not keep it. It will be taken from us and given to the man who has five talents.

Unto every one that hath shall be given, and he shall have abundance: but from him that hath not even that which he hath shall be taken away.

It is gone.

It has been taken away.

He did not use it.

He was not Active in his Faith. He buried it in a napkin. All he ever received, he kept. Yes, he kept it. He thought he had it. He opened the napkin and it was gone; because the King had taken it away and given it to somebody else.

I hear of churches on every side that "preserve the Faith" in a napkin and bury it in a mausoleum. Those churches are like great sepulchers. "The dead are there."

You go into Westminster Abbey. It is a big cemetery.

You go to St. Paul's, and it is a cemetery. Villians of the deepest dye are glorified in St. Paul's Cathedral.

I have one in my mind's eye—a great naval hero of a past generation. He never pretended to be virtuous. He was a sea-dog. He would tell a lie as glibly as the truth, and never specially regarded the virtue of women who were willing to sin with more or less persuasion. There is his monument in that great Cathedral. And there are many more of that kind there.

Men who were a curse and a blight, but were National Heroes, are "immortalized," as men call it, in monuments of stone or brass. But such "churches" cannot "immortalize" any one. Only God can give true "immortality."

There are churches like that Abbey and Cathedral—churches that are graveyards.

Some Churches Preserve the Dead.

Sometimes they preserve the dead who have been good, too.

But the Church which simply preserves Martin Luther's bones, or John Knox's dust, or John Wesley's dust, or somebody's else dust, is a City of the Dead.

They Wrapped Their Talents in the Napkin of a Confession of Faith.

Either in the Confession of Augsburg or Westminster, it does not matter which. They buried their Confession in granite tombs. But they cannot preserve it from decay. When you open the tomb it is only dust.

Sometimes it has not gotten to the stage of clean dust, it is in a process of dissolution. It stinks.

Sometimes it is full of worms. Ugh! Close it up again. It was a good thing, but it is dead.

Take care that you do not live upon the thing that *was* good. The price of retaining it is using it. You will not lose by using it, but you will lose by wrapping it up in napkins.

No good banker keeps his money uninvested. He cannot earn anything for his customers if he does. How can he give them three or six per cent when the money is lying in his vaults unused?

He can only get interest for them if he invests the money.

Is not that the analogy which the Lord used when He said, "Wherefore gavest Thou not My money into the bank, and I at My coming should have required it with interest?"

If You Cannot Use a Thing, Ask God to Give It to Some One Who Can.

If you cannot use a thing, do not hold on to it. Whatever the talent may be, whether it is money or anything else, ask God to give it to some one who can use it.

God will think more of you if you desire the talent to be used and not to lie idle. God, however, has given you a talent, and will give you strength to use it. You received it on condition, even if it is only one talent, that you would use it.

Dare to use it not, and you will lose it.

This leads us up to that highest form of Faith, which seems to be in utter contrast with all the rest.

I stop where I began:

The Highest Form of All Faith is a Passive Faith.

Remember at the same time that all other forms of Faith have been in constant activity.

Perception, retention, and action are all forms of activity around a perfectly passive center.

I suppose you know that scientifically the center of a flame is perfectly cool. Look at the gas-jet and you see the beautiful golden light. Below that is the blue flame, and inside that there is—what? A dark spot. It is cool, so they say.

The center of a cyclone is a calm.

I have been on the ocean in the center of a cyclone, and have seen the ships tossed all around us, while we were almost becalmed. We were in the storm center.

The Center of All Activity is God.

He is at perfect ease: One Eternal Calm.

There is no hastening in God and there is no hurry in God.

The center of Universal Activity is the perfect passivity of God.

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The center of a man's life, the thing that he wants to have strengthened most of all, is that perfect trust in God. That is passivity; that is absolute rest; and yet it is the center of all this activity.

Let me remind you, therefore, my beloved brethren, that the thing we must ask God most of all to strengthen is that priceless gift of perfect Peace! Peace! Peace!!

No matter what happens, you will be at rest.

I do not want to speak much of myself. I hate even to introduce myself into this subject.

My attorney looked at me two nights ago, after we had been in session four or five hours, and said to me, as he arose to go, "I always get strengthened when I come to see you."

I said, "Do you?"

He said, "The thing that strikes me about you, Doctor, is that you never worry; that you never have any trouble."

I said, "Why should I?"

"For a man who works as you do," he said, "you are very calm."

I said, "The trouble is that men worry themselves with their work. Now I work, but I do not worry."

Any one who wants to hurry me will find it bad for him. There are some folks who want to hurry me.

If I were to let some vain and foolish persons who want me to do things in their way, hurry me, I should be troubled about my work continually. That which is the secret of strength in me would be gone. I should have no peace. I should have no rest, and I should have no quietness. My work for God would be an utter failure.

You think this passivity is not an active power?

Passive Faith is the Most Active of All Powers.

Yet it is entirely at rest.

Is there anything so powerful as resting in God? Think of it now for a moment in this way.

The little seed which is buried in the soil lies there, and if you could hear it talk it might say, "Oh why was I not left in the bright world above, where I could see things, hear things, and be something? Why was I put down here in the dark earth and told to lie here?"

"O foolish seed! You were put there to lie and to die because it is good for humanity. Out of you there must come hundreds of seeds.

"But you will never grow until you have died."

Suddenly the seed begins to find it so. It is swelling in the darkness. It is bursting! It expires!

Is it dead? Another life has gone out of it—a hundred lives!

And so it is with us. It was well for it to lie there.

"O God, why did You put me where I had to be still and do nothing but die?" you may sometimes feel like crying.

Because that was the place God saw was the best place for you.

I tell you if you do not die, you will accomplish nothing.

"Except It Die, It Abideth Alone."

Strange that all our activity should lead to the place where at last we die, that out of our lives something better may come.

At last, when you have come out of the dark Earth, when the Resurrection morning has come, and throughout an unending Eternity you are growing, not a hundred-fold, but a thousand and a million-fold, you will learn the lesson.

Why not learn it now?

Why not be willing to die that others may live?

Why not be willing to sacrifice and stay where you are put, if it is to die there?

You cannot do better, sometimes, than die.

Perhaps as General Overseer I will send some of you to the place where I know you will most probably die. I shall expect you to go. If you do not, I hope you will get out of the Christian Catholic Church in Zion and get out quickly.

We need men and women who will know how to die.

You have to learn that God can do most with the man who can stay just where He has put him, until the time comes when, perhaps, it will seem to him as if he dissolves, as if his heart bursts, as if he dies. That is all right.

How often in our experience will that happen? Perhaps a hundred times. It has happened to me over and over again. I have died before, and, therefore, I live now.

Paul said, "I die daily."

CLOSING PRAYER.

"Strengthen, O God, that which Thou has wrought for us."

Strengthen our power to see and receive, and retain, and actively to use that which Thou hast given.

Strengthen, above all things, our power to rest in Thee and not to fear. Do this, our Father, by Thy Spirit, for the sake of Thy dear Son. Amen.

One of Zion's Great Events

OF 1901

THE FIRST ANNUAL CONFERENCE ON WOMEN'S WORK IN ZION

—BEGINS—

FRIDAY, MAY 24th and continues until **MONDAY, JUNE 3d**

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A GREAT DEMONSTRATION IN

Chicago Auditorium, Lord's Day Afternoon, May 26

Will be Zion's hearty welcome to Overseer Jane Dowie, Overseer of Women's Work in Zion Throughout the World, with her greeting to Zion.

AN EXCURSION OF ZION'S HOSTS TO ZION CITY

WILL TAKE PLACE THURSDAY, MAY 30th

Tickets may be purchased coming to Chicago on and from May 21st to 25th within the Central, Trunk Line and Western Passenger Associations, which include territory from New York to Denver (not including New England). Returning, tickets from Chicago may be secured up to and including June 6th.

Full fare must be paid coming and a certificate taken of the agent at the time the ticket is purchased. These credentials will be certified on Monday, May 27th, when return tickets can be purchased at one-third of the regular fare paid coming.

Persons coming from New England are notified in coming to pay full fare and take a receipt, and if enough from this territory come the return rate of one-third fare will be possible. **This rate is now secured.**

Correspondence and information concerning Railroad Rates, if the above notice is not explicit enough, should be addressed to

DEACON DANIEL SLOAN,
1201 Michigan Avenue, Chicago, Illinois.

IMPORTANT ANNOUNCEMENT!

THE PRICE OF THE WONDERFUL BOOK

ZION'S HOLY WAR

HAS BEEN REDUCED TO

35 CENTS

IN ORDER TO PLACE IT WITHIN THE REACH OF ALL.

This book of 330 pages contains a history of the most remarkable religious campaign ever carried on in Chicago, and forty-two Sermons and Preludes delivered during the three months in which the War was waged.

It is illustrated with thirteen of Mr. Charles Champe's cleverest Cartoons, drawn during the Holy War.

God greatly blessed these Sermons and Preludes when they appeared in LEAVES OF HEALING.

This book, neatly and attractively bound in paper covers, 35 cents. Send all orders to

ZION PRINTING AND PUBLISHING HOUSE,
1300 MICHIGAN AVENUE, CHICAGO, ILLINOIS.

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OPEN YE THE GATES

That the Righteous Nation which Keepeth Truth may Enter therein. —Isaiah 26:2.

Zion's Trumpet has sounded. The Message has gone forth. God's Exiles shall go Free.
Zion throughout the world will sing Hallelujahs to Him who sitteth upon the Throne.

GOD'S MESSENGER HAS DECLARED .. **MONDAY, JULY 15, 1901** TO BE THE DATE OF THE .....

OPENING OF THE GATES OF

ZION CITY

GOD'S CITY OF RIGHTEOUSNESS.

An abiding place for the afflicted of His people.
A City for those who would live godly in Christ Jesus.
A City where the true Christian Home-life will be established and maintained in all its purity.
A City where God's people will be trained and prepared for the Coming of their King, Christ Jesus our Lord.

Be glad then, ye Children of Zion, and rejoice in the Lord your God:—Joel 2:23.

THE 6400 ACRES OF BEAUTIFUL LAND selected and secured for this City has been Consecrated to God and the advancement of His Kingdom. Upon that site there will be tolerated

NO
Breweries or Saloons.
Gambling Hells.
Houses of Ill-Fame.
Hog-Raising, Selling, Handling.
Drug or Tobacco Shops.

NO
Hospitals or Doctors' Offices.
Theaters or Dance Halls.
Secret Lodges or Apostate Churches.
Bad Books, Pictures or Papers.
Nor any of the other Curses or Abominations which Defile the Spirits, Souls and Bodies of Men.

ZION CITY WILL HAVE

Christian Educational Institutions from the Kindergarten to the College.

Manual Training Schools.
Christian Art—Painting, Sculpture, Architecture.
Christian Music—Vocal, Instrumental, Choral.
Libraries, Orphanages.
Divine Healing Homes.
Homes for the Aged.
Homes for Young Men.
Homes for Young Women.

AND ABOVE ALL, THE GREAT

ZION TEMPLE

Seating at least 25,000 people, where multitudes will assemble every Lord's Day to hear the Everlasting Gospel preached in all its fulness.

This land will be conveyed by lease only and not by deed. Leases will stand for a period of not less than 1000 years.

Certificates of Stock in Zion Land and Investment Association will be accepted in payment for lots, and shareholders only will be entitled to the first choice of selection at the lowest prices.

Owing to the limited number of lots that will be ready by the opening day, we would advise every prospective purchaser or homeseeker in Zion City to secure stock at once, or before the first series closes, which will be at an early date.

The mutual interests of employer and employee will be provided for by the establishment of Manufacturing Industries and Commercial Enterprises operated on the Coöperative, Profit-sharing Plan.

Pamphlets, Articles of Agreement and any other information desired by prospective investors, gladly furnished upon application.

Address all communications relative to Zion City to

H. WORTHINGTON JUDD,
Secretary and General Manager.

DANIEL SLOAN,
Assistant Manager.

ZION LAND AND INVESTMENT ASSOCIATION,

1300 Michigan Avenue, CHICAGO, ILLINOIS.

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OVERSEER JANE DOWIE.

1876-1901

WELCOME HOME

TO

Overseer Jane Dowie

AND

Conferences for the Inauguration of Women's Work

In the Christian Catholic Church in Zion Throughout the World.

REV. JOHN ALEX. DOWIE, General Overseer.

CHICAGO, ILLINOIS,

May 23, 1901,

TO

June 2, 1901.

Celebration of Silver Wedding Anniversary of Rev. and Mrs. John Alexander Dowie.

PROGRAMME

Thursday, May 23, 1901.

WELCOME MEETING TO OVERSEER JANE DOWIE

Central Zion Tabernacle, at 7:45 O'clock P. M.

Tickets, limited to 4000, will be issued. Obtainable free, at Central Zion Tabernacle and Zion Printing and Publishing House.

A beautiful Souvenir Program will be given to each person present.

Friday, May 24, 1901.

ORDINATION AND COMMUNION SERVICE,

Central Zion Tabernacle, 7:45 O'clock P. M.

About One Hundred and Fifty Elders, Evangelists, Deacons and Deaconesses will be Ordained. Zion White-robed Choir and Zion Robed Officers will be in Attendance.

Lord's Day, May 26, 1901.

GREAT DEMONSTRATION AND INAUGURATION OF WOMEN'S WORK

At the Chicago Auditorium at 3:00 O'clock P. M.

Rev. John Alex. Dowie, General Overseer of the Christian Catholic Church in Zion, will Deliver the Inaugural Address. Overseer Jane Dowie will Speak on Women's Work in Zion.

Lord's Day, May 26, 1901—Continued.

EVENING SERVICE.

Central Zion Tabernacle, at 7:45 O'clock P. M.

The General Overseer will Speak. Subject:

"SEEST THOU THIS WOMAN?"

A Discourse on the Social Problem.

Monday, May 27, 1901.

MORNING PRAYERS, OPEN TO ALL,

At Central Zion Tabernacle at 9:00 O'clock A. M.

Overseer Piper will preside.

Conference for Women Officers of the Christian Catholic Church in Zion Only,

Central Zion Tabernacle, at 11:00 O'clock A. M.

SUBJECT:

"THE GREAT HOST OF COMING WOMEN EVANGELISTS IN ZION."

Overseer Jane Dowie will preside.

CONFERENCE FOR WOMEN ONLY,

at 2:00 o'clock P. M. Subject:

"THE WORK OF DEACONESS MESSENGERS OF ZION."

Overseer Jane Dowie will preside.

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PROGRAMME

Tuesday, May 28, 1901.

MORNING PRAYERS, OPEN TO ALL,

At Central Zion Tabernacle, at 9 O'clock A. M.

Overseer Speicher will preside.

CONFERENCE.

SUBJECT:

"WOMEN'S WORK FOR CHILDREN."

Central Zion Tabernacle, at 11:00 O'clock A. M.

Open to all Overseer Jane Dowie will preside.

DIVINE HEALING MEETING FOR WOMEN ONLY.

Central Zion Tabernacle, at 2:30 O'clock P. M.

Conducted by the General Overseer and Overseer Jane Dowie.

CONFERENCE.

SUBJECT:

"WOMEN'S WORK FOR MEN."

Central Zion Tabernacle, at 7:45 O'clock P. M.

Open to all The General Overseer will preside.

Wednesday, May 29, 1901.

MORNING PRAYERS, OPEN TO ALL,

At Central Zion Tabernacle, at 9 O'clock.

Overseer Mason will preside.

CONFERENCE.

SUBJECT:

"WOMEN'S WORK FOR WOMEN."

Central Zion Tabernacle, at 2:30 O'clock P. M.

Overseer Jane Dowie will preside.

Ordinance of Believers' Baptism by Triune Immersion.

Central Zion Tabernacle, at 7:45 O'clock P. M.

Conducted by the General Overseer and Overseer Jane Dowie.

Thursday, May 30, 1901, Decoration Day.

GRAND EXCURSION TO ZION CITY SITE

Trains leave Wells Street Chicago and Northwestern Depot at 7:00 to 11:00 A. M.

Great Assembly at Auditorium, near Zion Temple Site, at 2 o'clock P. M. Grand Procession of Zion White-Robed Choir, Zion Robed Officers and Zion Guard, 600 Strong.

Friday, May 31, 1901.

MORNING PRAYERS, OPEN TO ALL,

At Central Zion Tabernacle, at 9:00 O'clock.

Elder Wilbur G. Voliva will preside.

CONFERENCE.

SUBJECT:

MEN AND WOMEN'S PREPARATORY WORK FOR ZION CITY

Central Zion Tabernacle, at 11:00 O'clock A. M.

The General Overseer will preside.

Friday Evening.

The Rev. and Mrs John Alex Dowie will give a

RECEPTION

in their Private Drawing Room in Zion Building, 27 Twelfth Street (corner of Michigan Avenue and Twelfth Street), to the

OFFICERS, MEMBERS AND FRIENDS

OF THE

Christian Catholic Church in Zion,

FROM 7:30 TO 10:00 O'CLOCK P M.

On this occasion Zion Building will be thrown open and the Council Room, Library, and Offices of the General Overseer, the Offices of Overseer Jane Dowie, the Overseer-at-Large, the Overseer for Chicago, the General Recorder, Recorder of Zion Seventies, Zion City Bank, Zion Land and Investment Association, and Zion City Engineering Department, will be open to visitors.

Visitors may also cross Michigan Avenue and inspect the new Zion College Building and Zion Home on the northwest corner of Thirteenth Street and Michigan Avenue, and Zion Printing and Publishing House, at 1300 Michigan Avenue, at which places they will be received by officers of the Church, and shown the principal points of interest

Zion Building will then have been fitted up in a handsome manner throughout, for use as a modern bank and office building; Zion College Building and Zion Home will have been newly acquired, newly opened and splendidly equipped, while Zion Printing and Publishing House will have added tens of thousands of dollars' worth of new machinery to its equipment and expanded to fill the entire building in which it is now located.



Lord's Day, June 2, 1901.

RECEPTION OF NEW MEMBERS INTO FELLOWSHIP

Central Zion Tabernacle and Chicago Auditorium.

Special Ordinance of the Lord's Supper and Closing Services of the Series.

Central Zion Tabernacle, at 11 A. M.

The General Overseer will Deliver an Address. Subject:

"THE MESSENGER OF THE COVENANT."

At the close New Members will be received into Fellowship.

Lord's Day, June 2, 1901, at Chicago Auditorium, 3:00 O'clock P. M.

The General Overseer will deliver an Address Subject:

"THE COMING OF ELIJAH, THE RESTORER OF ALL THINGS."

Ordinance of the Lord's Supper will be Celebrated at the close.

Grand Processional of Zion White-Robed Choir and Zion Robed Officers, about six hundred in line.

ALL WELCOME. ALL SEATS FREE. FREE-WILL OFFERING.

"CHRIST IS ALL AND IN ALL."

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ZION IN THE ORIENT.

By Rev. Geo. L. Mason, B.A.,B.D.
Overseer of the C.C.C. in China.

ZION IN JAPAN.

THE following is a Message from the Rev. T. A. Cairns, of Yokohama, Japan, to his brethren in the Methodist Protestant Mission in Japan.

Mr. Cairns was a missionary in this denomination, but Zion teaching, through LEAVES OF HEALING, reached him and brought him out. He is now doing God's work in Zion, depending on God alone for support. His Message is a testimony to the blessings found in Zion and to God's wonderful keeping of His Covenants of Salvation, Healing, Cleansing and Providing:

DEAR BRETHREN: "The Lord bless thee out of Zion." —*Psalm 134:3.*

Allow me to greet you in the Name of Jesus, and bear a little testimony of my experience in Zion since leaving the Methodist Protestant Mission.

First, let me thank you for your kindness and respect while I was laboring with you.

May God help you to consider this Message without prejudice, and may you heed the Voice of the Holy Spirit as He bids you leave the apostate Church.

The last eleven months have been the happiest time of my life, and the following but feebly tells the story.

1. In Zion the Bible has been opened to us as never before.

Instead of the International Sunday School Lessons, which are of little worth in cleansing lives, we have in Zion a holy man of God who leads the Bible teaching (Jeremiah 3 14, 15).

The instruction pertaining to Salvation, Healing, Holiness, etc., is clarified.

2. There is unity of work and teaching in Zion.

Our General Overseer has more *living* truth than any other living man. He is wonderfully blessed in teaching others.

Every Elder and other officer in Zion teaches the same thing on all most important Bible truth (Isaiah 30:20, 21).

3. Zion in Japan, as elsewhere, has been wonderfully blessed in cleansing lives. Open sins have been forsaken, and secret sins, which other churches could not unearth, have been searched out easily by Zion's demand of confession, repentance and restoration (Malachi 3 1-5; Ezekiel 33:7-9)

4. We have had scores of healings, from colds, toothache, sore eyes, lameness, piles, diarrhea, fevers, croup, brain disease, measles, consumption, and other diseases. I believed Divine Healing before entering Zion, but never before have I seen



GROUP OF JAPANESE NEAR YOKOHAMA.

the full, true teaching, and therefore my ministry in this particular was in vain (Mark 16.17, 18; Luke 9.2; James 5.14, 15).

5. In Zion we find that the question of self-support is no question at all, because every member pays his tithes and, besides, makes frequent freewill offerings. They do this gladly and are greatly blessed, spiritually and financially, in it.

Of course, if ten men pay tithes, those tithes amount to ten tithes more, which will support another man or pastor. Our little band of fifteen in Yokohama pays three or four times as much as the Yokohama First Methodist Protestant Church of 140 members (Malachi 3 10)

6. In Zion, nearly every member is present at every meeting, while in the apostate churches the percentage of the membership which attends the meetings is very small.

When I left Beulah Mission, there were about twenty members, and Brother Frank says he has taken in twenty-five since then, so there should now be about forty-five members. Yet when I was there to distribute literature on Sunday evening, March 17th, the audience consisted of only *three young men* besides the ones who had to be there; namely, two missionaries, the preacher, the janitor, and one missionary's servant.

The young men whom I had led to Christ while there have been starved to death (Jeremiah 10:21; 23:1-4; Amos 8-11).

7 The faith life, which heretofore was only a theory with me, is a blessed, practical reality in Zion.

Preachers who sell their services for money can have no power with God or man. Since entering Zion, I have been teaching some in a government school and that is all the *promised* salary I had. It was a little more than one-fifth of what I received in the Methodist Protestant Mission.

Yet while in the Methodist Protestant Mission I got deeper in debt every month, and in Zion I have not borrowed nor gone in debt one cent. In February I also stopped the school work because it interfered with my work for God. He supplies all I need, and more, although I am not promised one cent (Ezekiel 34:2; Isaiah 33:15, 16; 56-10, 11).

8. In Zion we are free to preach the truth as we believe it. In the Methodist Protestant Church the people select the pastor and can dismiss him whenever he does not suit them. Therefore he dare only preach what they want to hear.

In Zion, the pastor, God's Messenger, leads, and he can preach God's full truth. If the people do not like it, they can go, but they cannot chase him away. He is not hired (2 Timothy 4:3, 4; Ezekiel 3;10, 11).

9 Some people say that Zion only robs other churches and does not go after the lost.

Zion's first Message is to the apostate Church, as God's Message always was (Jeremiah 1:10, Ezekiel 3.1-10; Isaiah 6:8-13).

Yet we are working for the lost more than any other Church in Japan, proportionately.

Every member of our band in Yokohama spends at least two hours a week going from house to house with a Gospel Message (Luke 10).

10. A very few have left Zion either because Zion condemned their sins, or because of ignorance of Zion's teaching, or because they could not stand Zion's testing.

Zion condemned one man's adultery, and he left, another man's Sabbath-breaking, and he left; another's tobacco using, and he left.

It is their loss, not Zion's

Zion keeps pure (2 Peter 2:22; 1 John 2 19).

11 Dear brethren, do not stay in your apostate Methodist Church

You will have no power in life or service so long as you do (2 Corinthians 6 14-18; Revelation 18 4)

If you repudiate Zion, it is your awful loss, not Zion's.

Do not believe other people s lies about Zion (Acts 13:40, 41; Isaiah 14 32 R V)

Because of my love for you, and of my desire to see you have the joys that I have in Zion, I send you this Message.

To enter into Zion is an exceedingly difficult thing, because of the countless influences which combine to keep you out. Only by listening to God alone can one enter Zion. But once in, the joy is unspeakable.

If you have doubts and questions about Zion, do not go to members of other churches for information, for it is impossible for them to represent Zion fairly.

Come to me, and I will be glad to talk with you at any time.

Yours for God and Zion, T. A. CAIRNS.

Yokohama, April 4, 1901.

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.

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THE ZION BANNER

A Weekly Semi-Secular Paper for the Extension of the Kingdom of God and the Elevation of Man.

Edited by the REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion.

This Paper will consist of at least sixteen pages, the size of Leaves of Healing, with a very beautiful four-page cover, artistically designed and printed in three colors and gold and black. It will be profusely and handsomely illustrated.

Editorially the Events of the Day, Ecclesiastical, Political, Social, Educational and Commercial, will be treated boldly and fearlessly and truthfully, from National, International and Religious standpoints.

The News of the Week will be given in concise and reliable form, without partiality or prejudice.

Special Departments will contain articles of interest and information for the Home, the Workshop, the Office, the Store, the Garden and the Farm.

Full and Fresh News of Progress in all Departments and Industries of Zion and Zion City will appear each week.

Advertisements of approved character will be received and published at regular and special rates. Advertisers please address, Advertising Manager, THE ZION BANNER, 1300 Michigan Avenue, Chicago, Illinois.

SUBSCRIPTION RATES.

One Year,	**$1.50**	**Ten Copies, One Year,**	**$12.00**
Six Months,	**.85**	**Single Copies,**	**5 Cents**

The first number will be ready for distribution on Wednesday, May 22, 1901.
A handsome Prospectus will soon be issued.

Fill out the following slip and send with remittance to General Manager Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois:

General Manager Zion Printing and Publishing House:

I hereby enclose $..... for subscriptions to THE ZION BANNER, to be sent to the following addresses:

NAMES. *ADDRESSES.*

.....

.....

.....

.....

.....

.....

.....

.....

(Make all drafts, checks, express and postoffice money orders payable to John Alexander Dowie.)

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The Year Text for 1901 says: *"Arise ye, and let us go up to Zion unto the Lord our God."*

ZION'S FEAST OF TABERNACLES

THE GREAT ENCAMPMENT OF THE YEAR

FRIDAY, JULY 12, UNTIL MONDAY, JULY 22

CONDUCTED BY

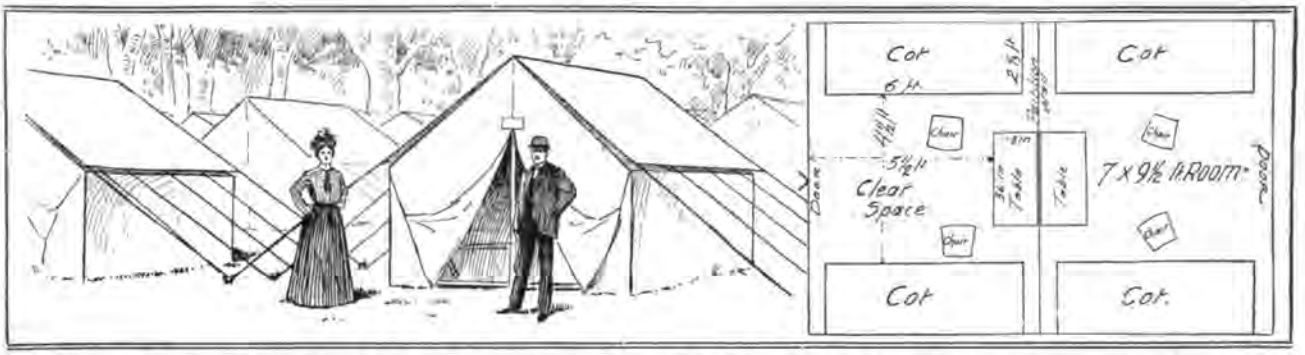
REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church in Zion

Assisted by **OVERSEER JANE DOWIE**

and other Overseers, Elders, Evangelists, Deacons and Deaconesses.

Zion's White-Robed Choir and Zion's Guard will be in attendance—with the thousands of Zion coming from all over the United States and Canada. **REDUCED RAILROAD RATES** will be secured and announced later.



THIS GREAT DEMONSTRATION WILL BE HELD IN SHILOH PARK, ZION CITY, ILL., IN CONNECTION WITH THE OBSERVANCE OF THE ANNIVERSARY OF

CONSECRATION OF ZION TEMPLE SITE

SPECIFICATIONS AND PARTICULARS

The Chicago and Northwestern Railway will run special excursion trains Sunday, July 14th, as well as provide good train service throughout the Encampment, at greatly reduced prices. Twenty thousand or more people will be present to see the beautiful location of Zion City, with its Six Thousand Five Hundred Acres, two miles and a half of which are on Lake Michigan. An outlay of many thousands of dollars is being made for special camp furniture for this Feast, consisting of miles of tents, furnished with cots, bedding, chairs, tables, and cooking utensils.

COMFORTS

The tents are 9½x14 feet, made of good duck material, with double covering, pitched over a boarded floor, so that they will be not only rain-proof, but the dampness from the ground will also be shut out. The cots are canvas or woven wire, with raised head covered with a cotton mat, with outing sheets, and good wool blankets for covering. Each section of the tent supplied with table, chairs or stools, and suitable night light; also with wash-basin and water bucket, together with tin cups, plates, pans, spoons, knives, forks, etc. In each tent will be an oil stove accessible to the parties occupying the same, for the warming of foods for meals.

CONVENIENCES

Zion City General Stores will be represented at the Camp, and will have for sale canned meats, fish, vegetables, relishes, fruits, etc., together with butter, eggs, cheese, milk, bread, crackers, rolls, etc., and will daily receive supplies of fresh fruits and other seasonable table articles. At Zion lunch stands, which will be conveniently located throughout the Camp, the following foodstuffs will be prepared, ready to serve: Oatmeal, milk, rolls, sandwiches, tea, coffee, soups, cold meats, potatoes, pies, cakes, ice cream, lemonade and other soft drinks, all of which may be obtained at moderate prices.

Families or individuals are expected to bring their own towels and soaps, and may, if they choose, bring also lounging pillows, rugs, hammocks, bathing suits, bicycles, etc. To all of Zion these Ten Days will cover remarkable events. Each day will commence with a sunrise prayer meeting; the forenoons will be given to conferences and discussions; the afternoons to addresses and teaching; the evenings to testimony and fellowship. **THE GREAT OPEN-AIR AUDITORIUM** canopied from sun and showers can bring to a common center of easy hearing **Fifty Thousand of the Members and Friends of Zion.** Thousands of locations of home sites will be thrown open for selection to shareholders in Zion Land and Investment Association, Monday, July 15, and selections perfected throughout the entire week and thereafter. Plats with important information noted thereon will be ready in advance. **TENT ACCOMMODATIONS MUST BE SECURED BEFOREHAND** for the entire Encampment by those who will attend, as provision will only be made for those writing in advance for accommodations. With all of the above **COMFORTS** the price will be only **$7.50** for each adult person—and for small children one-half this price.

MAKE YOUR APPLICATION AT ONCE BY SENDING A FORM LIKE THE OPPOSITE

Two persons in a family or party would require half a tent. If more than two to four, a whole tent. Single parties in every case will be located in a section of a tent with some one else. On one side of the Encampment, location will be reserved for men, and on the other for women, with family tents between.

Please enter my Application and RESERVE..... Cots for 1901 Zion Feast of Tabernacles, in (Family or Individual) Tent. I will be accompanied by.....other persons.

Signed.....

Date..... Address.....

Address Applications for Tent Accommodations to DEACON DANIEL SLOAN, 1201 Michigan Avenue, Chicago

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN

MIDWEEK BIBLE CLASS LESSON, May 15th or 16th.

Scope of God's Health Laws.

1. *Observe the law of the abundant replenishing of blood corpuscles notwithstanding natural decay which is the basis of growth.*—Colossians 1 :16 18
Death works in a fallen nature.
Sin comes in and death follows if Christ does not save.
God had a remedy for sin before it became a fact.
2. *Observe the law of life giving food and water for the satisfying of normal appetites as self-evident axioms*—Genesis 1 :29.
God-blessed food is life-giving
Food with life in it gives life
The life is in the seed
3. *Observe the law of outdoor exercise and care through clothing, as a chief requirement in self-preservation.*—1 Timothy 4 :7-9.
Godliness is a life-giving force.
Functional activity is healthful.
Muscular exercise has its limitation.
4. *Observe the law of rest, sleep, repose and recreation, which is relaxing to tension, relieving congestion, etc.*—Ecclesiastes 5 :9-17.
Continued tension is destructive to physical life.
Mental tension is weakening to vitality.
The habit of unloading care is a renewing force.
5. *Observe the law of natural hygiene and physiological care in cleansing as associated with the fixed order and process of change.*—Luke 10 :33-35
Water is God's great sanitary agent
A cut or bruise, if kept in a clean condition, never fails to heal.
Fractures kept in place, knit together.
6. *Observe the law of mind over body through the will, which is the power of right thinking, over evil imaginings.*—Proverbs 16 :20-25.
Kind words are healthful forces.
To brood over trouble gets one into it.
To know truth is to banish fear and doubt.
7. *Observe the law of the spirit over the body, through hope and cheerfulness, which is the immortal sustaining the mortal.*—Proverbs 18 :12-25.
To be full of hope relieves one of infirmity.
To be cheerful is to find a wellspring of health.
To lose heart is to despair and die.
8. *Observe above all else, and when all else fails because of its limitations, the law of the Spirit of life through Jesus Christ, God's mercy manifested through faith to the repentant, this is Divine Healing.*—Romans 8 :1-6.
There is no such thing as spiritual death.
Christ came to bring life to the body and soul.
The life is in His blood, shed for sin.

The Lord Our God is a Health-Establishing God.

SUNDAY BIBLE CLASS LESSON, MAY 19th.

Foundations for a Long Life.

1. *Love to obey the counsel of father, and the largest measure of wisdom, which is the principal thing, is sure to come.*—Proverbs 4 :1-13
To obey parents is to live long
To heed their counsel is to be happy.
To hear them is to be taught of God.
2. *Order your life according to God's Word, wherever you are.*—Proverbs 3 :1-8.
To live ignoring this rule is to be crooked
To live close to God's Word is to have peace.
To get His truth in the memory is to be safe-guarded.
3. *Have a purpose to be right, with a cautious care not to swerve from rightdoing.*—Proverbs 4 :20-27.
To be right is ever a source of strength.
To fill the heart with God's truth will easily keep it.
The narrow way is the only one with life in it.
4. *Rejoice in the love of a true married estate, with blessings of fruit therefrom.*—Proverbs 5 :15-23.
An adulterous eye corrupts the blood.
These sacred relations must be preserved.
Homes where death tarries coming should be but foretastes of heaven.
5. *Work to get ahead, but avoid depending on the "smart set" and friendliness with strangers.*—Proverbs 16 :1-15.
One must not believe all he hears, or half that is told him.
Friends should be tested before confidence is committed to them.
Traps are ever set everywhere to catch the unwary.
6. *Do not talk too much, work on, expect God to care for you, and trust Him for great things.*—Proverbs 13 :1-12.
A person may be always planning and never doing the best thing.
Let plenty of work ever be a cheer and delight.
Let unselfishness be shut out of your life for health's sake.
7. *Be happy, whatever is or may be; get joy out of your life, and with a steady step Go Forward, never doubting.*—Proverbs 15 :13-25.
Do not always be expecting trouble.
Be happy in God and seek it not in earth's vanities.
Whatever your condition, expect God to care for you.
8. *Learn to live in secret relations with God, where answered prayer is unquestioned and always His delight.*—Psalm 91 :11-16.
He promises to answer our every prayer.
He promises to keep from every destroyer.
He promises to supply needs as they arise.

God's Holy People are a Long-Lived People.

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Are You Thinking of Taking Up

A Course of Reading?

THE Seven Bound Volumes of LEAVES OF HEALING are a HISTORY of the most important events of the last years of the Nineteenth Century; they contain the best and wisest comments on CURRENT EVENTS in the world; they are a safe guide in BUSINESS and POLITICS; they contain the best thoughts about ART, MUSIC, LITERATURE and SCIENCE, they tell of things far more strange and interesting than fiction, and all true; they are an inspired BIBLE COMMENTARY and the safest and best works extant on THEOLOGY.



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Baptized in Central Zion Tabernacle from March 14, 1897, to March 14, 1901, by the General Overseer	4447		
Baptized by Elders, Evangelists and Deacons	2092		
Total Baptized in Central Zion Tabernacle			6539
Baptized in places outside of Chicago by the General Overseer		504	
Baptized in places outside of Chicago by Elders, Evangelists and Deacons		2684	
Total Baptized outside of Chicago			3188
Total Baptized in four years			9727

Baptized since March 14, 1901:

Baptized in Central Zion Tabernacle by the General Overseer	58		
Baptized in Central Zion Tabernacle by Evangelist Fisher	3		
Baptized in Central Zion Tabernacle by Deacon Sprecher	5		
Baptized in Central Zion Tabernacle by Deacon Stevenson	17		
Baptized in Central Zion Tabernacle by Elder Fockler	11		
Baptized in Central Zion Tabernacle by Elder Graves	15		
Baptized in Central Zion Tabernacle by Elder Mercer	13		
Baptized in Central Zion Tabernacle by Elder Voliva	10	132	
Baptized in California by Elder Taylor		1	
Baptized in British Columbia by Elder Brooks		2	
Baptized in British Columbia by Elder Simmons		3	
Baptized in England by Evangelist Cantel		16	
Baptized in France by Evangelist Cantel		1	
Baptized in Illinois by Deacon Sprecher		1	
Baptized in Illinois by Overseer Piper		4	
Baptized in Michigan by Elder Kennedy		6	
Baptized in Minnesota by Deacon Crane		5	
Baptized in Ohio by Elder Voliva		12	
Baptized in Ohio by Elder McFarlane		5	
Baptized in Ohio by Elder Bouck		6	
Baptized in Ohio by Elder Moot		1	
Baptized in Oregon by Elder Ernst		2	
Baptized in Texas by Deacon Anderson		5	
Baptized in Wisconsin by Elder Bryant		15	85 217
Total Baptized since March 14, 1897			9944

The following-named ten believers were baptized at Central Zion Tabernacle, Chicago, Wednesday evening, May 1, 1901, by Elder W. G. Voliva:

Allison, Charlotte.....Zion Home, Chicago, Illinois
Clinton, William Henry.....Wallberry, Indiana
Gimgrish, Christian.....322 Cornell Street, Chicago, Illinois
Kelsey, Miss May Bell.....870 West North Avenue, Chicago, Illinois
Launder, Charles H.....6 South Sheldon Street, Chicago, Illinois
Launder, Mrs. Rosa.....6 South Sheldon Street, Chicago, Illinois
Launder, Master Alvie.....6 South Sheldon Street, Chicago, Illinois
Launder, Master Elston.....6 South Sheldon Street, Chicago, Illinois
Miller, Joseph.....Grand Rapids, Michigan
Timmerman, Charles Wesley.....Rochester, New York

The following-named four believers were baptized in Zion Tabernacle, Mt. Morris, Illinois, on Lord's Day afternoon, April 28, 1901, by Overseer W. Hamner Piper:

Ambrose, William D.....Polo, Illinois
Hart, Mrs. Sarah M.....Polo, Illinois
Potter, Mrs. Urilla H.....Mt. Morris, Illinois
Stewart, Mrs. Susan.....Mt. Morris, Illinois

The following-named believer was baptized at Lima, Ohio, Saturday, April 20, 1901, by Elder S. Moot:

Ward, Clinton, M. D.....216 North Elizabeth Street, Lima, Ohio

The following-named believer was baptized at Cleveland, Ohio, Lord's Day, April 28, 1901, by Elder R. N. Bouck:

Suitt, Howard L.....Cambridge, Ohio

The following-named three believers were baptized at Vancouver, B. C., Lord's Day, April 14, 1901, by Elder R. M. Simmons:

Anderson, Mrs. Mary S.....Badger, Washington
McCollum, Miss Alzina.....2512 Westminster Avenue, Vancouver, B. C.
Mercer, Mrs. Sarah P.....238 Barnard Street, Vancouver, B. C.

FIRST ZION CITY EXCURSION FOR 1901
THURSDAY, MAY 30TH

In connection with the First Annual Conference on Woman's Work in Zion.

EVERY ZION MAN AND WOMAN IN CHICAGO THAT DAY SHOULD ENJOY THIS TREAT.

ONLY 25 CENTS FOR THE ROUND TRIP

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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 IX. NUMBER 3. CHICAGO, MAY 11, 1901. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

HEALED BY THE POWER OF GOD OF HEREDITARY CONSUMPTION AND OTHER TERRIBLE DISEASES.

THY FAITH HATH MADE THEE WHOLE.

Consumption!

It is the Great White Scourge of humanity. Its victims are counted by the millionsevery year. When it enters the home, every human hope departs.

Medical Science, falsely so-called, is powerless before its insidious progress.

This bright-faced girl was dying with hereditary quick consumption.

For six years she had also suffered indescribable tortures from other diseases.

Physicians had exhausted their puny resources.

The black shadow of Death was creeping over her.

She heard one of God's Messengers from Zion.

She read LEAVES OF HEALING.

She compared the teaching with the Word of God.

She saw their perfect agreement.

She believed that God could heal her.

She believed that He was not only willing, but longing, to heal her.

She threw aside all earthly means and trusted Him alone.

She asked God's minister in Zion to pray for her. God honored and answered his prayers.

God healed her.

He instantly dispelled the Shadow of Death with the bright Sunshine of Divine Life. He quickly drove the Disease out of her body with His Divine Health.



MISS NELLIE HANNA.

Her testimony is clear, simple, truthful.

She gives the testimony of the physicians who treated her. Her story is confirmed by Deacon and Mrs. Homer Kessler, who have known her for ten years.

Her illness is an undeniable fact.

Her healing is an undeniable fact.

She herself is a living Witness to its truth.

The fact of that healing sweeps away the "tissue of lies" of an apostate pulpit.

That simple fact demolishes all the heaped-up falsehoods of a malicious press.

That simple fact destroys the "refuge of lies" of doctors and druggists.

That simple fact utterly crushes the falsehoods of traitorous apostates.

It cannot be explained away on the absurd ground of hypnotism.

She was alone, in her own home, when her healing began.

It cannot be explained away with the silly subterfuge that her malady was a "nervous disorder."

It cannot be explained away on the ground of a flash of

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strength due to excitement. She has now been well for over six months.

There is no explanation except that God healed her, in the Name of Jesus Christ, His Son, by the Power of His Holy Spirit, and in accordance with His own revealed Will.

He will heal every suffering one who fulfils His conditions of Repentance, Faith, Obedience, and Trust.

He makes no exceptions.

He is no respecter of persons.

His Son, Jesus, is still pleading with Infinite Love and tenderness: "Wilt thou be made whole?"

He is pleading with you, reader.

He has sent this Witness on the wings of the Little White Dove to tell you her Story.

With heart full of Divine Compassion, He is waiting your fulfilment of conditions to say:

"Be thou made whole." A. W. N.

WRITTEN TESTIMONY OF MISS NELLIE HANNA.

717 North Street,
Logansport, Indiana, March 23, 1901.

Dear General Overseer:—I am so grateful for what God has done for me, that I feel that I must tell others of His wonderful goodness.

It is my earnest prayer that the Little White Dove may carry these words to some suffering ones, and be the means of helping them.

Over six long years Satan tortured me, and during that time I had very little hope of ever getting well.

But, praise the Lord, I have now found the only true Way to life and health.

In the fall of 1895, I took sick with a very serious trouble, for which I was treated all winter and spring.

The constant pain which I suffered was dreadful and almost beyond endurance.

Our doctor at this time was Dr. J. H. Shultz, of this city.

I seemed to get a little better as summer came on, and went without medicine about three months.

The following September I was taken down again.

For months there seemed to be no change for the better.

The doctor told my parents that he had no hopes whatever, at first

I was so weak that I could only walk about a square or two at a time.

Instead of getting better, I seemed to get worse.

Other troubles followed, one after another, until all of my organs seemed to be affected.

My flesh left me, until I was almost a skeleton.

I had no ambition, no appetite, and, in fact, no hopes of ever getting well.

I also suffered with nervous prostration, indigestion, liver trouble, and chronic constipation.

I took medicine almost constantly for two years.

In the summer of 1899, I seemed to be getting somewhat better again, but was still taking medicine a little.

In September I was taken very sick again.

The old trouble became almost as bad as ever.

I became very weak, and after three months I changed doctors.

This time Dr. Hatch, a homeopathic physician, treated me.

Instead of getting better, as I had hoped, I rapidly grew worse. I finally grew so weak that I could scarcely sit up more than a few minutes at a time.

After four months I changed doctors again.

This time I went to Dr. J. W. Stewart, of this city.

He pronounced my case anemia of the blood, nervous prostration, and catarrh of the stomach and bowels.

Through suffering with anemia of the blood, my color was very bad, having a greenish tint.

I was always tired.

I could not sleep any, and when I did get a little sleep, it did me no good. Whenever I was asleep my muscles were continually jerking, and nearly every night I would wake up very suddenly in the middle of a dreadful dream.

My nerves were in a dreadful condition.

Two or three times a day a very nervous spell came on.

During those spells I could not hold my feet and hands still.

It was almost like the St. Vitus' Dance, or spasms.

Sometimes I would have to take something to make me sleep.

My spine, too, was in a very bad condition. My back would ache, sometimes, so bad that I could scarcely endure the pain.

My stomach and bowels became in such a bad condition that I suffered greatly.

For a long time I could not eat anything but bread and milk, and for months lived on diets such as oatmeal, etc.

The catarrh finally affected my whole body.

The catarrh in my head became very bad, and finally my lungs also became affected.

For over two years my lungs had been very weak, caused by a cold.

Ever since then I had been bothered a great deal by neuralgia of the lungs.

In the summer of last year I began to cough up mucus.

There was a sore place in my left lung about the size of a dollar.

I then fully realized that the dreaded disease, consumption, had come upon me.

My mother died with consumption.

Her two brothers, a sister, and a great number of my cousins also died from the fatal disease.

It was hereditary, and but for the Grace of God I could not have lived much longer.

About the middle of September, the Christian Catholic Church in Zion of this city gave stereoptican views by Deacon Sloan.

I finally, out of mere curiosity, decided to go.

I had heard a little about Zion for about two years, but had never had any of the teaching.

After seeing the pictures of those who had been healed, I became very much interested.

I thought that if God could heal Ethel Post without medicine, He could heal me, too.

On passing out, Deacon Kessler handed me a tract, "He is Just the Same Today."

I began investigating Zion from then on.

I searched the Bible constantly, and read everything that I could find on Divine Healing.

I also began attending the Zion meetings, and in about a week and a half I threw all my medicine away and trusted my Heavenly Father to heal me.

I was instantly healed of the catarrh of the bowels, and in about four days I was healed of the catarrh of the stomach.

One by one, my diseases all left, except the consumption.

It had gotten so bad that I coughed constantly.

It was quick consumption, because I coughed oftener and harder than a person with lingering consumption.

I had chills and night sweats every night, and began to get very weak. In about a week after, I joined the Christian Catholic Church in Zion.

In about two weeks, one of my dear friends and I went up to Chicago to receive teaching.

I realized that I knew very little about how to trust God fully.

The sore place in my lung disappeared while I was up there, but the cough did not entirely leave.

After three weeks I returned home.

Satan tried me very severely then.

I had a worse cough than ever for awhile.

I then sent to Elder Fockler for prayers, and obtained relief.

I grew much better then.

After I had trusted God for three months and a half, I was entirely healed.

Praise the Lord!

I do not know why I did not get healing sooner, but I know that it was my own fault somehow.

God is always willing to answer immediately if we only let Him.

I think that it was because I was filled with fear, and God could not heal me until I was entirely freed from that sin.

I have always been afraid of consumption, even from a child.

I am now well and strong, praise His Holy Name.

I can eat everything that God wants us to eat, and have a splendid appetite.

I can scarcely realize that I am the same person that I was a few months ago.

I am a Zion Seventy, and have gone out in all kinds of weather.

I feel that I never could do enough for my kind Heavenly Father who has done so much for me.

I was a member of the M. E. Church for ten years, but I have received better teaching and greater blessings in the last six months than I did in all the ten years in the M. E. Church.

Trusting that God will bless these words to other suffering ones, I am faithfully

Your Servant for Jesus,

(Miss) Nellie Hanna.

CONFIRMATION OF MISS HANNA'S TESTIMONY BY DEACON AND MRS. HOMER KESSLER.

Logansport, Indiana, March 23, 1901.

Dear General Overseer:—The truthfulness of the above testimony of Miss Nellie Hanna cannot be questioned.

We have known her for the past ten years, and rejoice in the fact that she has proven that "Jesus is just the same today."

However, seeing is not believing, and while many refuse to believe, we are so glad that believing is seeing, and that "All things are possible to him that believeth."

Faithfully yours in Jesus,

Homer and Ella T. Kessler.

SPEEDY HEALING IN ANSWER TO PRAYER.

16 Du Bose,
Memphis, Tennessee, April 15, 1901.

Dear General Overseer:—I received your letter this morning. God heard and answered and he was speedily delivered.

Wednesday and Thursday he was out of his right mind.

Friday afternoon the fever was gone.

Saturday he was up and dressed.

Tomorrow he will go to school.

We give God all the glory, and thank you for your prayers.

I am so thankful to God for this teaching, and that I was counted worthy to be counted as one of the common people who heard Him gladly.

Yours in Christ, (Mrs.) E. L. Sprague.

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THE WINDOWS OF HEAVEN OPENED.

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 the Lord 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 the Lord of hosts. And all nations shall call you happy: for ye shall be a delightsome land, saith the Lord of hosts.—*Malachi 3:8-12.*

God Heaps a Faithful Tither With Blessings.

VICTORIA, BRITISH COLUMBIA, April 15, 1901.

DEAR OVERSEER PIPER:—I will do now what I have delayed too long already—give my tithing experience.

The strict and rigid economy I had to practice in early years developed penuriousness.

My first ministry, in 1885, therefore, was burdened by this sin.

This conviction grew upon me until June 9, 1886, when I bought a book for tithing accounts, upon the first page of which I wrote:

"June 9, 1886—I hereby obligate myself to give to the Lord one-tenth part of all the products of my labor.

"Whatever He may see fit to give me, a tenth shall return to Him.

"I pray God that love for His Holy Name and zeal for His blessed cause may ever inspire me to keep this covenant which I make with Him, this 9th day of June, 1886. EUGENE BROOKS."

In the same book, under date of January 30, 1887, I made a note which shows that my tithes were paid after my board was paid.

From the same note I quote the following:

"It has not been one year since I began this account, but in that time the Lord has increased my salary from $40 to $70 per month, and now I intend to pay a tenth of all I make to the Lord."

After this, however, through ignorance, I dissembled—in making my mother or brothers little presents, I would take the Lord's money.

But I soon saw my sin and promised God I would give Him every cent of the tithe.

God greatly blessed me.

My salary went up from $70 to $100, then to $125, and on to $150 per month.

The next step God brought me to Zion and to Zion's God, and gave me a patrimony of "the cattle on a thousand hills"—"the silver and the gold"—yea, even "the earth," for I became "an heir of God and joint heir with Jesus Christ."

Of course, the Lord does not trouble me with the keeping of all this, but simply checks it out as I need.

Having tithed my income for fourteen years, you will see it was not hard for me to give my tithes when I came to Zion.

But recently the General Overseer showed me another side to the tithing question, which knocked me down and overwhelmed me in a $200 debt.

He did it just by writing these few words, "Every dollar that ever came into your hands, one-tenth belonged to God."

I saw that one-tenth of all the money I received before I became a Christian, as well as while I was in the apostate Church, belonged to God.

Yet although I have been so painfully scrupulous about paying to man every debt I owed him, I had let my debt to God go, without even a thought.

Before seeing this clearly, I had wriggled and squirmed to get out of that debt, but God held me to this conviction, "God's Messenger said so!"

"Then," I said, "that settles it."

"But," said the Devil, "how can you pay it on so small an allowance?"

I said, "I'll pay it if it takes my whole lifetime to do it, and I'll begin now."

So I sent $5 out of that month's allowance, and almost immediately God gave me $15 for that $5.

The General Overseer sent us the money to buy our own furniture, which saved us $15 every month.

He sent us the exact amount that I had gotten in debt.

God is very good.

I am at a loss to know which most to wonder at—my own stupidity or God's wondrous grace and mercy.

Yours in the Junior Class, EUGENE BROOKS.

Tithing Makes Happy a Newly Founded Zion Home.

40 MORRIS AVENUE, CHURCH ROAD, LITTLE ILFORD, LONDON, ENGLAND, April 8, 1901.

REV. W. H. PIPER.

Dear Overseer:—With hearts full of praise and thanksgiving to Zion's God, for the opening of the windows of heaven on our behalf, my dear wife and I, in compliance with your request, beg to add a few words of testimony, though words are, alas, inadequate.

Easter Sunday was the first anniversary of our wedding, and I tell you we are justly proud of our first year in a Zion Home, but we make our boast in the Lord.

I say a "Zion Home," because it was only made on the condition that the Whole Tithe be brought into the Storehouse.

It meant taking smaller quarters, but there were others who needed housing for whom we in a measure were responsible, and it was for us to seek first the Kingdom of God and His Righteousness.

In His Strength we took our stand, and He was faithful that had promised, and supplied all our need.

Of course it has not been all flowery beds of ease, and we have found out the Devil is a first-class artist; in fact, he is an adept at "Clouds."

But "thanks be unto God who giveth us the victory," we are determined to obey Him at all cost; and what is more, we desire the Devil to take notice that, as God shall prosper us, we intend to refund to Him all we have robbed Him of since first we earned a wage.

I also desire to add that we count it an honor to be able to say, "No dirty pig has ever entered our home."

Thank God, we made a clean start.

Yours faithfully in His service,

EDGAR A. RUSH.

Blessed Through Bringing the Whole Tithe Into the Storehouse.

SHELBY, MICHIGAN, April 11, 1901.

REV. W. H. PIPER.

Dear Overseer:—Before coming into Zion, I saw it was God's will for us to give our tithes to Him; but I tried to reconcile myself with the thought that perhaps I gave more than a tenth, although I did not give it systematically.

I was stubborn and wanted my way, but the Holy Spirit kept talking to me, telling me I was robbing God.

I obeyed God and received great blessings.

While belonging to other churches, I gave my tithes when and where I pleased, but after uniting with the Christian Catholic Church I put them in the Storehouse of Zion.

I have a dairy, and I tithe the money I receive and pay expenses from the nine-tenths left.

I find God blesses and prospers me more in that way than He does when expenses are paid and I tithe the remainder.

I also tithe our eggs. We are laying aside the eggs for God, and the children are helping me and are very much interested.

Our little Frankie, who is four years old, said, "Now, Mamma, we have given some to God, now let us give some to Jesus," and he came running with both hands full of eggs.

When we stop to think that all we have comes from God, we surely should be willing to give at least one-tenth.

Yours for the Master, (MRS.) EMMA FOX.

Business Multiplied Many Times.

MELROSE, KENTUCKY, April 22, 1901.

DEAR OVERSEER PIPER:—It is with joy that I desire to witness to the surety of God's promise in regard to tithing.

Since paying my tithes to God in Zion, God has wonderfully blessed.

My business has multiplied and increased many times since there has been willing obedience and service to Him.

It is a joy and a blessing to pay the Lord's tithe.

Before coming into Zion I owed some old tithes for a short time, which I believed I should pay.

By God's Grace I intend to pay them.

Thank God for His Messenger who taught us with authority.

May God bless him and family, and all faithful Zion, for Jesus' sake.

Enclosed find $—— check as tithe.

Yours faithfully in Jesus, H. C. PAYNE.

God Praised for Blessings in Tithing.

SALEM, INDIANA, April 15, 1901.

DEAR OVERSEER PIPER:—I thank God for blessings, both spiritual and financial, received through paying tithes.

God has never failed when we obeyed Him.

I have paid tithes for eleven years.

Since we have been in Zion, we have received greater blessing through tithe-paying than ever before.

Christ is our All and in All.

We thank Him for His great love to us, and for the teaching we have received from our General Overseer.

God bless him and Zion in all the world.

Faithfully yours in Christ,

(MRS.) M. L. SILVEY.

Income Increased One-Third.

198 EAST FORTIETH STREET, CHICAGO, ILLINOIS, April, 29, 1901.

REV. WILLIAM HAMNER PIPER.

Dear Overseer-at-Large:—I desire to add my testimony to many others.

I thank God for His blessing since paying tithes into Zion's Storehouse.

My husband is getting one-third more income than he did when we were paying only part of our tithes.

We have also had many other blessings.

Yours in Christ, (MRS.) NELLIE COFFEY.

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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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OR ZION PUBLISHING HOUSE, LENNOX AND GIPPS STREETS, RICHMOND, VICTORIA, AUSTRALIA.

CHICAGO, ILLINOIS, SATURDAY, MAY 11, 1901.

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EDITORIAL NOTES.

"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."

OUR HEARTS are very glad at the opening of this beautiful month to receive inquiries in increasing numbers from all the Continents, and from many of the Islands of the Sea, concerning the Christian Catholic Church in Zion, and especially concerning Zion City.

WE PUBLISH in this issue a short address which we delivered in the newly-constructed portion of the Freight Shed (which is now 320 feet long) at Zion City, on Wednesday evening, May 1st, on "The Zion of the Holy One of Israel."

THIS WAS our First Address at Zion City since we spoke at the Consecration of Zion Temple Site, on July 14th last.

But the audiences, and the occasions, were very different.

Then we addressed, under the broad, blue heavens, in the grove near the Temple Site, an audience, stretching out on every side, of at least ten thousand persons.

But the little company of a few hundred earnest men and women to whom we spoke on the night of May 1st was almost entirely composed of our own people, who were engaged in planting Zion Lace Industries, Zion City Lumber Association, Zion City General Stores, in surveying, and platting, and grading streets, etc., and in the erection of new buildings, who were, in short, the Pioneer Builders of Zion City.

THEY WERE a splendid band. We have every reason to rejoice that God has enabled us to bring together so devoted and true a Band of Workers in the humble beginnings of this great City, and in preparation for its opening, men and women and children, "whose heart God has touched."

OUR VISIT again to the City last Wednesday, May 8th, was very interesting; but was principally spent in conferences at The Temple Cottage with our Engineer, Superintendent of Roadmaking, and other Officers.

Splendid progress is being made in all directions.

A plank walk twelve feet wide is being constructed from Zion City Railway Depot up to Zion Temple Site and the

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Auditorium in the Grove on Shiloh Park, which is the name we have given to the Two Hundred Acre Reserve of which Zion Temple will be the center.

DEACONS ARTHUR AND HENRY STEVENSON, with our expert Machinists and Lacemakers, have unpacked hundreds of tons of machinery, have set up the frames for eight large Lacemaking Machines, and are rapidly getting them together.

We have our Power House in perfect order, and our electric motors for each separate machine are ready, so that when the machine-fitting is finished we can at once proceed to Lacemaking.

The cleaning of the machinery has been a very heavy task, inasmuch as portions of it, as might be expected, have suffered from the sea voyage, and from the long period in which they have lain cased up during the winter in the bonded warehouses in Chicago, waiting for the time when we could begin work at our factory.

AS OUR READERS know, the moment that the frost got out of the ground we set to work to have the machinery set up in the first section of Zion Lace Factory; and we have been working diligently at that for many weeks.

Confidence, and joyful anticipation of success, are stamped upon every brow, and heard in every tone, not only in Zion Lace Industries, but in all the operations of Zion City.

Sober, godly, and clean-living people, our first little colony of Zion Workers are winning golden opinions from the people in all the surrounding towns, and from the respectable and worthy farmers whose land we have purchased, of which they are the first settlers.

DAY BY DAY our numerous plans are taking, more and more clearly, material shape. We are grateful to God for the splendid staff of workers which we have, both at our Headquarters Offices in Zion Building, etc., Chicago, and on the ground at Zion City.

IF TIME PERMITTED, and space could be spared in this paper, it would be intensely interesting, doubtless, to our readers, to see what Zion people are saying all over the world, and to give details concerning the thousands who are inquiring "concerning Zion with their faces thitherward."

Hundreds are actually already there, hundreds more are journeying in the old-fashioned way in great wagons which used to be called "Prairie Schooners," and many are coming across the Ocean in the magnificent steamships which plow the seas.

OUR READERS will be glad to know that our dear wife, Overseer Jane Dowie, left St. Cloud, near Paris, on April 30th, reaching London the same night.

She has just completed a very successful and happy week of service to Zion in London.

She has now sailed, with our dear daughter Esther, Deaconess Blackmore, and other friends, in the steamship *New England*, for Boston.

We received the following cablegram from her on Thursday, May 9th, which speaks for itself:

LIVERPOOL, May 9, 1901.

DOWIE, Zion, Chicago.
Leaving today.
Have had a very good time in London.
People very earnest and appreciative.
Good attendances.
Much blessing.
Evidences of salvation and healing.
Consecrated seventeen children.
Received fourteen members.
Ordained Mrs. Hurran as Deaconess.
Held Communion Service Sunday morning.
Tabernacle nearly full Thursday and Sunday evenings.
Laid hands upon over seventy persons.
Held reception Tuesday night.
About ten nationalities represented.
All spoke of you with much love.
Praise God.
Love.
Mizpah. JEANIE.

IN ADDITION to all these varied services which our dear wife has been able to render to the Lord and His people, she had a large number of private interviews at the Hotel Russell, London.

Some of these we had arranged for her, with influential Christian friends from all parts of the United Kingdom and from various parts of the Continent, whose faces are set Zionward, and who desired these conferences concerning Zion.

Invitations to speak had reached her from Switzerland and from many parts of the United Kingdom, but she was compelled to confine her attention to London.

YESTERDAY, Friday, we received the following cablegram from Queenstown, Ireland, which is the last point of departure from the British Isles:

QUEENSTOWN, May 10, 1901.

DOWIE, Chicago.
Arrived here.
Good passage.
Pray for safe journey.
Love. JEANIE.

SHE IS NOW, therefore, with her little company, on the High Seas, and we ask every member and friend of the Christian Catholic Church in Zion to bear her and them in their hearts before the Throne of God.

OUR FRIENDS in Boston are looking joyfully forward to meeting with Overseer Jane Dowie, upon her arrival next week, probably about Friday, the 17th.

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She will speak in Zion Tabernacle, 1165 Tremont Street, on Lord's Day, May 19th, and will probably leave for Chicago the following Day.

Her public Reception and Welcome of Zion will be held in Central Zion Tabernacle on Thursday evening, May 23d, and the series of meetings which will follow her arrival will begin on the night of Friday, May 24th, with a great Ordination Service. The services will be continued in Central Zion Tabernacle and the Chicago Auditorium on Lord's Day, May 26th, and the following days of that week, as is fully set forth in the programme printed on pages 92 and 93.

WE HAVE prepared ten thousand copies of a beautiful Souvenir Programme, which will be distributed to our people and friends at the meetings on the 23d, 24th and 26th.

The whole Series of Conferences are most important, and we expect clear manifestations of the power and presence of God, especially in giving us and our dear women wisdom, love, and soundness of mind in entering upon this new departure of Zion's Work for Women Throughout the World.

WE EARNESTLY ask prayers for ourself in connection with the very important discourses which we have announced for Lord's Day, June 2d. The first of these will be delivered at 11 A. M. in Central Zion Tabernacle, on "The Messenger of the Covenant," and the second at 3 P. M. in the Chicago Auditorium, on "The Coming of Elijah, the Restorer of all Things."

IT IS UNNECESSARY to say that, viewed from every standpoint, our utterances on these occasions will be of the utmost importance to the Christian Catholic Church in Zion throughout the world.

The intense bitterness of Zion's Enemies in the Apostate Churches against our previous utterances on the first of these subjects, "The Messenger of the Covenant," almost exceeds belief.

These addresses have been published in LEAVES OF HEALING and in A VOICE FROM ZION.

The first was delivered in Central Zion Tabernacle on Lord's Day afternoon, March 5, 1899, and is entitled, "By What Authority Doest Thou These Things?"

The second, "The Voice of One Crying in the Wilderness," was the Graphophone Address which we spoke into a large Graphophone at Ben MacDhui, at a time when our enemies said we had been struck dumb, and which was reproduced in the presence of a large audience the following Lord's Day, January 21, 1900.

A VERY FEW hypocritical persons, not to exceed five in all, have recently withdrawn from us on the pretense that they could not agree with us on this subject, the fact being that other reasons, and those by no means creditable to the persons concerned, were the real reasons for their drawing back, and the cause of their backsliding.

WITH the exception of these few apostates, there has been no difference of opinion whatever in Zion, upon this subject.

We have not continually kept it prominently before the people, because it was not necessary to do so. It was more important that we should do the work of the Messenger of the Covenant, than that we should talk about it.

FRIENDS who desire, therefore, to read what we have already spoken upon this subject, would do well, in preparation for our coming addresses, to study the reports of the discourses to which we have just referred, which are published in a small tract form, Volume IV, Number 4, of A VOICE FROM ZION, April, 1900, which can be procured from Zion Printing and Publishing House for five cents.

Our utterances on June 2d will be better understood by prayerful consideration of the words which we spoke more than two years ago, on March 5, 1899, and seventeen months ago, on January 21, 1900.

BUT, IN CONNECTION with this subject of the Messenger of the Covenant, there has of necessity arisen the question of the Third Coming of Elijah, as the Restorer of All Things.

The words of our Lord in Matthew 17:11, in answer to the Disciples' question, "Why then say the scribes that Elijah must first come?" contain a definite and clear statement of two things: First, that Elijah was yet to come and restore all things; and second, that Elijah had come already, and that they had murdered him.

Jesus' words are these:

He answered and said,
Elijah indeed cometh,
And shall restore all things:
But I say unto you,
That Elijah is come already,
And they knew him not,
But did unto him whatsoever they listed.
Even so shall the Son of Man also suffer of them.
Then understood the disciples that He spake unto them of John the Baptist.

The corresponding passage in the Gospel according to St. Mark, ninth chapter, confirms the words already quoted from Matthew.

There in the eleventh verse it is written that the disciples asked Him, saying, "The scribes say that Elijah must first come."

Jesus' answer is given in the two following verses, twelfth and thirteenth, in these words:

Elijah indeed cometh first,
And restoreth all things:
And how is it written of the Son of Man,
That He should suffer many things and be set at nought?

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But I say unto you, that Elijah is come,
And they have also done unto him whatsoever they listed,
Even as it is written of him.

THESE WORDS in Mark, therefore, prove clearly, as those in Matthew did, the identification of John the Baptist with Elijah; and second, that Elijah must come again and restore all things as a precedent to the next coming of the Lord.

THIS IS the position that we shall take in the discourse to be delivered, and we earnestly desire that every true Christian everywhere, whether in the Christian Catholic Church or not, shall earnestly pray to our God and Father in Heaven, for Jesus' sake, that He will give unto us "the same mind that was in Christ Jesus," and, therefore, the illumination of the Holy Spirit, as set forth in the beautiful prophecy, Isaiah 11:2, 3, 4, 5:

And the Spirit of the Lord shall rest upon Him,
The Spirit of Wisdom and Understanding,
The Spirit of Counsel and Might,
The Spirit of Knowledge and of the Fear of the Lord;
And His Delight shall be in the Fear of the Lord:
And He shall not judge after the sight of His eyes,
Neither reprove after the hearing of His ears:
But with Righteousness shall He judge the poor,
And reprove with equity for the meek of the earth:
And He shall smite the earth with the rod of His mouth,
And with the breath of His lips shall He slay the wicked.
And Righteousness shall be the girdle of His loins,
And Faithfulness the girdle of His reins.



MOTHER STEWART, OF SPRINGFIELD, OHIO.
(Eighty-Five Years Old, April 25, 1901.)

WE HAVE a right to pray for nothing less than this, at this period of the Dispensation of God's Grace.

We believe, therefore, that the coming Address in the Chicago Auditorium, on the afternoon of Lord's Day, June 2d, on "The Coming of Elijah, the Restorer of All Things," will be one of the most important that we have ever delivered concerning our Mission and our Message, our Authority, and our Office in Zion at the Opening of this Twentieth Century.

AMONG the many devoted friends of Zion, we have many aged Christians who have in past days done noble service for their Lord and who are still bearing fruit in old age.

SEVERAL years ago there came to Zion the venerable lady whose picture we have placed amidst these Notes on this page, Mother Stewart, of Springfield, Ohio, the leader of the Christian Temperance Crusade, which laid the foundations of the Women's Christian Temperance Union.

WE HAVE deplored exceedingly the departure of that organization from its primitive simplicity.

Our associations with the venerable Mother Stewart, and our correspondence with her during the years since we last saw her, confirmed our judgment that had the movement been kept up on the simple, broad, Christian lines upon which she and others founded it, it would have been today a great power for good instead of what it is.

We personally know that while there are noble Christian women associated with it, neither of the words "Christian" nor "Temperance" expresses its principal endeavors, which have rather run in the direction of social reforms and women's suffrage, neither of which, standing alone, is specially "Christian" or "Temperance" work.

The leaders of the Union seem to have abandoned largely the glowing piety which made Mother Stewart and others a flaming fire for God, and to have become very watery imitations of their zeal and devotion to God and humanity.

WE HAVE felt that we would like to do this venerable "mother" honor, and having by us a photograph of her, which we had engraved a little while ago, we take advantage of the fact that she has now entered upon her eighty-sixth year to publish the picture and the following beautiful little letter which we received from her, in her own handwriting a few days ago:

SPRINGFIELD, OHIO, April 25, 1901.

DR. JOHN ALEXANDER DOWIE,
General Overseer Christian Catholic Church in Zion.

My Dear Son and Friend in Christ:—This morning, before I attempt to arise, I desire to send you and the Zion brothers and sisters, from the eighty-fifth milestone, my greeting and prayer for the prosperity of Zion.

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My testimony after seventy years of service is, there is no true happiness except in the service of the Lord.

I am so glad, so glad, He called me. Blessed be His Name.

It is better further on.

April 26:—My birthday was observed by a host of my friends, who made it a very happy occasion.

Among the various tokens of love brought me was a New Testament and Psalms in nice large type.

My first reading was the one hundred and twenty-second Psalm, so I send it as a message to Zion.

I had such an interesting conversation with one of my special friends, who told me the Superintendent (I think she said) of the Church came up the night before especially to talk with her and her husband, and she was deeply interested.

I was wonderfully sustained yesterday, but very tired today.

In the bonds and hope of our coming Lord, yours,

MOTHER STEWART.

WE WISH that her book, entitled "Memories of the Crusade, and The Crusader in Great Britain, by Mother Stewart," were better known, and we shall be glad to receive orders for it at Zion Publishing House, from any of our friends who desire to have it; or, if they wish to get it more directly, they can do so by addressing M. Campbell, Publisher, Apple Tree Place, Springfield, Ohio.

WE SURELY do not need to say that Mother Stewart has had nothing to do with this expression of our desire that her book might be more widely known: for, as our readers know, our columns in LEAVES OF HEALING have never been sold for advertising purposes to any person whatever.

Not a single advertisement paid for by any one has ever been published during the six years and a half that we have printed and published this paper.

We wish that time would permit us to quote from this very interesting book, which we read several years ago.

We still have some hope that good Mother Stewart may be able to come and see us in Zion this spring or summer, and speak to our people, either in the Auditorium or in Central Zion Tabernacle.

ONE OF THE great delights that we have in our ministry is the fact that not only the youths and maidens, in the morning, and the strong men and women, in the midday, of their lives, are coming into Zion in thousands upon thousands, but that we have received, for many years past, large accessions from the aged and ripe Christians who are "looking for and hastening unto the Coming of our Lord."

THE DAUGHTER of one of these, in writing to us a few days ago from Liverpool, said:

I am delighted to send in my application for membership. You will see that I have dated it January 1st. That was the day I asked you to receive me, and I want to have belonged to Zion as long as I can. I only wish I had been a member years ago.

I only wish I were sailing with dear Mrs. Dowie.

My dear mother said just this evening, "How I would like to go to America."

My answer was, "Well, Mother dear, D. V., you will. I do trust we may some day."

WE KNOW that this answer of the daughter gave the clear-headed and loving-hearted aged pilgrim great joy.

ONE OF the delights that we have in anticipation is that many venerable, godly men and women will come and spend the evening of their days under the shadow of Zion Temple in Zion City, and walk amidst the groves of Shiloh Park, praying, as they will, for us and our helpers, upon whom the heat and burden of the day has come, and for the great companies that have been raised up, and that shall be raised up, to go forth as Messengers of God from Zion to all the ends of the earth.

DID TIME permit, we should like to comment upon many features of God's work in many departments of Zion, and upon the rapid development and extension of that work which has come to our knowledge during the past week.

REPORTS of the work in the United Kingdom are increasingly delightful.

In addition to the number which we have referred to as having been received during the last month through Evangelist Cantel, and of those mentioned by Overseer Jane Dowie in her cablegram, already given, we desire to say that there are applications for fellowship reaching us directly from all parts of England, Scotland, and Ireland, and that the work is continually growing.

For instance, we have recently received applications from points as far north as Shetland Islands and as far south as Liverpool, and from various parts of Ireland.

APPLICATIONS for fellowship from South Africa have been quite numerous, and many beautiful letters have been received, both from the British soldiers and from Boer prisoners.

It has been a great joy to us to know that LEAVES OF HEALING is being used on both sides in this cruel and wicked war, which it is to be hoped will speedily terminate in an honorable and lasting peace.

MANY of the British soldiers have informed us that they have, since reading the Little White Dove, made the Ninety-first Psalm a special delight. They testify that God has delivered them, and that in battles where many were slain they have not been wounded or in any wise hurt.

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We wish that our space and time would permit us to quote from these letters, but that is impossible: for we are writing, as usual, at the very last moment before publication.

PROFESSORS of colleges in India have resigned their positions in several cases, and have their faces Zionward.

We also had the joy, only last Lord's Day, of receiving two missionaries from China. We shall soon receive a number from various parts of foreign countries who are coming to study in Zion College and prepare themselves for work as Messengers of Zion in Japan, China, and elsewhere.

IN THIS CONNECTION we desire to record, with gratitude, that we have now removed all of the professors, teachers, and students of Zion College into the large new building, corner of Michigan Avenue and Thirteenth Street, and that they are very happy and comfortably settled in their new home.

We are planning to make the courses of study in the coming year still better than in the past, and shall be able to do more, having concentrated the whole of the Ministerial Training Department and Preparatory School under one roof.

The extension of the Zion Schools, connected with the Zion Tabernacles in Chicago and elsewhere, will doubtless continue to be very rapid, and we are hoping to arrange still better for that work in the coming sessions, after the vacation.

We earnestly ask the prayers of our readers in all parts of the world for Zion's Educational Institutions.

We are longing for the day when Zion College shall have its permanent home at Zion City.

WE HAVE appointed Overseer William Hamner Piper and Elder Cyrus B. Fockler to take charge of our South Side Zion Tabernacle, which seats over three thousand persons and is in the midst of a great population.

ELDER STOKES and Evangelist Moody have been "removed" from that position "for cause," and also Elder Stith from South Chicago, which will be supplied by Elder F. A. S. Mercer.

It has been a painful duty to perform these acts of discipline, and we would rather ten thousand times that they had not been necessary.

We could not accept "resignations" from those who had been disloyal to Zion whilst eating her bread.

It is, however, impossible in so large an organization as the Christian Catholic Church in Zion not to have some who will stumble and cause others to stumble, occasionally.

It would be well if there are any "sinners" of that kind who yet remain in Zion, unknown to us, to remember the word of our Master:

> It is impossible but that occasions of stumbling should come: but woe unto him, through whom they come!
>
> It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.

ELDER DANIEL BRYANT and his excellent wife, who have done splendid service at Marinette and Menominee, in Northern Wisconsin and Michigan, have been transferred to Chicago.

They arrived at Zion last Wednesday.

We delight to record that their ministry has been successful, and that they have been greatly used of God in salvation and healing and in the upbuilding of God's people.

Elder Bryant, and Mrs. Bryant, who will be ordained an Evangelist on May 24th, will be attached to our Headquarters staff, and will be specially connected with the editorial work of LEAVES OF HEALING.

Deacon Newcomb, who has been our Assistant Editor, and has so ably performed his work, will in a short time give his attention almost wholly to THE ZION BANNER, and to his duties as General Manager of Zion Printing and Publishing House.

We ask our readers far and near to pray for Elder and Evangelist Bryant in the very important work into which they are about to enter.

SUBSCRIPTIONS for THE ZION BANNER continue to pour in, but we still remind our readers that it would be of great value to receive their subscriptions in still larger numbers.

THE FOLLOWING letter has been received from a gentleman in Cincinnati, who is not a member of the Christian Catholic Church in Zion:

CINCINNATI, OHIO, April 29, 1901.

REV. JOHN ALEX. DOWIE,
Chicago, Illinois.

Dear Sir:—I herewith enclose my check for One Hundred and One Dollars and Fifty Cents.

One Dollar and Fifty Cents of this sum is to pay my subscription for one year for THE ZION BANNER.

The One Hundred Dollars is my gift to THE BANNER fund, or to any other fund to which you may desire to apply it.

Wishing every department of Zion success (though not a member), I am
Very truly yours, —. —. ——.

WE HAVE referred to this letter as one of many, in our address at the close of the Communion of the Lord's Supper last Lord's Day, and we again urge our friends in all the lands to go and do likewise.

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IT IS ONLY by the hearty coöperation and self-sacrificing love of God's people who are associated with us that we can ever accomplish the great work which He has entrusted to us.

But there are many of our friends who have "good intentions," and are always assuring us of them, but fail to fulfil these intentions.

Oftentimes such "good intention" friends die ere they can carry out what they say are their heart's desires, namely, to use their money and property so as to aid us in our work in Zion of extending the Kingdom of God.

IN THIS connection we may also add that while we are grateful for those who voluntarily leave to us in their "wills" sums of money for Zion, we would be very much better pleased to receive these sums during their lives, by Deeds of Gift, inasmuch as again and again the bequests that have been made have been attacked by wicked persons and unscrupulous lawyers in the courts, and much of the bequests has been lost in defending these suits, which we have always won.

WE HAVE received recently a number of Deeds of Gift, on condition that we should pay annuities which the givers have named.

In every case we have acceded to the requests.

Zion has greatly profited, and will profit, by such kind gifts.

They prevent any possibility of contention by evil-minded persons who hate Zion.

The givers, also, have the joy of seeing their gifts used while they live, in the building up of Zion.

WE AGAIN call attention to the announcements made by Deacon Daniel Sloan, on pages 86 and 87, and by Deacon H. Worthington Judd, on page 94.

AND NOW we must close; but ere we do so, we cannot help once more recording our gratitude to God for the Vigor, and Strength, and Joy, and Peace, and Purity, and Power for Service with which He has so richly blessed us and which makes our life and work for Him and for humanity so constant a delight.

His Will is our Joy.

FAR AND WIDE, o'er all the earth, cries are reaching us from multitudes who are perishing amidst the Christian apostasies, Mohammedanism, Buddhism, and Heathenism of every kind.

These cries are ringing in our ears continually, and are borne in upon our hearts by floods of correspondence.

Oh that Zion would be awake to the glorious possibilities of this present day, while the Gates are still open, and war is still averted!

Let us pass in through these Gates into every Continent and Nation, and to every Island of the Sea, with the Message of the Eternal Covenant of Salvation and Healing and Holy Living.

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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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion College and Divine Healing Home, Saturday evening, May 4, 1901, was conducted by Elder Cyrus B. Fockler.

After the usual opening exercises, the meeting was thrown open for testimony.

ELDER W. O. DINIUS, 437 Calumet Boulevard, Harvey, Illinois, said: "I was a great sufferer for thirty-two long years, from 1862 to 1895. I was told by the doctors everywhere that there was no healing for me. There was nothing in the medical realm that was ever known to reach sunstroke. Our old family physician told me the only thing he knew to do was 'to avoid the effect of it.'

"I thank God that I found Him as my Healer six years ago last April. These have been six of the best years of service of my life. I was a United Brethren, and when I began to preach Divine Healing they fought me and resisted me, and some of the best friends I had turned against me. I praise God for the General Overseer who taught us these wonderful lessons that God is the same God, and that Jesus is the same Healer, Cleanser and Keeper."

ELDER N. P. TINDALL, Zion College and Divine Healing Home, Chicago, Illinois, said: "I praise God for His goodness to me. While moving into this house, and after I got here, I over-did. I was taken with a chill and was very sick and very nervous. I was prostrated, but I praise God that He delivered me and that I am well tonight. I praise Him for the many blessings He has heaped upon me which I cannot enumerate now. I have not language to express His goodness to us."

DR. W. O. RUBY, Zion College and Divine Healing Home, Chicago, Illinois, said: "I thank God that He has brought me here. He has done wonderful things for me whereof I am glad. My whole family is here, praise the Lord."

ELDER O. L. TINDALL, Zion College and Divine Healing Home, Chicago, Illinois, said: "I had been an invalid more or less for a good many years. I had to give up preaching nearly twenty years ago. Doctors told me that both of my lungs were affected and that I had to quit preaching, go West, stop studying, and keep out doors. I went West and ran a ranch. I grew in grace and in the knowledge of God more than while I was preaching.

"Since I have been in Zion I have received many blessings and healings and have been able to do considerable work. This is a very hard climate for me, and I have had to fight the Devil every day since I have been here. The Lord has had to keep up a continual healing process to keep me in working order.

"I have learned to trust God, and I know He has healed me in many ways. I love Zion very much, and I love to preach the Gospel now. I feel that I have something that is worth giving. I thank Him for what He has done for me."

C. H. SIMPSON, Zion College and Divine Healing Home, Chicago, Illinois, said: "In the latter part of last March I had a very severe sore throat. It was swollen so badly that I could hardly eat anything. I went to the Divine Healing Meeting in Central Zion Tabernacle. After the meeting I went into the Healing Room and was prayed with and was instantaneously healed. The pain and swelling left, and I ate a hearty supper. I have been practically well ever since. I praise God for this miraculous healing."

E. A. MUDGETT, Zion College and Divine Healing Home, Chicago, Illinois, said: "I rejoice tonight that I am here. I was brought here through the prayers of my parents and through the teachings of one who is now Elder S. B. Osborn. He taught Divine Healing in the Methodist Church, and we accepted it.

"I praise God for this teaching and for Zion College. I have been healed recently of two very large warts on my right hand.

"I have just received a letter from home, stating that two of our colts were badly bitten by a rattlesnake and their heads were very badly swollen. My father prayed for them. One was healed almost immediately and the other was healed the next day. I praise God that He delivers our stock, if we leave it in His care."

LEWIS SEEGER, Dwight, Illinois, said: "I praise our Heavenly Father that I can be in your midst tonight. I sell LEAVES OF HEALING a good deal in our town, and results are coming forth.

"I received healing of rheumatism in Divine Healing Home No. 1, and the Lord has kept me ever since."

J. W. PARCEL, Westfield, Illinois, said: "My first thought of Zion came from LEAVES OF HEALING. Through LEAVES OF HEALING and the influence of N. A. Robinson, who came up here and had his eye healed, I am in Zion tonight. The teaching soon got into my heart and I came into Zion."

MRS. H. A. RUBY, Zion College and Divine Healing Home, Chicago, Illinois, said: "I praise God tonight for the privilege of living in Zion Home. It will be two years the 5th of April since I received my wonderful healing, set forth in Volume V, Number 49. God has graciously kept me ever since, although at times we have had sickness in our family. In answer to prayer the Lord always delivered and healed us instantly. I praise Him for all His blessings to us."

Elder Fockler—How long were you sick?

Mrs. Ruby—"Twenty-one years."

Elder Fockler—How long were you bedfast?

Mrs. Ruby—"For thirteen years I never stood on my feet nor held up my head alone; but in answer to our General Overseer's prayer I was instantly healed.

"I was given up by many physicians.

"I was told that I could not possibly live over six months when I came to Zion Home.

"I praise God for His Saving, Healing, Cleansing, and Keeping Power."

ALVIN MARSHALL, Zion College and Divine Healing Home, Chicago, Illinois, said: "I was brought out of the College of Pharmacy into Zion College in one week.

"I received healing this week of a severe cold in my head. Several times I was almost tempted to give up and go to bed. I prayed and got final deliverance."

MRS. W. KOUGER, Cincinnati, Ohio, said: "I praise God for delivering my husband from the tobacco habit. He was addicted to the habit for twenty-five years and was cured instantly in answer to prayer. I also praise God for the healing He has granted to my boy, and for keeping my home as He has."

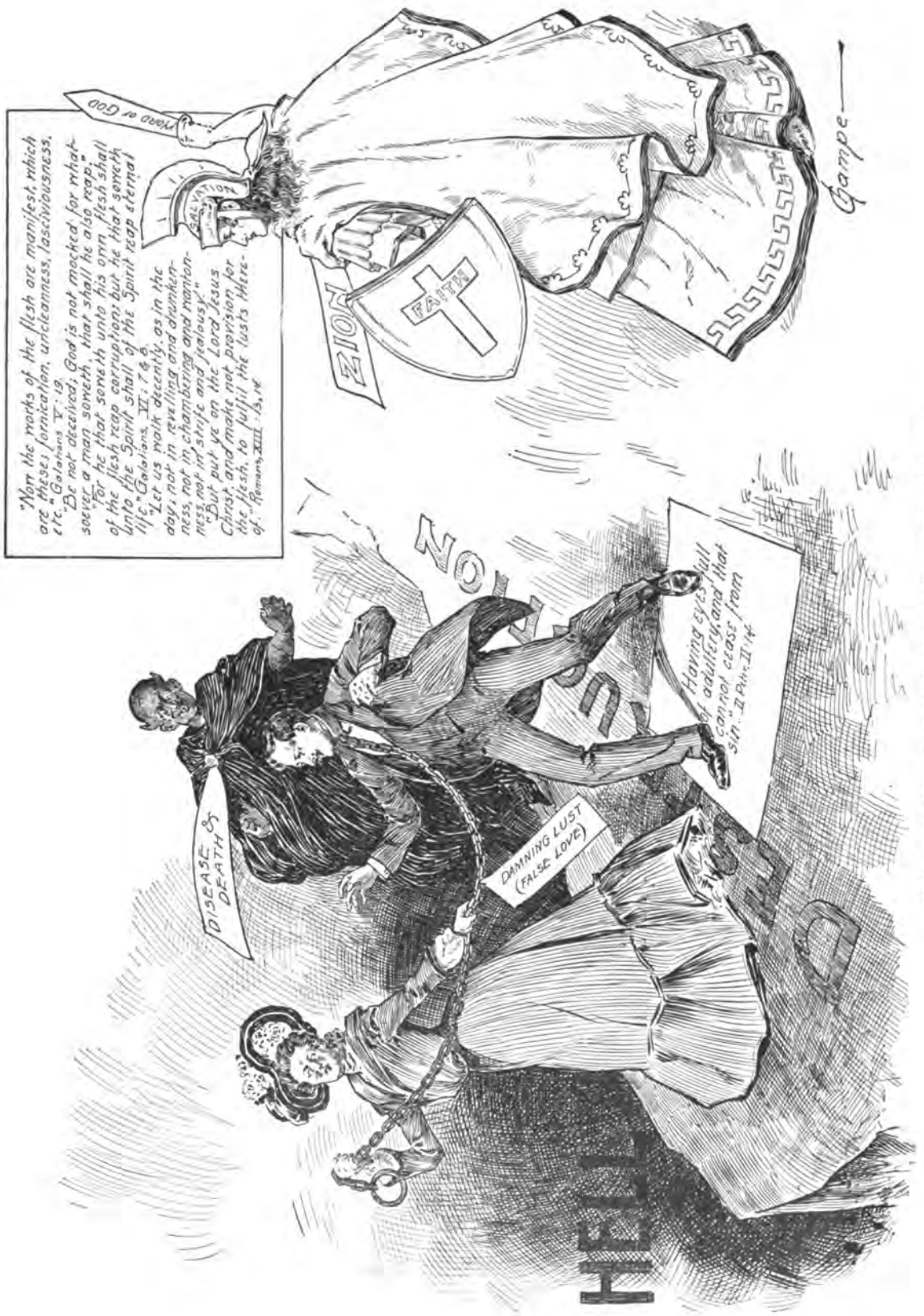
ELDER CYRUS B. FOCKLER—God is true, and if there is a failure to receive healing, it is not with God. I rejoice in these testimonies tonight, and especially in hearing and seeing our dear sister, Mrs. Ruby, again. Let us all stand firm for the truth.

The meeting was then closed with the Doxology and Benediction.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion Guests and the Friends of Zion.
Report for the Week Ending May 4, 1901.

2949 Rolls to.....Hotels of the World.
1239 Rolls to.....Various States of the Union.
296 Rolls to.....Various Foreign Countries.
Number of Rolls for the week..... 4,484
Number of Rolls reported to May 4.....1,026,587

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ZION'S PROTEST AGAINST FALSE LOVE (LUST).

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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.

LOVE THE FULFILMENT OF LAW.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, May 5, 1901. Sermon: "Love Fulfils Law." Reception of Eighty-Four New Members; Communion of the Lord's Supper.

Report of Meeting held in Zion Freight House, Zion City, Illinois, Wednesday Evening, May 1, 1901. Address: "The Zion of the Holy One of Israel."

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

"MAKE ME A VOICE TO SMITE THE LIE." Such has been the prayer of the General Overseer. God has answered that prayer.

His Messenger to Zion in these latter days is, under Him, the mightiest Voice raised against all forms of untruth in the world to-day.

With the Sword of the Spirit flashing in his hand, he goes forth to smite the foul brood of lies of every kind which curse mankind.

He fears not, although their name is Legion.

His heart is strong, although they are championed by all the giants of the press and the pulpit.

His courage is serene, his faith in ultimate Victory unshaken, although the lies may be entrenched behind veritable mountains of popular prejudice.

He wavers not nor spares, although they have been cherished for centuries as the truth.

He is thus bold, uncompromising, and confident, because God has called Him to wage this Holy War.

God Himself daily sets His Divine Seal of approval upon this good fight by giving daily victories over Sin and Falsehood, over Disease and Death, and over all the power of the enemy.

On Lord's Day afternoon, May 5, 1901, the General Overseer attacked the lie now centuries old, which has permeated Literature, Art, Music, the Drama, and even the Church of God itself, which exalts Lust, the vile pollution of hell, to the position of Divine Love.



In the power of God's Spirit the man of God rained blow on blow upon the monster.

When he had finished, the thousands present, almost without exception, arose with a prayer in their hearts and on their lips, asking God, by His Spirit, to implant in their spirits that Divine Love which should slay and drive out that Diabolical Lust which is the heritage of the natural man.

The day was also the occasion of Zion's regular monthly Communion of the Lord's Supper.

The power and blessing of that calm evening hour, when Christians gathered in sacred fellowship about the table of their Lord, cannot soon be forgotten by those who partook.

The service was opened with the usual Processional of Zion's White-robed Choir and Robed Officers. This Solemn Act of Praise, Worship, and Adoration never loses its power in Zion, because those who participate and those who witness do so in no perfunctory manner, but with constant and earnest prayer and praise in their hearts.

These hundreds of worshipers "entered into His courts," singing:

Crown Him with many crowns,
The Lamb upon His throne;
Hark! how the heav'nly anthem drowns
All music but its own;
Awake, my soul, and sing
Of Him who died for thee,
And hail Him as thy matchless King
Thro' all eternity.

Crown Him the Lord of Love;
Behold His hands and side,
Rich wounds, yet visible above
In beauty glorified:
No angel in the sky
Can fully bear that sight,
But downward bends his wond'ring eye
At mysteries so bright.

Crown Him the Lord of Peace,
Whose pow'r a Sceptre sways
From pole to pole, that wars may cease,
And all be pray'r and praise.
His reign shall know no end,
And round His pierced feet
Fair flow'rs of Paradise extend
Their fragrance ever sweet.

Crown Him the Lord of Years,
The Potentate of Time,
Creator of the rolling spheres,
Ineffably sublime.
All hail, Redeemer, Hail!
For Thou hast died for me;
Thy praise shall never, never fail
Throughout eternity.

The General Overseer then pronounced the invocation, after which the congregation sung Hymn Number 395:

God loved the world of sinners lost
And ruined by the fall;
Salvation full, at highest cost,
He offers free to all.

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Led by the General Overseer, the congregation then recited together the Apostles' Creed.

The Scripture lesson was read from the thirteenth chapter of Romans; also from the thirteenth chapter of 1 Corinthians.

Prayer was offered by Overseer Piper; also by the General Overseer, the congregation joining in the Disciples' Prayer at the close.

The General Overseer said:

I should like to speak concerning the latest tract which has been printed by Zion Printing and Publishing House.

Concerning the Bound Volumes of Zion Literature.

After twelve of these tracts have been printed they are bound up in the form of a little book, under the title of A VOICE FROM ZION."

This little volume only costs you $1.

I ask Zion people to remember that they can easily keep quite a little library of Zion Literature if they will just get the bound volumes of LEAVES OF HEALING and A VOICE FROM ZION, as they are published.

You are often asked by friends and neighbors, "I would like to know about this work, and how long it has been in existence, and what has been done."

Now if you kept in your home the whole Eight Volumes of LEAVES OF HEALING which have been published, you could simply put your friend into your drawing room or parlor and say, "Sit right down there; you are very welcome. These Volumes will give you the story."

These beautifully printed and profusely illustrated Volumes tell the story of Zion from week to week, month to month, and year to year; and the first Volume is just as interesting as the last.

They have carefully prepared indexes, so that the cases of healing are easily turned to.

You yourselves, also, need to be reminded of the past.

These Volumes do not cost a great deal. They are sold by Zion Printing and Publishing House at $3.50 each, or $20 for the entire Eight Volumes, which is a reduction of $1 per Volume if the whole set is purchased. You ought, as far as possible, to keep them in your homes.

One thing I would say, however, do not lend your big Volumes. The great mass of humanity are splendid "book keepers." If you want to lose your library, lend it.

I say these things because I am very desirous that you should be able to answer questions regarding the work.

What Can be Found in the Bound Volumes.

For instance, persons would say, "I would like to read up about that persecution of Dr. Dowie in the year 1895."

You could say: "Here it is, all in Volumes I and II."

Another might say, "I would like to read up that Mansfield fight."

You could reply, "It is all in Volume VII."

Another might say, "I would like to read about the General Overseer's European mission."

You could answer, "Here it is in Volumes VII and VIII. You can find the details of each of these series of events by consulting the Index."

Then some one might say, "I would like to read about people healed of cancer or consumption."

"All right," you could say, "turn to the Index, and you will find scores of them under the general head of Healings. The Index will refer you to every case of every disease of which there is testimony to healing in the Volume."

I say this not only to you, but to Zion far and wide.

I say also to every Branch of the Christian Catholic Church in Zion, and to every Gathering of the Friends of Zion, that they ought to purchase the Volumes as Branch property, or as property of the Gathering, and keep them in the hands of the Custodian, so that they shall be available for reference at every meeting. At many of the Branches the Conductor reads a Sermon or a Testimony, or both, from a past Volume; and God greatly blesses His Message and His Witnesses, when the LEAVES are carefully and earnestly read to these little Bands all over the world.

You can find answers in them, by reference to the indexes, to hundreds of questions that could be asked.

These Eight Volumes cover the record from week to week for these past six and one-half years.

This tract is Number 4 of Volume V of A VOICE FROM ZION, and contains the discourses which were entitled "The Seal of the Living God."

There are some persons who say, "I do not believe with Dr. Dowie that Baptism is the Seal of the Living God."

Why do you not?

What is the Seal of the Living God?

If it is not Baptism by Triune Immersion, what is it?

It is easy to say, "I do not believe," but why do you not?

I tell you in this number of A VOICE FROM ZION why I believe it. Can you tell me why you do not believe it? If you cannot give a reason for your unbelief, then you had better be silent, or believe with us.

I think we have given a good reason in this series of discourses on "The Seal of the Living God."

It is only a small tract, but it contains much.

Why Not Subscribe for A Voice From Zion?

Why not keep Zion Literature on hand, and be able to answer questions? A VOICE FROM ZION costs but 50 cents a year, monthly. You can also get copies of back issues of the LEAVES and VOICE at any time: for every one of these has been electrotyped, and is ready for reprinting on our own presses at any moment.

Give away the single tracts if you like, in as many cases as possible, but keep the Bound Volumes. Invite your friends to come and read them, but do not give them away, unless you make some friend a present of a set.

I thank God for many blessings from Him during this week, and for many tokens of His favor in connection with THE ZION BANNER.

A merchant in Cincinnati sent me a letter this last last week in which he enclosed me a draft for $101.50.

He said, "Please put my name down as a subscriber for a year for THE ZION BANNER, and use the $100 for THE ZION BANNER fund, or any other fund that you please."

Of course, it was immediately placed as the gentleman preferred it, to the credit of THE ZION BANNER FUND.

He added, "I have a deep interest in Zion and in all you are saying and doing. I thank God for you, although I am not a member of your Church."

That is a thing which we are getting increasingly. Persons who are not members of the Christian Catholic Church in Zion are sending us tokens of their appreciation and love for the work that Zion is doing.

One of the things that gives me very much pleasure is that the people are looking forward to THE ZION BANNER.

The cover is being printed. It is a very beautiful piece of work. It has to be run through the press five times to get out all its beauties, in its gold, and white, and blue, and red, and black.

God helping us, we will have the first number out on Wednesday, May 22d, and will issue a number every Wednesday thereafter.

That ought to be Zion's paper for getting the news.

We will do the best we can.

We will try to eliminate the falsehoods which pass current as news. That is a very great task, for, as you know, every day you have things cabled from the East, West, North, and South which are contradicted the next day. And thousands of things are published in the papers as startling events, but they never happened.

We will boil down the news, too. We will not spin out a cablegram of fifty words into a column and a half of matter, as they do in some, perhaps all, of the Chicago newspapers.

The Zion Banner Will be a Lively Paper.

I have not felt myself at liberty to deal with many things in LEAVES OF HEALING that I shall now feel myself at liberty to deal with in THE ZION BANNER.

They who deceive, delude, and destroy the people may look out.

They are going to have it now, straight. I will tell the truth.

While I was away, Overseer Piper called for special subscriptions, and as a result, after LEAVES OF HEALING had been sent to the people, we had a permanent addition to our subscription list of about 4000 new subscribers.

I would like to start in with ten weeks' special subscriptions to THE ZION BANNER.

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I will give you the same terms that you had before for LEAVES OF HEALING, ten weeks for twenty-five cents.

Can you not send THE ZION BANNER to your friends for ten weeks? Start in with Volume I, Number 1, and they will love the BANNER so much they will want it all the time.

After some further remarks by the General Overseer, Overseer Speicher made the announcements, after which the tithes and offering were received.

"LOVE FULFILS LAW."

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.

In the thirteenth chapter of the Epistle of Paul to the Church at Rome, and at the tenth verse:

TEXT.

Love worketh no ill to his neighbor: therefore Love is the Fulfilment of Law.

Love Fulfils Law.

Law is great, but Love is greater.

Yet Love is not in conflict with Law, and Law is not in conflict with Love.

"But the greatest of these is Love."

Faith and Hope are great and glorious, but Love is the greatest of that trinity of grace.

Faith, Hope, and Love do not perish.

There is a hymn, which, in singing of Love, says:

> This is the grace that lives and sings
> When faith and hope shall cease.

But Faith and Hope shall never cease.

"Now abideth Faith, Hope, and Love."

We shall need Faith in the hereafter as well as here.

We shall need Hope in the hereafter; for, if you eliminate Hope and confine your thoughts to the attainments which we shall have in entering heaven, we desire to die, to be annihilated.

"Hope springs perennial," not only on earth in the "human breast," but also in heaven in the angelic breast.

Faith and Hope "abide," but Love is greatest.

Love fulfils Law.

Death is Satan's Work.

In the conflict with the enemies who have to be overcome by God, the last enemy which shall be destroyed is Death.

In the Final Triumph, Death and Hell shall be cast into the Lake of Fire.

It is cruel and wicked to talk of Death as the twin sister of Sleep.

Sleep restores.

Death destroys.

Sleep makes strong.

Death corrupts.

Sleep which God gives, clears the brain, restores all the vital organs to activity, and sends one out with flashing eye and active and rested brain for better work.

Death, foul, hateful, hell-born, "the wages of sin," belongs to the Devil, and eats out the brain, destroys all vitality, and reduces the eye to dust and leaves only an empty socket.

Do not talk of Death as if it were an holy thing. The King of Terrors, Death, is unholy.

Death is devilish.

Death is hellish.

Death is corrupt.

Death is foul and dark as night.

A River of Death is a River which flows from hell; but the Law of the Spirit of Life is that which flows from the Throne of God and of the Lamb.

The River of Life is the Offspring of Love. That River of Life produces the fruits which grow, not only upon its banks, but in the midst of the street of it, from the Tree of Life.

Death Never Blesses But Always Curses.

Therefore it is written: "Jesus Christ, who abolished Death, and brought Life and Incorruption to light through the Gospel."

Therefore it is written: "O Death, I will be thy plagues. O grave, I will be thy destruction."

Therefore Christ said: "He that believeth on Me, though he die, yet shall he live: and whosoever liveth and believeth on Me shall never die. Believest thou this?"

I fear that the false teaching of the apostate churches has led multitudes to talk of Death as if it were the work of God's servant, God's messenger, when it is simply the Devil's.

Death is the wages of Sin.

Sin is the work of the Devil.

Disease is the offspring of mother Sin and father Satan.

Sin, when its work is finished, brings forth Death and plunges humanity into Hell here and hereafter.

> Love brings the glorious fulness in,
> And to God's saints makes known
> The blessed rest from inbred sin,
> Through faith in Christ alone.

Love sets free from the Law of Sin, and from the Law of Disease, and from the Law of Death, which are the Laws of Hell.

These are the foul laws which the Usurper over mankind has established. They must be broken, and he who speaks of Death as if it were God's will has never known what Death is; he has never understood what God has spoken.

Death, again I say, is but the offspring of Satan and Sin, whose twins are Disease and Death, whose home is Hell.

But Love, which fulfils the Law of God, comes in and destroys these powers of Sin and Disease and Death and Hell. Hence it is that today I stand here and, by the Grace of God, send forth this word across the lands and across the seas:

"Love is the fulfilment of Law."

The Law of the Spirit of Life is Fulfilled By Love.

Life itself, unless Love dominated, would be horrible; would be unending misery; would be something so hateful that the best gift that God could give us would be the gift of annihilation.

If Life has no Divine controlling power, if Life is only carried along upon the wings of Lust and Death, Disease and Hell, then that Life is not worth living. It is hateful. Could it not be set free from these horrible associations, it would be a great blessing if it were possible to forever destroy it.

Life Dominated by Lust, and Life Dominated by Love, Are Poles Asunder.

The world talks of Love.

The theaters ring with Love Dramas.

The books are full of Love Stories.

The newspapers feed the people with daily and nightly Love Stories.

Of what do these treat?

They treat not of Love. They misappropriate that word.

They are stories of hellish passion and unclean Lust born of Hell, full of Disease, working on to Death, gory with blood, and hateful and foul as the Devil from which they sprung.

I desire to speak first, then, that you may be warned as to the great and essential difference between Love and Lust.

> Earthly desire and sensual lust
> Are passions springing from the dust;
> They fade and die;
> But in the life beyond the tomb,
> They seal the immortal spirit's doom.

Yes, and Lust fixes man's doom here: for man must reap what he sows now, as well as beyond the tomb.

Sow to the flesh, under the dominion of Lust, and you reap corruption.

Sin conceives, but it conceives at the bidding of Lust, for Lust is the conceiving power in Sin.

Lust is the procreative power of the Devil.

"Lust," as the apostle says, "when it hath conceived, beareth Sin: and the Sin, when it is full grown, bringeth forth Death."

Hence we must utter the cry to our people everywhere.

"Beloved, I beseech you as Sojourners and Pilgrims, to abstain from Fleshly Lusts, which war against the soul."

These words were the bitter cry of one who had suffered in his flesh—Peter the Apostle (1 Peter 2:11.)

May God help us to see

The Difference Between Hellish Lust and Heavenly, Holy Love.

The differences are so marked that they are as the difference between black and white.

It is the difference between heaven and hell.

It is the difference between self-abnegation, the triumph over one's own desires, the sacrifice which Love always

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delights to make, and the brutal passion which is seeking only for satisfaction, and is willing to wade through blood and tears and ruin to get its hellish Lust satisfied.

Make no mistake.

These things which men call Love are Lust; for Love is not that soulless clod, that sensual thing that springs from the dust and earth.

That quality is not different in men and beasts.

Love is Divine. The selfish, self-seeking passion which craves for self-gratification is devilish.

"Love seeketh not her own."

Love seeks another's blessing.

Love delights to sacrifice.

Love seeks not to get, but to give.

Love finds her highest Joy and Divinest Satisfaction not in getting, but in giving; not in winning, but in losing; not in triumph, but in surrender; not in high places and victory, but in the lowliest place, and in absolute surrender.

That is Love, but Lust is the opposite of all this.

God's Wonderful Gift of His Son the Highest Example of Divine Love.

Hence it is that God, wanting to show us what Love was, sent One who from the beginning was sinless; who was conceived without the aid of Lust, who was conceived of the Holy Spirit of Infinite Love, and into whose being there entered no passion, since the Virgin was sanctified in her spirit, her soul, and her body; so that the Holy Thing that was born of her was the Incarnation of Love in every part of His spirit, in every drop of His blood, and in every part and organ of His body.

Christ Was the Embodiment of Love.

God so loved Him that He placed Him at the head of all the ages.

God so loved Him that when He died the very heavens were darkened, and the earth trembled under the noonday sun veiling all nature, while silence in earth and heaven lasted until Love had finished His sacrifice upon the cross.

That was Love so Divine, so wonderful, so awful, that it could only have been possible for God in Christ to reveal it at all.

This Love is the Love which God imparts to us.

This same Love that was in Him must be in us.

Woe to that man or woe to that woman who sings the Songs of Heaven while he or she is set on fire with the Lust of Hell.

Woe to those who sing of bliss while they are slaves to Lust.

Lust, hellish, foul, and filthy is the essential procreator of everything devilish.

Let me distinguish it. Let me labor at it still.

You speak of Love, and you say, "Look how the animals love."

They do not know Love.

Love Never Existed in a Vegetable, Love Never Existed in an Animal.

No such thing as Love can be implanted in the soul or in the body; for Love, which is the offspring of God, is a Spiritual Power, and can only be imparted by Spirit to Spirit. It cannot be imparted to soul or body.

"That which is born of the flesh is flesh."

That which is of the earth is earthy. This soul and body, this blood and bones and flesh which we have, cannot receive the things of God.

The natural man, therefore, receiveth not the things of God, neither can he know them, for he is a fallen being and is under the dominion of another nature, even the same nature as the brute beast.

Hence it is written: "Now the Natural Man receiveth not the Things of the Spirit of God: For they are Foolishness unto him; and he cannot know them, because they are spiritually judged."

His conception of life is the same conception as that of a herd of sea-lions, as you see them at San Francisco, where some great sea-lion comes up out of the sea, bites and devours and kills the other males, and ruthlessly flings them into the sea, tearing them to pieces, that he may be the sultan of that brutal amphibious harem.

That is Love according to animals.

That is Love according to Natural Men.

That is the Love of which the Mohammedan sings, and tells you is the prize in heaven.

That is the Love which, with all the veiling over, is the accursed, hellish thing which the Devil has imposed upon America, and upon Europe, and upon Asia, and upon Africa, and upon Australia, and the Islands of the Sea. It is a mere animal passion which begins and ends with the brutal Lust of a beast.

There is no Love in that at all.

Nature Study Not the True Key to Man's Being.

I am told that the way to teach God's children concerning their sexual natures, is to let the little child look at the flowers and see how the flowers love each other, and how the flowers are born.

I am told that the way to teach Christian children is to show them a little beast of some kind, and then to say, "Now you understand your sexual nature."

What!

You will take humanity down to the level of the Vegetable and Animal Kingdoms, and tell them that they are our teachers?

Is that the Teaching of God?

Voices—"No."

General Overseer—If we had, as they have, only souls and bodies, mere animal natures and flesh, then it were well.

But what do you find in nature?

Do you find monogamic love? No.

Nature is Promiscuous; Nature is Immoral.

The birds, the beasts, the vegetables know nothing of the Divine Principle, Monogamy.

They are not merely polygamous, but promiscuous.

There is no morality in the beast, or in the bird, or in the vegetable.

All men know that if you wish to breed a good horse or a good dog, you must keep the parent animals, and especially the female, from promiscuous intercourse.

You have to keep the dog to the best breed of dogs you can find. You have to make them monogamists in order to get out the best of which the animal is capable.

Nature herself would teach you that Nature is in a state of disorder, and anarchy, and ruin, and bestiality, from which the whole creation "groaneth and travaileth in pain until now," because of man's transgression.

The very earth is cursed. Vegetable life and animal life are cursed. Therefore, where do we start?

I desire to point out here today where you are to start.

Man Belongs, as a Spiritual Being, to the Kingdom of God.

A King in Europe, a kindly monarch, went to visit a school.

Children were being taught concerning the various kingdoms into which nature and man were divided.

The King wished to ask the children some questions. A sweet little maid stood forth, and the King said: "Now, my dear, tell me what these are," holding objects in his hand.

She said, "A flower, a bird, a beast."

"Tell me to what kingdom the flower belongs."

"To the vegetable kingdom, sire," said the child.

"Tell me," said the monarch, "to what kingdom do these animals belong?" holding up various animals.

"To the animal kingdom, sire."

"Tell me, my dear," said the King, "to what kingdom do I belong?"

Now, I think if she had said he belonged, for the most part, to the animal kingdom, she would not have been far wrong; but the little one had great reverence for the King, although he had so often failed to recognize the Kingdom to which he belonged. The little, blushing maid did not like to say that he belonged to the vegetable or to the animal kingdom, but "out of the mouths of babes and sucklings God has perfected praise." The little one, with her eyes full of tears, for she had heard the tittering of the laughter which was running through the school at her embarrassment, looked up into the face of the King.

"Now, tell me, dear," he said, "to what kingdom do I belong?"

"You belong to the Kingdom of God, sire."

And the King bowed his head, for the arrow had gone to his heart.

He said, "My dear, pray that I may be worthy of that Kingdom, the Kingdom of God."

The answer of the child is the answer which I give to you.

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Do you desire to teach the child that which will enable it to triumph over the lusts and passions of a mere animal nature?

Train the Child, from the Beginning, to Know That He or She Belongs to the Kingdom of God.

Teach them that they are the Offspring of the Father of Spirits, and that first and greatest of all is the spiritual nature which they have, and not the psychical or the physical nature.

Teach them that sex is nothing in that Kingdom of God.

Teach them that "there can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all One Man in Christ Jesus."

Teach them to seek for that New Creation which God's Spirit alone can impart, that they may be worthy of that Kingdom, and that they may have the Love which rules in that Kingdom from its Divine center to its utmost circumference, and which crushes Lust beneath its feet.

"Is there no place," you ask, "for the exercise of the animal passions? We are animal as well as spiritual."

I know it. Yes, there is a place; but it is only when the spiritual nature has been transformed by God that man can ever be trusted to become a procreative being, who shall fulfil the Divine purpose, by a monogamic union with a Divinely chosen helpmeet as it was "at the beginning" when God, ere man fell, gave Eve to Adam—one man to one woman—in Paradise.

Hence it is that men and women unregenerated and unconverted, in whose hearts is Lust, not Love, become procreators of beings who are cursed from their very conception and birth by being environed with a body and blood filled with the damning poison of the Infernal Lust which was in the hearts of their parents before they were born.

I plead for you today, my brothers and sisters, that you shall realize first of all that you belong to the Kingdom of God, and that into your spirits shall come that Spirit of Love which fulfils the Law of God, destroys the Law of Evil, and sets you free to do the Will of God.

Then the song rings out:

Lo, children are an heritage of the Lord:
And the fruit of the womb is His reward.
As arrows in the hand of a mighty man,
So are the children of youth.

So are the children of God's Israel who are born in God's Kingdom.

I Therefore Plead for a Love Which Will Destroy Lust.

I plead for a Life which will destroy Death; for Health which will destroy Disease; for Salvation which will drive forth Sin; for that power of Heaven which will make us more than conquerors over Hell.

Love fulfils Law.

When Christ had died for humanity and cried, "It is finished," He had fulfilled the Law.

Love, therefore, in Him triumphed over Death and over the Grave, and over all the powers of Death and Hell.

Love such as that will triumph in us, too.

May God give us that Love; the Love which conquers and subdues and make servants of everything that is earthly.

May He never allow the dominating passions of the animal nature to defile and degrade the spiritual being, which is the offspring of God.

I plead against Lust, and I plead for Love; Love to fulfil the Law of God; Love to delight in the Law of God; Love which cries—

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.
More to be desired they than gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb.
Moreover by them is Thy servant warned:
And in keeping of them there is great reward.

Oh our hearts are so foul by nature!

Our beings have been so polluted by inheritance!

What a fearful inheritance was that of David, who, after he had fallen, reviewed the causes of his misery and shame, and, whilst humbly confessing his personal guilt, acknowledged that he himself was only the offspring of a wicked father and a fallen mother: for, in the fifty-first Psalm, he says:

Behold, I was shapen in iniquity;
And in Sin did my mother conceive me!

How wonderful that God should call a child of shame to the Throne of Israel; and how that wonder is constantly repeated in the Kingdom of God today.

How Can We Ever be Free? Let Love Enter.

Let there come into your spirit the Love of God which destroys the Love of Sin; the Love of God which destroys the Love of Self; the Love of God which imparts the Life which conquers Death, and gives Health which drives forth Disease; the Love of God which brings us into the fellowship of Christ; the Love of God which enables us to realize the beatitude spoken by the Master, "Blessed are the Pure in Heart: for they shall see God."

Let that Love enter which makes us to see that in losing our life we save it, and that in submitting to God, and bowing at the feet of Infinite Love, we learn how to honor and bless and maintain the purity of every being with whom we are associated.

Unless this is true, religion is a farce, Christianity is a failure; for every other form of religion but the Law of Christ gives unbridled, or more or less limited, application for the powers of Lust.

In God We Realize Where Education Should Begin.

We end with the realization that while we have the glorious powers of physical procreation, they are subordinate absolutely to the powers of the spiritual being. Therefore we, as children of God, must keep under the body and bring it into subjection, beat it down, if necessary, and make it obey the will and law of God, or else, my brothers, my sisters, we shall become castaways. We shall be at sea without a rudder, without a compass, tossed upon the waves of Damning Lust and passion which is never satisfied.

Shall we not seek, then, for that Love which satisfies?

Voices—"Yes."

General Overseer—Shall we not keep the earthly passion beneath our feet?

Voices—"Yes."

General Overseer—God help you.

That is the Love which the Eleventh Commandment teaches us.

The Eleventh Commandment is Higher Than the Law.

Jesus said:

Again a New Commandment I give unto you, That ye love one another; even as I have loved you, That ye also love one another.

It is the very height of the Gospel that we should love one another in the same way that He loved us.

Did He love us as Himself?

Voices—"Yes."

General Overseer—Did He love us better than Himself?

Voices—"Yes."

General Overseer—That Love will make us love Him better than ourselves, and make us love others better than ourselves.

Do you want that love?

Voices—"Yes."

Stand and ask God for it. (Apparently all arose.)

Now let every man, woman, youth, maiden, and child bow his or her head and pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am; but, oh, make me what I ought to be! Cleanse my spirit, my soul, my body. Give me power to do right; truly to repent of all past sins; of all fulfilments of the Lusts of the Flesh. Give me power to do right to those whom I have wronged, sinning with them, sinning against them, sinning in many ways. O God, forgive me. By Thy Spirit cleanse me. Into my spirit let the Life and Love and Light come that I may have power to overcome every evil temptation of the flesh and of the spirit, and to use every power of spirit, soul, and body, wisely, purely, and in accordance with the Law of Life and the Law of Love which Thou hast given me in Christ my Lord. For His sake give me this blessing. Help me to tell it to others in His Name, and the power of the Spirit, O my Father. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Voices—"Yes."

General Overseer—Then live it.

Let all pray while the Recessional is being sung.

Zion's White-robed Choir and Zion's Robed Officers then passed slowly down the aisle, while the thousands stood in

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silent prayer and adoration, reëchoing in their hearts the words of the Recessional:

Rejoice, all ye believers,
And let your lights appear;
The evening is advancing,
And darker night is near.
The Bridegroom is arising,
And soon He draweth nigh;
Up, pray, and watch, and wrestle:
At Midnight comes the Cry.

See that your lamps are burning,
Replenish them with oil;
Look now for your salvation,
The end of earthly toil.
The watchers on the mountain
Proclaim the Bridegroom near;
Go meet Him as He cometh,
With alleluias clear.

Our Hope and Expectation,
O Jesus, now appear;
Arise, Thou Sun so longed for,
O'er this benighted sphere.
With hearts and hands uplifted,
We plead, O Lord, to see
The Day of earth's Redemption,
That brings us unto Thee.

After a brief intermission, the audience reassembled, the Ordained Officers and Zion Choir being in their robes. There were about 1500 Christians in the room, waiting upon the Lord and praying His blessing as they gathered about His Table.

Then the General Overseer came upon the platform and all united for a moment in silent prayer.

Softly but earnestly, led by the man of God, the congregation breathed the beautiful prayer in the words of the song:

Close to Thee, Close to Thee,
All along my pilgrim journey,
Saviour, let me walk with Thee.

Close to Thee, Close to Thee,
Gladly will I toil and suffer,
Only let me walk with Thee.

Close to Thee, Close to Thee,
Then the Gate of Life Eternal
I shall enter, Lord, with Thee.

The General Overseer arose from his knees and facing the candidates for fellowship, addressed them briefly, delivering a most earnest and heart-searching charge.

The candidates responded firmly, clearly, resolutely, with the joy and determination in their hearts shining out through their faces.

Then the right hand of fellowship was given by the General Overseer to eighty-four new members.

The Communion of the Lord's Supper then followed, and as the General Overseer conducted that sacred Ordinance, all present felt that the opening prayer had been answered, and that they had been lifted by the Power of the Holy Spirit, closer to God their Father.

When the officers had returned from among the audience, and all was still, the General Overseer stepped forward for that "family talk" which has become a most precious portion of the monthly Communion Service in Central Zion Tabernacle.

This talk was received with the most hearty and earnest expressions of praise to God, gratitude to the General Overseer, and loyalty to him and to Zion, by the many hundred of Zion's people who were present.

It was a most inspiring and cheering sight to see that great company of intelligent, godly people reasserting their confidence in God's Messenger and voicing their determination to Go Forward, working, obeying, trusting, sacrificing, if necessary, to do their part in the great work which God had called Zion to do in these latter days.

The General Overseer said:

Beloved friends, just a few words before we part.

I am always glad, when the Communion is over, to step forward and say these few words.

I am so thankful that as, from month to month, we take this *Sacramentum*, this cup, and under the Banner of our King we vow that we shall be faithful unto death, we are not only a strong, powerful, and thoroughly organized, united body, but that we always have scores and hundreds, thousands even, sometimes, to rejoice as having come under this Banner during the month.

Remember that the eighty-four who have been received into fellowship today represent scarce a tenth part, or even less, of those who have come into fellowship during the month. For instance,

We Have Received, During the Last Month, Ninety-Two Applications for Fellowship From the United Kingdom.

Thank God for Zion in London. (Amen.)

We fought that fight against almost unnumbered hosts.

Thousands filled Trafalgar Square, and the great shout arose, "Kill him! Kill him!" But we just went right through them up to the gates of St. Martin's Hall, although they were thirsting for our blood.

Cool as a cucumber, I stepped out and lifted my hat to the Inspector of Police. I said: "What a lovely afternoon, Inspector Smith."

"Well," he said, "you take my breath away!"

"Boys," I said, "I am so sorry you are too wicked for me to let you in, and I am sorry there is not room enough to let you in if I wanted to; but God bless you."

And the thousands of medical and pharmaceutical students who wanted to murder us, for that was it, were compelled to go back, and God gave us hundreds of conversions and baptisms, and many wonderful healings in London.

Thank God for our dear little Evangelist Cantel whom I left in charge of the Branch of the Christian Catholic Church in Zion there. H. E. Cantel some wonderful things now. (Laughter.) Officers of Zion in other parts of Great Britian and Ireland are doing splendid work.

Overseer Jane Dowie is speaking in London today, and I rejoice that she is able to talk of ninety-two additions in that one month. Doubtless she is receiving new members into fellowship there today.

Zion Going Forward on the Continent of Europe.

There is a place in Germany, or Switzerland, where nearly a score of people have come in this last month; and it is all through the German LEAVES OF HEALING which Deaconess Brieger so beautifully translates and the word that I spoke at Zurich.

They are coming in from the East, and from the West, from every land beneath the sun.

Yet I hear that there are some small-fry people who say they intend to kill Zion.

If Zion is so small a thing that it can be killed by these miserable mice, let it die.

What! Kill Zion? How can you kill that which God has made alive? How can you destroy God's work?

If now and then some go out from us, it is because they are not of us, and they are not anything like two in the hundred. Ninety-eight, aye, ninety-nine per cent of the people are true.

May God bless the people. This is a people's battle.

When Christ established a Church, were there many rabbis who joined Him?

Audience—"No."

General Overseer—The longer I live, the more I feel that

Zion Must Train Her Own Overseers, Elders, Evangelists, Deacons, and Deaconesses.

I tell you, with all love for my brethren who have joined me, and who have been loyal to me, who have come out of the denominations, that the strength of Zion is not in those who come to us as ministers from other denominations, but in the common people whom God brings into Zion. (Amen.)

There are some who come into Zion when Zion has not come into them. Thanks be to God for those denominational ministers into whom Zion came first, who are true.

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But Zion was brought into existence, and Zion became a mighty power, before they were in Zion.

The great God, who raised up this people, can of these very stones raise up children unto Abraham. He can make preachers, teachers, prophets, and apostles out of fishermen and carpenters.

May God bless the people. (Amen.)

I thank every one who is loyal.

There is only one thing which the Devil thinks he can do to hurt Zion now: he thinks he can divide us.

I have been hearing today that one miserable apostate and thief who was sent out of this Church, after he had robbed Zion Storehouse of hundreds of dollars in tithes and offering, has boasted that he will take all the ex-denominational ministers out of Zion.

If they are like him, let them go, and go quickly. (Amen.)

Will Zion die?

Audience—"No."

General Overseer—

God Can Make Shoemakers, and Carpenters, and Fishermen Apostles.

I will not trouble about that. If Zion ministers can be lured away from Zion by such a miserable little thief and apostate, then let them go. (Amen.) But the Devil cannot do it.

Zion is too strong; for God has established Zion.

If any minister of this Church is holding intercourse with these apostates, he is a disloyal wretch, is he not?

Audience—"Yes."

General Overseer—Is he faithful to God?

Audience—"No."

General Overseer—Is he faithful to Zion?

Audience—"No."

General Overseer—Let such a one go quickly. (Amen.)

May God make us clean. (Amen.)

I would rather have three hundred who were a Gideon's band than ten thousand, or hundreds of thousands, who were like Xerxes' army, that would run away.

Zion Has Been Built Up by Strong, Faithful Men, Not by Apostates.

Any man who wears the United States uniform in battle, and is found to be eating the bread of the enemy on the other side—what is to be done with him?

Voices—"He is shot."

General Overseer—An Arnold! Traitor! Go, quickly!

If any of you are disloyal, my brothers and sisters, go back to the denominations, or to the world, or repent.

We want people who will fight God's battles, and be true to God and to each other.

Nothing Hurts Me Like an Attack Upon Zion.

You can say anything you like about me, but you touch my bonny Zion, and I am down on you.

The last time I ever fought with my fists, and gave a boy black eyes and a bloody nose, was this—I will tell it you. (Laughter.)

I was about ten years old, and there was a very sweet girl, who was about fourteen years old, in my class. I thought she was a very nice girl, and I think so still, always remembering that my dear wife is the nicest girl in all the world to me. I do not know where this girl is, but she was in my class.

Although I was only ten, I was "dux" of that class in Arthur Street Academy, Edinburgh.

I had the medal. God was good to me. I did my best to be good to others.

Of course the "dux" of the class had an interest in every one in the class.

There was one bully about fifteen years of age whose brains were all in his heels and in his fists and other parts of his naughty body. He used to annoy this sweet, kind girl. She was so obliging to everybody, so amiable, that she attracted my attention, and she won my love. I rather liked that girl, and I thought a great deal of her, but this bully used to pull her hair (laughter), and throw mud on her, and be ugly to her just because he was a bully.

One afternoon, when he had been doing this, I went up to him and said, "C——, I am a Christian, but if you strike Bessie again, if you pull her hair or throw mud on her, I—I—I (laughter) will give it to you."

"Oh," he said, "I could lick you with my left hand." And with that he went after the girl, and pulled her hair.

He never knew what struck him. He was right down on his back. (Applause and laughter.)

But I was on top. I got astride of him, and I went at him.

I never minded the rules of fighting. I was small and he was big.

I said, "Will you give in? Will you never do it again, you coward?" I gave him a kick. (Laughter and applause.)

At last he roared out he would not do it any more.

I said, "Sure as death?" (Laughter.) Then I gave it to him again.

He said, "Oh, you will kill me."

"Yes," I said, "I will kill you if you don't stop hurting Bessie, you bully, you coward." And I went on punishing him for his months of cruelty to Bessie.

Then he said, "I will no' do it any more."

Then I let him go. And Bessie thanked me; and he never abused her again.

That was the last time I ever fought a battle with my fists, probably about forty-three years ago. But, do you know, Zion to me is like that beautiful girl, and if you go and pull her hair I am after you. (Laughter.)

You will pull Zion's hair, will you?

You will knock her down, will you?

You are a Legislator, are you, and a "where-ass"? Ugh!

I have a right to fight for Zion, have I not?

Voices—"Yes."

General Overseer—I never use my hand, but I can do better execution with my tongue and with my pen.

I Will Fight for Zion.

Let any man tell me that he will injure Zion, and I am after him. I will not wait for a second intimation.

I will strike hard.

I will fight this good fight for Zion—God's Eternal Kingdom and Church.

I will protect the Deposit which God has given to me.

I will let no man tear down Zion.

I will not use these hands, because they are not of much account as regards that. But "blessed be the Lord my Rock, which teacheth . . . my fingers to fight."

He taught me to use my pen, and my brain, and my heart, and my voice, and I will fight for God, and God's Covenant, and God's Zion.

There are certain things on which I will draw the line. Let some of these apostates put into cold type the lies that they have told in the street, and I will put them behind prison bars.

Let any man print that I have injured any woman or man living, let him say in cold type what will damage my character, and I will let him know what Romans 13:4 means, that the magistrate "beareth not the sword in vain." I will see that he gets into the hands of the law. A thief who is impenitent ought to be in prison.

I utter it so it shall reach far and wide. Let the apostate elder who robbed Zion when in charge of one of our Branches write in Chicago and publish what he sent to Canada, and I will put him inside of the prison in less than twenty-four hours. Scoundrel! Thief! Not content with acting the part of Judas Iscariot, he spends his time in vilifying Zion and myself and every faithful officer and member of this Church.

I feel just as I did when I hit that Billy C——, only this time I have the Spirit of God with me in this fight. I am not quite sure that I did not have then. I have never been half penitent enough, perhaps, for that old fight more than forty years ago in Edinburgh. (Laughter.)

You leave Zion alone. You go on and do your work. Everything is free. There is nobody hindering you.

Pray for me.

I intend to have Zion's lines closed right up.

Zion is Growing Deeper, Stronger, and Purer.

Zion will not suffer any one to defile her. I will not suffer Zion to be defiled so far as I can protect her.

My life is pure, by God's Grace.

My hands are clean, by God's Grace.

To every woman in Zion I have been as a father or a brother. No woman has ever been insulted or grieved, or for a moment weakened in her purity by any word I have ever said.

Pray that God in His Infinite Love and Mercy will give me the grace I need. I am so glad that the few who have not been true are so few. And Zion continues to increase, and

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God continues to increasingly bless all our efforts, o'er all the earth.

Will you know that anybody is a traitor to Zion and keep back the information which will enable us to deal with him?

Voices—"No."

General Overseer—Let me know. I cannot be everywhere, but, my brothers, you are my eyes, are you not?

Voices—"Yes."

General Overseer—You are my ears, are you not?

Voices—"Yes."

General Overseer—You are my hands, are you not? Then do not let the horse be stolen, and afterwards say, "I saw him steal it." Why not tell me in time to prevent loss to Zion?

We must be a united body. If the Devil could disunite us, he could destroy us.

Pray God that my forehead may be as Ezekiel's was promised to be. When Ezekiel said he was not equal to the task, God said: "As an Adamant harder than Flint have I made thy forehead."

I need to have a brain that is harder than flint to fight this thing out.

My heart is sympathetic with all who sin, and with all who suffer, and with all who truly repent, but my whole being is full of detestation and hatred for hypocrisy.

May God Save Zion From the Hypocrite.

I will not have him or her inside of Zion if I know it.

Hypocrites have no place in God's Church, have they?

Audience—"No."

General Overseer—Close up the ranks and let Zion be stronger.

You will by and by be thankful to God that the first General Overseer of the Christian Catholic Church would not allow hypocrisy to get into its foundations. I will not; God helping me, I will not.

I have had to stand alone before, and God gave me the victory, and I can stand alone again. But I do not think I ever shall have to stand alone again in Chicago. Your love, your loyalty, your sympathy and coöperation are very precious to me, and there are thousands and tens of thousands of brave and loyal men and women in Zion.

Let us sing our parting song.

The service was closed by the congregation singing the first verse of "God be With You Till We Meet Again," and the General Overseer, with a voice full of love, sang the last verse:

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.

After a hearty Zion handshake, the General Overseer pronounced the

BENEDICTION.

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

WEDNESDAY EVENING SERVICE.

Zion Freight House, Zion City, Illinois, Wednesday Evening, May 1, 1901.

The General Overseer and a large party of his officers spent a very pleasant afternoon at Zion City Site on Wednesday afternoon, May 1, 1901.

It was a joy and an inspiration to drive from place to place and to note everywhere great activity in the building up of this City of God.

But the best part of this visit was yet to come. In the dusk, from every direction, in wagons, on horseback, in buggies and carriages, and on foot came happy crowds, singing the songs of Zion, to attend the meeting held in the newly-built freight house.

They came from the farms and boarding houses on Zion City Site, from Waukegan, from Kenosha, and other cities in the vicinity.

The place where the meeting was held was a long, narrow room, but well lighted, fresh and clean, and fragrant with the smell of the new pine lumber.

Chairs from Zion Tabernacle on the top floor of Zion Lace Operatives' Home and planks laid on nail kegs formed the pews of this primitive auditorium. But although the furnishings were simple, and perhaps crude, the Spirit of God was there, and there was little thought of the hard seats and the rough walls, as the audience heard their beloved General Overseer speak.

Just as the meeting was about to open, there was a short, sharp command, "Forward! March!" heard at the door, and then the regular tread of the Zion City Company of Zion Guard was heard as these stalwart men entered and took their places. There were nearly a hundred of them in line. They had accompanied the General Overseer, and his party, as a guard of honor, from his pretty little private residence when in Zion City, which is now known as The Temple Cottage.

The General Overseer took charge of the services, which were opened by the audience joining in singing Hymn Number 151:

Come, ye that love the Lord,
And let your joys be known,
Join in the 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 General Overseer read the sixtieth chapter of Isaiah, after which Overseer Piper offered prayer. At the close, all joined in repeating the Disciples' Prayer.

Hymn Number 44 was then sung and the Apostles' Creed recited.

The General Overseer then said:

Now, beloved friends, I do not know but that this would be a splendid time for a collection.

It is a grand, good thing when you come to worship God to bring something.

Bring unto the Lord the glory due unto His Name. Bring an offering and come into His courts.

Upon request of the General Overseer, Elder Graves sang Malachi 3:8-12.

All the Nations Are Calling Zion Blessed.

From the rising of the sun in Japan to the going down of it in the farthest west, from farthest north to farthest south, there is not a land beneath the sun now where we have not been sending the Little White Dove, and oh, how they come back with blessings to us!

I have a beautiful letter from a postmaster in Egypt.

They write to us from Africa's sunny fountains, from India's coral strand, because we are sending forth the Gospel to them.

We do not wait for them to send us money. We send them men and women. Then they send us back their blessings. At first no money comes with the blessing, but afterwards the money comes.

When you get the men and the women, and the blessings of their hearts, they will give their money. Best of all, they will do what we have done here, they will give themselves.

"THE ZION OF THE HOLY ONE OF ISRAEL."

The offering was then received, after which the General Overseer delivered the following address:

INVOCATION.

Our Father, we thank Thee for this family meeting tonight with our dear men and women, and our sweet little children who belong to Zion City.

We thank Thee for the love that has brought these strong men and these noble-hearted women to help us in founding Zion City.

Do not let us grow weary; do not let us be discouraged. Do not let the

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enemy make us discouraged at any time. We shall have trials, we shall have conflicts, we shall have fears, we shall have temptations, but by Thy grace we shall conquer. (Amen.)

We thank Thee for the happy deliverances Thou hast given us all the way.

God bless this great broad land, and by and by let us have the joy, on the Dome of that great Zion Temple, of seeing a happy, healthy, holy population training their children in the knowledge and admonition of the Lord, and living pure and clean lives, sending forth Messengers of Zion to all the lands.

Hear us, our Father, and bless us now in the words we are about to speak, for the sake of Jesus. Amen.

Now I wish to speak to you briefly with this for my text:

TEXT.

And the sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The City of the Lord, The Zion of the Holy One of Israel.—*Isaiah 60: 14.*

Literally this is in Hebrew "The City of Jehovah," and the word Jehovah means "The Coming One." This might be translated, The City of the Coming One, The Zion of the Holy One of Israel.

Christ is Coming. Hallelujah!

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!"

He is coming! He is coming!

He is coming to rule the earth! Hallelujah!

He said, "I will come again."

He is coming to rule and reign upon this earth a thousand years. (Praise God.)

We think He is coming within the next hundred years; accordingly, we are making our leases run one hundred years at least, as a margin for His coming, and a thousand years for the Millennium, at least one thousand and one hundred year leases: for the Land is God's and will never be sold.

Nothing happens by accident.

There is no such thing as chance. God's designs have brought us here tonight.

God's designs have brought me to this land, and God's designs have made me to establish this City.

I am under no delusion. As for myself, no one can be more surprised than I that God should have chosen so weak a vessel as I.

God Chose the Weak Things to Put to Shame the Things That Are Strong.

But it has pleased God at all times in all the history of the ages to use things that were weak and despised and rejected.

His own Son, "the Stone which the builders rejected," God made the "chief Stone of the corner," the Alpha and the Omega of the Temple of God.

So it has pleased God to take a man, who I suppose ten years ago was the most hated, and the most despised, and the most ridiculed man in this country, and make him His instrument in building up His City.

I suppose that there was no foolish thing that the pulpit or press could say about me that was not said. I sometimes looked at these papers and said, "How astonishing it is that I have done, or said, all these bad things!"

The fact is that I think that even my enemies would admit I have passed through unexampled persecutions, and have come up through dangers almost unexampled. The wonder of it all has been that no weapon formed against me has ever prospered, and that there has been no conflict in which God has not given me victory. Hallelujah! (Amen.)

Zion City is not an accident.

Zion City is a Divine Design.

Zion City has come to this position in the face of all its adversaries.

God gave us unprecedented blessing in the optioning and purchase of this land.

God has been with us in the fulfilling of our contracts, so that we have done more than we contracted to do by many, many tens of thousands of dollars.

God gave us great victory in engaging these Lace Experts.

God gave us victory over the Labor Unions in getting them into this country at Philadelphia, at Washington, at Boston, and at Portland, Maine.

God has helped us in establishing Zion Lace Industries.

We now have enough machinery almost ready to start running for educational purposes, and as soon as more is needed, it will be ready.

I am thankful for the men who supported me as my officers, but I say it in their presence, that I shouldered the entire responsibility; that I today have the entire responsibility. For the first time in the history of the whole Church, one man has proved that with God on his side he is in the majority. (Amen.)

What did it matter to me when I fought my fight in Chicago, and had the press, pulpit, and the administration of the city against me, arresting me on bogus charges a hundred times in one year, sometimes ten times in a week?

God had called me to this conflict. I said to them, "I will smash the whole outfit of you," and I did. (Amen.)

They doubted then whether I could. They all admit it today. Ask them and look at the records.

They said again and again, "Dr. Dowie is driven out of the city."

I said, "Never! I will be driven out of the city only in one way: when you drive out the coffin which contains my body. You will never get me to leave the city until my work is done."

I Will Never Leave Chicago.

Chicago will never get rid of me, because I have my offices there. Although Zion City will be the Headquarters by and by, I have hold of Chicago, and I intend to keep hold. I have hold of a great many other places, too.

Unless the Lord had been on our side, our enemies had swallowed us up a hundred times; but thanks be to God, He has been with us, and we have never lost a battle yet.

May God grant that we shall realize that the power is from Him, and the glory belongs to Him alone.

This is His fight.

If we are true to each other, and to our God, we shall never lose a battle.

You need to be true to each other, and true to God, and true to me.

If the Enemy Can Possibly Divide Us, He Can Defeat Us.

The Napoleonic maxim in war is always the maxim of a conqueror.

Napoleon sometimes had an army of only 50,000, when there were a hundred thousand against him. On such occasions he took that army of 50,000 men and struck his enemy in the center.

He cut the opposing army in two. He threw all his force upon that one-half which was weakest and in the worse position and smashed it.

When he had finished with that half, the other half was already beaten and in full retreat.

If the Devil could divide Zion, he would destroy it; but thanks be to God, we will not let him divide us.

I have no aim in life but the glory of God and the establishment of His Kingdom.

I am the same man now in power, and in wealth, and in position to control, that I was in weakness and in comparative poverty, and with the world fighting me.

I am simply the same servant of the Lord Jesus Christ.

I am simply the same friend of humanity.

I hope never to be other than your brother and your servant for Christ's sake. (Amen.)

I cannot build up Zion City unless God works through me.

Except the Lord build the house,
They labor in vain that build it:
Except the Lord keep the city,
The watchman waketh but in vain.
It is in vain for you that ye rise up early, and so late take rest,
And eat the bread of toil:
For so He giveth unto His beloved sleep.

God will give His beloved strength so that we shall not need to eat the bread of sorrows. Nor have we eaten that bread.

I tell you before God,

I Have Not Had One Anxious Moment About All These Vast Enterprises.

When I get anxious, I shall sin.

The Word of God is:

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

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"My God," it is written, "shall fulfil every need of yours according to His riches in glory in Christ Jesus."

I go to God when I need. I call upon Him, and He has answered me in the day of trouble, and He has blessed me in the day of prosperity. He will bless me still.

He, the Coming One, has said that I shall found this City, and that this prophecy shall be fulfilled at this time. This shall be called "The City of the Coming One, The Zion of the Holy One of Israel."

Oh that He might accept our offering!

Oh that He might accept our work!

Oh that He might accept the toil of our hands, and the sweat of our brain, and the loyalty of our heart.

Oh that we might be blessed in establishing a City "whose Builder and Maker is God," where not one inch of soil shall ever be alienated from God.

In Zion City, schools and colleges, workshops and factories, churches and Tabernacles, the great Zion Temple, printing and publishing houses, and happy, happy homes where love unites what lust destroys, shall be established.

Zion Shall be a City Set on a Hill That Cannot be Hid.

Zion City will send forth Messengers to all the lands, and will attract to her those who are seeking their God. The prophecy is that in these latter days they shall come to Zion from all the lands, their faces set Zionward.

This City shall be built, and to it men shall come from every race, and clime, and nation. That is the prophecy.

In Central Zion Tabernacle, forty-two nationalities are upon our rolls. There is not a land beneath the sun which we are not reaching in a measure.

By the Grace of God, if the same proportionate blessing comes to us in the five years that are before us as in the five years that are behind us, Zion will number many millions.

Zion will not only have this Zion City and her Zion Tabernacles over all the earth, but Zion will be in a position to plant other Zion Cities outside of the great cities of the world.

God help us then to make this the Banner City of them all.

May God help you, then, my brothers and sisters, in your own quiet homes, to erect your Family Altars. There pray for God's own blessing, through Christ our Lord, upon your homes.

There pray that your hearts may be freed from discontent, and weariness, and wavering. There pray that your children may be blessed, that they shall not go out into a godless world from a prayerless home.

Keep the Altar burning ceaselessly with the songs of praise and the prayers of grateful hearts.

You will then go to your work happy, and come back happy. You will feel every day that you have driven the pick into the earth; that you have taken a shovelful out of the way to make smoother pathways for your feet; that you have driven a nail to make some house, or have taken some part of the great work; that it has been a day spent for God, whose you are.

Pray for us who bear the heat and burden and responsibility of the day, and God will answer your prayers.

You and I Shall Stand on Zion's Lofty Hill.

It is loftier far than this mere height above the lake.

It is so lofty that the nations are looking at it today. Even our enemies are saying that the Nineteenth Century ended and the Twentieth Century began with an extraordinary work, such as had never been attempted before; a work which men had thought was impossible.

"Impossible is the adjective of fools."

"All things are possible to him that believeth."

The most impossible of all is that I e'er from sin could cease; yet hath it been—Jesus, I look to Thy righteousness; for since nothing is too hard for Thee, all things are possible to me.

All things are possible to the man who goes forward working for God with a pure heart. His strength is as the strength of ten, because his heart is pure. God make us all that. (Amen.)

All who desire to be clean in spirit, soul, and body, whoever you are, my friends, my neighbors, my people, arise and consecrate yourselves to God. (Nearly all arose.)

Bow your heads and pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Help me to do right; if I have wronged any, to repent, to confess, to restore, to do right in Thy sight. Help me to obey Thee, to abstain from every appearance of evil; from impure food, from impure drink, from impure words, from impure books, from impure songs. Make me clean. Make my home clean. Make my thoughts clean, that we may be strong to serve the people, to be wholly God's, to build up this City. Strengthen the General Overseer and all the Officers of the Christian Catholic Church in Zion throughout the world. Help us day by day to help each other, to love each other, and to be pure in every thought, word, and deed, that this City may be pure at its foundations, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean this?

Audience—"Yes."

General Overseer—Will you live it, God helping you?

Audience—"Yes."

General Overseer—Hold up your hands and say, "I will."

After the congregation had sung the Consecration Hymn, "I Will," the service 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 will also 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.

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, Zion, 1300 Michigan Avenue, Chicago, Illinois.

One of Zion's Great Events

OF 1901

THE FIRST ANNUAL CONFERENCE ON WOMEN'S WORK IN ZION

—BEGINS—

FRIDAY, MAY 24th and continues until **MONDAY, JUNE 3d**

A SERIES OF HELPFUL AND PROFITABLE SERVICES WITH DISCUSSIONS WILL OCCUR WITHIN THIS TIME

A GREAT DEMONSTRATION IN

Chicago Auditorium, Lord's Day Afternoon, May 26

Will be Zion's hearty welcome to Overseer Jane Dowie, Overseer of Women's Work in Zion Throughout the World, with her greeting to Zion.

AN EXCURSION OF ZION'S HOSTS TO ZION CITY

WILL TAKE PLACE THURSDAY, MAY 30th

Tickets may be purchased coming to Chicago on and from May 21st to 25th within the Central, Trunk Line and Western Passenger Associations, which include territory from New York to Denver (not including New England). Returning, tickets from Chicago may be secured up to and including June 6th.

Full fare must be paid coming and a certificate taken of the agent at the time the ticket is purchased. These credentials will be certified on Monday, May 27th, when return tickets can be purchased at one-third of the regular fare paid coming.

Persons coming from New England are notified in coming to pay full fare and take a receipt, and if enough from this territory come the return rate of one-third fare will be possible. **This rate is now secured.**

Correspondence and information concerning Railroad Rates, if the above notice is not explicit enough, should be addressed to

DEACON DANIEL SLOAN,
1201 Michigan Avenue, Chicago, Illinois.

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The Year Text for 1901 says: *"Arise ye, and let us go up to Zion unto the Lord our God."*

ZION'S FEAST OF TABERNACLES

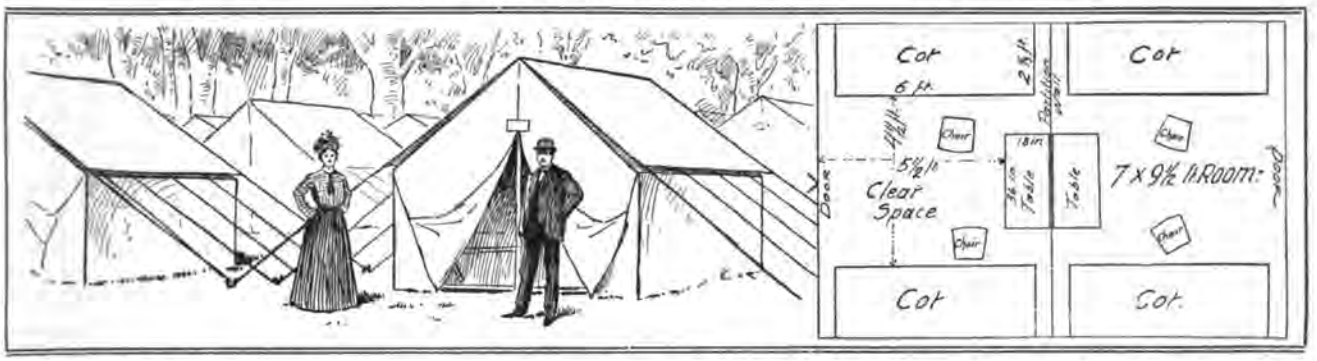
THE GREAT ENCAMPMENT OF THE YEAR ♣ ♣ ♣ ♣ ♣ ♣ FRIDAY, JULY 12, UNTIL MONDAY, JULY 22

CONDUCTED BY

REV. JOHN ALEX. DOWIE
General Overseer of the Christian Catholic Church in Zion

Assisted by **OVERSEER JANE DOWIE**
and other Overseers, Elders, Evangelists, Deacons and Deaconesses.

Zion's White-Robed Choir and Zion's Guard will be in attendance—with the thousands of Zion coming from all over the United States and Canada. **REDUCED RAILROAD RATES** will be secured and announced later.



THIS GREAT DEMONSTRATION WILL BE HELD IN SHILOH PARK, ZION CITY, ILL., IN CONNECTION WITH THE OBSERVANCE OF THE ANNIVERSARY OF

CONSECRATION OF ZION TEMPLE SITE

SPECIFICATIONS AND PARTICULARS

The Chicago and Northwestern Railway will run special excursion trains Sunday, July 14th, as well as provide good train service throughout the Encampment, at greatly reduced prices. Twenty thousand or more people will be present to see the beautiful location of Zion City, with its Six Thousand Five Hundred Acres, two miles and a half of which are on Lake Michigan. An outlay of many thousands of dollars is being made for special camp furniture for this Feast, consisting of miles of tents, furnished with cots, bedding, chairs, tables, and cooking utensils.

COMFORTS

The tents are 9½x14 feet, made of good duck material, with double covering, pitched over a boarded floor, so that they will be not only rain-proof, but the dampness from the ground will also be shut out. The cots are canvas or woven wire, with raised head covered with a cotton mat, with outing sheets, and good wool blankets for covering. Each section of the tent supplied with table, chairs or stools, and suitable night light; also with wash-basin and water bucket, together with tin cups, plates, pans, spoons, knives, forks, etc. In each tent will be an oil stove accessible to the parties occupying the same, for the warming of foods for meals.

CONVENIENCES

Zion City General Stores will be represented at the Camp, and will have for sale canned meats, fish, vegetables, relishes, fruits, etc., together with butter, eggs, cheese, milk, bread, crackers, rolls, etc., and will daily receive supplies of fresh fruits and other seasonable table articles. At Zion lunch stands, which will be conveniently located throughout the Camp, the following foodstuffs will be prepared, ready to serve: Oatmeal, milk, rolls, sandwiches, tea, coffee, soups, cold meats, potatoes, pies, cakes, ice cream, lemonade and other soft drinks, all of which may be obtained at moderate prices.

Families or individuals are expected to bring their own towels and soaps, and may, if they choose, bring also lounging pillows, rugs, hammocks, bathing suits, bicycles, etc. To all of Zion these Ten Days will cover remarkable events. Each day will commence with a sunrise prayer meeting; the forenoons will be given to conferences and discussions; the afternoons to addresses and teaching; the evenings to testimony and fellowship. **THE GREAT OPEN-AIR AUDITORIUM** canopied from sun and showers can bring to a common center of easy hearing **Fifty Thousand of the Members and Friends of Zion.** Thousands of locations of home sites will be thrown open for selection to shareholders in Zion Land and Investment Association, Monday, July 15, and selections perfected throughout the entire week and thereafter. Plats with important information noted thereon will be ready in advance. **TENT ACCOMMODATIONS MUST BE SECURED BEFOREHAND** for the entire Encampment by those who will attend, as provision will only be made for those writing in advance for accommodations. With all of the above **COMFORTS** the price will be only **$7.50** for each adult person—and for small children one-half this price.

MAKE YOUR APPLICATION AT ONCE BY SENDING A FORM LIKE THE OPPOSITE

Two persons in a family or party would require half a tent. If more than two to four, a whole tent. Single parties in every case will be located in a section of a tent with some one else. On one side of the Encampment, location will be reserved for men, and on the other for women, with family tents between.

Please enter my Application and RESERVE..... Cots for 1901 Zion Feast of Tabernacles, in (Family or Individual) Tent. I will be accompanied by..... other persons.

Signed.....

Date..... Address.....

Address Applications for Tent Accommodations to DEACON DANIEL SLOAN, 1201 Michigan Avenue, Chicago

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CHICAGO.

ON MONDAY evening, May 6, 1901, the General Overseer conducted a very enthusiastic Grand Rally of Zion Seventies at Central Zion Tabernacle.

From all parts of the city and suburbs these consecrated lay Messengers of Christ to Chicago came rejoicing.

Their rejoicing was in God and for the same causes that made the first Seventies rejoice when they returned to Jesus, telling of Victory over the Devils of Sin and Disease and Death.

Although the evening was rainy and disagreeable, there were about 600 present.

The General Overseer was at his best as he addressed this company of workers in God's Kingdom.

The audience sat for over three hours, intensely interested in the words of wisdom and spiritual power.

At the close one hundred and fifty new recruits were added to Zion Seventies.

God greatly blessed the Rally, and His Messengers went out with renewed love to God, love and loyalty to Zion and her General Overseer, love for sin-stricken and disease-smitten humanity, and with a deeper, stronger determination to go constantly and tirelessly into the streets and lanes of the great city, carrying the Everlasting Gospel of Salvation, Healing, and Holy Living, to all classes and conditions of men.

Indianapolis, Indiana.

Zion has made a good beginning in the capital and metropolis of Indiana.

A small Gathering of the Friends of Zion had been at work in that city, and Zion Literature which had been sown had brought forth fruit ready for harvest.

On Lord's Days, April 21st and 28th, and during the intervening week, Elder John G. Excell, of Zion Headquarters, conducted meetings there with the Gathering.

God blessed his work and, as a result, fifteen believers were baptized by Triune Immersion on April 21st, and sixteen on April 28th.

He also received a number of applications and enlarged and strengthened the work of the Gathering.

He reports a very encouraging mission and writes that a large harvest for God and Zion is ripe in Indianapolis.

Zion is daily extending her borders, and thousands and tens of thousands of God's true children, over all the earth, are coming unto her "with singing," and "Everlasting Joy" is "upon their heads"; for God is sending Zion's Message to set them free from the bondage of the apostasy.

Falls City, Nebraska.

Rev. Charles A. Hoy, Elder-in-Charge. Evangelist Sue R. Hoy, Assisting.

The Devil fights hardest where he is hardest pressed.

He leaves utterly alone and even lends aid to that which does not weaken his power over the spirits, souls, and bodies of men.

Zion in Falls City is making inroads upon the Devil's Kingdom. Hence the evil one is making an attempt to sweep away the work in the city with a torrent of lies and abuse.

But Zion goes forward under persecution and establishes her victories when the enemy, defeated, draws off to nurse his wounded and bury his dead.

So Zion in Falls City is rejoicing in many victories over Satan, and Sin, and Disease, and the power of Hell.

Elder Hoy sends us the following very interesting report of growth and progress:

I send under separate cover nine applications and twelve baptisms to record.

This number of baptisms and applications is the fruit of united labor on the part of our people during the week's services, amid sharp cannonading of the enemy.

Four of the nine applicants are former Methodists, who hereby declare to cast their lot with us.

But, oh! how some would-be Christians have been ranting and stirring up and telling over old musty lies about Zion that have been dead and buried for a year at Chicago.

The ringleader in this matter is the Methodist minister, who is disgusting many of his members by these tactics.

One man has threatened to shoot me if I baptize his wife and daughter.

Out of pure devilishness, to create disturbance, he seized their two-year-old babe from another woman—a babe that he knows has received healing of catarrh and of rupture, and has doubled in weight in two months—and ran out of the meeting while the wife was being baptized.

The Lord was with us throughout the day with power.

At the 10 A. M. service, Evangelist Hoy instructed the Juniors on the drawing power of the uplifted Christ.

The morning sermon was followed by the reception of fourteen members and the consecration of three children.

An interesting Testimony Meeting was held at 3 P. M., led by Evangelist Hoy, when some fifteen testified to various healings.

One woman told of her child being permanently healed of croup when united prayer was offered.

Another told of her child's healing of catarrh and rupture.

Still another testified to healing of high fever, grip, and bowel trouble. One of her daughters, she said, had been delivered of typhoid pneumonia and stomach trouble at the moment of united prayer.

A man testified to healing of white swelling.

Another told of great pain in the head from a cancerous and greatly inflamed eye, being healed by God's power.

Another brother told of his conversion through reading LEAVES OF HEALING, and many healings afterwards.

We could greatly multiply the list.

All of these testimonies produced a profound impression upon the many strangers present.

All interest culminated in the Baptism of the evening, when every available spot was occupied by crowds standing. Crowds also listened outside very attentively to an hour's discourse on "The Church of God and the Kingdom of God."

Zion has finally produced a profound impression upon Falls City, to the extent that hundreds that believed lies before will now read and come to listen, and respect the truths of Zion as well as believe them.

The wholesale lying works no longer upon the masses.

To God be all the glory.

With increased vigor, is Zion determined to push the warfare against the kingdom of the Devil.

WANTED

Ten Thousand New Subscribers

As another Volume of LEAVES OF HEALING has begun, we are giving special inducements to those who will aid us in increasing the circulation and thus helping in the extension of the Kingdom of God.

We shall be pleased to send one hundred copies to one person for three dollars, who can sell same at five cents per copy.

We will send and mail one hundred copies to various parties for three dollars.

During the next few weeks we wish to increase our circulation by Ten Thousand new subscribers. This can very easily be done if the members will do their utmost to get their friends to subscribe.

Our regular subscribers will confer a favor if they will kindly send us the names and addresses of their friends who are interested, and who will be likely to subscribe, in order that we may communicate with them.

Any one wishing assistance in furthering the circulation of the paper, thereby extending and advancing the Kingdom of God and Zion, may have sample copies, subscription blanks, and further terms, from

ZION PRINTING AND PUBLISHING HOUSE
JOHN ALEX. DOWIE
1300 Michigan Avenue
CHICAGO, ILLINOIS, U. S. A.

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THE ZION BANNER

A Weekly Semi-Secular Paper for the Extension of the Kingdom of God and the Elevation of Man.

Edited by the REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion.

This Paper will consist of at least sixteen pages, the size of Leaves of Healing, with a very beautiful four-page cover, artistically designed and printed in three colors and gold and black. It will be profusely and handsomely illustrated.

Editorially the Events of the Day, Ecclesiastical, Political, Social, Educational and Commercial, will be treated boldly and fearlessly and truthfully, from National, International and Religious standpoints.

The News of the Week will be given in concise and reliable form, without partiality or prejudice.

Special Departments will contain articles of interest and information for the Home, the Workshop, the Office, the Store, the Garden and the Farm.

Full and Fresh News of Progress in all Departments and Industries of Zion and Zion City will appear each week.

Advertisements of approved character will be received and published at regular and special rates. Advertisers please address, Advertising Manager, THE ZION BANNER, 1300 Michigan Avenue, Chicago, Illinois.

SUBSCRIPTION RATES.

One Year,	**$1.50**	**Ten Copies, One Year,**	**$12.00**
Six Months,	**.85**	**Single Copies,**	**5 Cents**

The first number will be ready for distribution on Wednesday, May 22, 1901.
A handsome Prospectus will soon be issued.

Fill out the following slip and send with remittance to General Manager Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois:

General Manager Zion Printing and Publishing House:

I hereby enclose $..... for subscriptions to THE ZION BANNER, to be sent to the following addresses:

NAMES. *ADDRESSES.*

.....

.....

.....

.....

.....

.....

.....

(Make all drafts, checks, express and postoffice money orders payable to John Alexander Dowie.)

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MAY-DAY AT ZION CITY.

MAY-DAY of 1901 was made memorable in Zion City by a visit of the General Overseer and several of his officers.

The day was clear and cloudless and as warm and sunny as a day in midsummer.

The party consisted of the General Overseer, Overseer-at-Large W. H. Piper, and his wife, Elder Piper; Elder F. A. Graves, Deacons H. Worthington Judd, Carl F. Stern, O. L. Sprecher, F. W. Cotton, B. F. Morris, and Arthur W. Newcomb; Deaconesses Sarah E. Hill, SophiaJ. Hertrich, Florence Waddington, and Anna C. Reiff, and Mrs. C. F. Stern; Messrs. Shirley D. and Ernest Williams, and others. They left for Zion City in a private car at 2 o'clock in the afternoon, arriving at Zion City at 3:15.

At Waukegan the party was met by Elder Gerald F. Stevens and his wife, Evangelist Nellie Stevens, and at Zion City by Elder Cyrus B. Fockler, Engineer Burton J. Ashley, and Deacons R. H. Harper and W. T. Loblaw.

The remaining hours of the afternoon were very happily spent in going about from place to place, noting progress.

Everywhere was the greatest activity.

A large number of men and teams were busy grading a 100-foot boulevard from the Temple Site to the lake, along the line where the great 300-foot boulevard will run in the completed City. From the planing mill came the busy hum of saws and planers, hurrying to prepare doors, sash, screens, and other necessities for the great rush of building which is already on.

At the yards of Zion City Lumber Association, a number of cars of lumber were being unloaded. Workmen were busy completing additional buildings which had been found necessary. Further additions to the lumber sheds and planing mill are now being planned.



ZION CITY PLANING MILL AND LUMBER SHEDS.

A gang of laborers was found to be grading the spur track to Zion Lace Industries Building, while others were digging a trench for the laying of pipes from the artesian well to Zion Lace Operatives' Home, Zion Lumber Association, and Zion Planing Mill.



ZION CITY GENERAL STORES.

At Zion Lace Industries Building, Deacons Henry and Arthur Stevenson and their splendid corps of helpers were found immersed in work.

The power house was found to be complete, with steam up and an electric lighting system installed.

In the factory building the great framework of eight lace machines was in position on their stone piers.

Workmen were engaged in adding the intricate and marvelously delicate mechanism which will twist, weave, and pattern the threads like so many thousand nimble and skillful fingers.

Great packing cases lay along one side of the room. From them experts were taking the parts of the machines, removing from them the dust, rust and grime of travel, and preparing them to take their places in the machines.

In the rear room, tens of thousands of queer-shaped shuttles and bobbins were piled, wrapped in heavy paper.

Each of these delicate parts will require separate handling, cleaning, and fitting.

In a little carpenter-shop opposite the door, a joiner was at work.

At a little telegraph office, where Zion's handsome passenger station will soon stand, the click of the instruments gives notice of and reports the arrival and departure of trains, and is ready to send messages by wire from Zion City to the whole wide world.

At Zion City General Stores, on Sheridan Road, Deacon A. C. Held and his assistant, Deacon J. H. DePew, were working with might and main in handling an ever-increasing business. A few rods south, Zion's first blacksmith shop and first cobbler shop are kept busy.

When all these departments had been visited, the shadows had begun to grow

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long, and the clear, fresh air of the country had sharpened the appetites of all.

The General Overseer entertained as many as possible at The Temple Cottage, as his private residence is called, and the remainder found excellent accommodation at Zion Lace Operatives' Home. This large building is filled with happy workers and their families and an addition has already been found necessary.

The large, well-lighted dining room, with its snowy linen and bright-faced maids, presented a most inviting appearance to the hungry visitors from Chicago. It was a very happy family that gathered about these tables.

After supper, the roof of the Home afforded a most excellent point of vantage for viewing the sunset. As its golden rays bathed Temple Hill with its budding grove in a radiance of glory, the minds of all were drawn forward into the years when that sun in its setting would reflect o'er all the happy City, from the glistening white dome of Zion Temple.

Then in the cool of the evening the American visitors were very much interested in a lively game of cricket, the great English national game, played by their friends, the Lace Experts from Nottingham. In the evening, the General Overseer addressed a large audience in Zion Freight House. A report of this meeting is given in another part of this paper.

After the close of the meeting the crowd lingered for a time, exchanging greetings, praising God for the blessings of the day and evening. Then they went away to their homes, most of the General Overseer's party returning to Chicago on a train which was very kindly sent from Waukegan for their special benefit.

The General Overseer, however, with his Private Secretary and Personal Attendant, spent the night at The Temple Cottage, and on the following morning attended to business at Zion City, and returned to Chicago in the afternoon.

There is great inspiration in a visit to Zion City Site. To see these broad and beautiful acres being transformed into a great City for the people of God, where the land will forever belong to God, where the people will be ruled by God, where all will work for the extension of the Kingdom of God, and the preparations for the Coming of the King to reign a thousand years, fill the heart with praise and joy inexpressible.

ZION CITY NOTES.

SHAREHOLDERS holding certificates in the first series of stock in Zion Land and Investment Association who desire to exchange their certificates for land in Zion City on and after July 15th, should notify the Association at once, stating also the amount they intend to invest in a home.



ZION CITY FREIGHT HOUSE.

THERE WILL be but a limited number of lots ready for selection by July 15th, and only those holding the first series of certificates in Zion Land and Investment Association will receive the benefits of the lowest prices and the choice of selection. The full amount expected to be paid for the lot or lots should be invested in stock in the Association. The first series will close June 1st, and those investing after that date will be compelled to wait until additional land has been subdivided and put in condition to dispose of.



ZION TABERNACLE—LACE OPERATIVES' HOME.

THE CONTRACT for the new Artesian Well to be located at the Temple Site, has been let to F. M. Gray, of Milwaukee, who drilled the first well. Mr. Gray has guaranteed to have plenty of clear water by July 1st.

ZION CITY STABLES will soon be in shape to do a general livery business. The barns will be located on Sheridan Road, about one block south of the General Stores.

HOUSES are very scarce in Zion City. Every thing available for miles around is occupied, and in some cases there are two and three families in a house.

THE PLATTING, surveying, and staking out of the land is progressing very rapidly, the Engineering Department having four crews of men in the field.

HUNDREDS OF DOLLARS' worth of new roadmaking machinery and implements has been ordered, and will be on the ground in a few days.

THIRTY ACRES of garden are to be planted to supply the Zion Institutions, and the vast army to be encamped at Zion City in July.

WORKMEN are cautioned not to come to Zion City until they are notified by Zion Land and Investment Association.

GOD HEALS A BABE.

BONFIELD, ILLINOIS,
April 25, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—We sent you a telegram on March 26th, requesting prayer for our baby.

She began to get better about the time you should have received the telegram.

She had a severe cold, which settled on her lungs.

She was very sore, and cried whenever she coughed.

Her breathing was so difficult that it shook her entire body.

She is over a year old and was born without a doctor.

We trust God alone for all healing, never using drugs or doctors.

We thank you for your prayers, and give God all the glory. Your Sister in Christ, (MRS.) BELLE RANTZ.

Let the members of the Christian Catholic Church in Zion who are competent to teach either Preparatory or College Branches, and who wish employment in Zion College the coming year, apply at once to Rev. William Hamner Piper, Vice-President Zion's Educational Institutions, 1201 Michigan Avenue, Chicago, Illinois.

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OVERSEER JANE DOWIE.

1876-1901

WELCOME HOME

TO

Overseer Jane Dowie

AND

Conferences for the Inauguration of Women's Work

In the Christian Catholic Church in Zion Throughout the World.

REV. JOHN ALEX. DOWIE, General Overseer.

CHICAGO, ILLINOIS,

May 23, 1901,

TO

June 2, 1901.

Celebration of Silver Wedding Anniversary of Rev. and Mrs. John Alexander Dowie.

PROGRAMME

Thursday, May 23, 1901.

WELCOME MEETING TO OVERSEER JANE DOWIE

Central Zion Tabernacle, at 7:45 O'clock P. M.

Tickets, limited to 4000, will be issued. Obtainable free, at Central Zion Tabernacle and Zion Printing and Publishing House.

A beautiful Souvenir Program will be given to each person present.

Friday, May 24, 1901.

ORDINATION AND COMMUNION SERVICE,

Central Zion Tabernacle, 7:45 O'clock P. M.

About One Hundred and Fifty Elders, Evangelists, Deacons and Deaconesses will be Ordained. Zion White-robed Choir and Zion Robed Officers will be in Attendance.

Lord's Day, May 26, 1901.

GREAT DEMONSTRATION AND INAUGURATION OF WOMEN'S WORK

At the Chicago Auditorium at 3:00 O'clock P. M.

Rev. John Alex. Dowie, General Overseer of the Christian Catholic Church in Zion, will Deliver the Inaugural Address. Overseer Jane Dowie will Speak on Women's Work in Zion.

Lord's Day, May 26, 1901—Continued.

EVENING SERVICE.

Central Zion Tabernacle, at 7:45 O'clock P. M.

The General Overseer will Speak. Subject.

"SEEST THOU THIS WOMAN?"

A Discourse on the Social Problem.

Monday, May 27, 1901.

MORNING PRAYERS, OPEN TO ALL,

At Central Zion Tabernacle at 9:00 O'clock A. M.

Overseer Piper will preside.

Conference for Women Officers of the Christian Catholic Church in Zion Only,

Central Zion Tabernacle, at 11:00 O'clock A. M.

SUBJECT:

"THE GREAT HOST OF COMING WOMEN EVANGELISTS IN ZION."

Overseer Jane Dowie will preside

CONFERENCE FOR WOMEN ONLY,

at 2:00 o'clock P. M. Subject:

"THE WORK OF DEACONESS MESSENGERS OF ZION."

Overseer Jane Dowie will preside.

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PROGRAMME

Tuesday, May 28, 1901.

MORNING PRAYERS, OPEN TO ALL,

At Central Zion Tabernacle, at 9 O'clock A. M.

Overseer Speicher will preside.

CONFERENCE.

SUBJECT:

"WOMEN'S WORK FOR CHILDREN."

Central Zion Tabernacle, at 11:00 O'clock A. M.

Open to all. Overseer Jane Dowie will preside.

DIVINE HEALING MEETING FOR WOMEN ONLY.

Central Zion Tabernacle, at 2:30 O'clock P. M.

Conducted by the General Overseer and Overseer Jane Dowie.

CONFERENCE.

SUBJECT:

"WOMEN'S WORK FOR MEN."

Central Zion Tabernacle, at 7:45 O'clock P. M.

Open to all. The General Overseer will preside.

Wednesday, May 29, 1901.

MORNING PRAYERS, OPEN TO ALL,

At Central Zion Tabernacle, at 9 O'clock.

Overseer Mason will preside.

CONFERENCE.

SUBJECT:

"WOMEN'S WORK FOR WOMEN."

Central Zion Tabernacle, at 2:30 O'clock P. M.

Overseer Jane Dowie will preside.

Ordinance of Believers' Baptism by Triune Immersion.

Central Zion Tabernacle, at 7:45 O'clock P. M.

Conducted by the General Overseer and Overseer Jane Dowie.

Thursday, May 30, 1901, Decoration Day.

GRAND EXCURSION TO ZION CITY SITE

Trains leave Wells Street Chicago and Northwestern Depot at 7:00 to 11.00 A. M.

Great Assembly at Auditorium, near Zion Temple Site, at 2 o'clock P. M. Grand Procession of Zion White-Robed Choir, Zion Robed Officers and Zion Guard, 600 Strong.

Friday, May 31, 1901.

MORNING PRAYERS, OPEN TO ALL,

At Central Zion Tabernacle, at 9:00 O'clock.

Elder Wilbur G. Voliva will preside.

CONFERENCE.

SUBJECT:

MEN AND WOMEN'S PREPARATORY WORK FOR ZION CITY

Central Zion Tabernacle, at 11:00 O'clock A. M.

The General Overseer will preside.

Friday Evening.

The Rev. and Mrs. John Alex. Dowie will give a

RECEPTION

in Zion Lace Parlors in Zion Building, 27 Twelfth Street (corner of Michigan Avenue and Twelfth Street), to the

OFFICERS, MEMBERS AND FRIENDS

OF THE

Christian Catholic Church in Zion,

FROM 7:30 TO 10:00 O'CLOCK P. M.

On this occasion Zion Building will be thrown open and the Council Room, Library, and Offices of the General Overseer, the Offices of Overseer Jane Dowie, the Overseer-at-Large, the Overseer for Chicago, the General Recorder, Recorder of Zion Seventies, Zion City Bank, Zion Land and Investment Association, and Zion City Engineering Department, will be open to visitors.

Visitors may also cross Michigan Avenue and inspect the new Zion College Building and Zion Home on the northwest corner of Thirteenth Street and Michigan Avenue, and Zion Printing and Publishing House, at 1300 Michigan Avenue, at which places they will be received by officers of the Church, and shown the principal points of interest.

Zion Building will then have been fitted up in a handsome manner throughout, for use as a modern bank and office building; Zion College Building and Zion Home will have been newly acquired, newly opened and splendidly equipped, while Zion Printing and Publishing House will have added tens of thousands of dollars' worth of new machinery to its equipment and expanded to fill the entire building in which it is now located.



Lord's Day, June 2, 1901.

RECEPTION OF NEW MEMBERS INTO FELLOWSHIP

Central Zion Tabernacle and Chicago Auditorium.

Special Ordinance of the Lord's Supper and Closing Services of the Series.

Central Zion Tabernacle, at 11 A. M.

The General Overseer will Deliver an Address. Subject·

"THE MESSENGER OF THE COVENANT."

At the close New Members will be received into Fellowship

Lord's Day, June 2, 1901, at Chicago Auditorium, 3:00 O'clock P. M.

The General Overseer will deliver an Address. Subject:

"THE COMING OF ELIJAH, THE RESTORER OF ALL THINGS."

Ordinance of the Lord's Supper will be Celebrated at the close.

Grand Processional of Zion White-Robed Choir and Zion Robed Officers, about six hundred in line.

ALL WELCOME. ALL SEATS FREE. FREE-WILL OFFERING.

"CHRIST IS ALL AND IN ALL."

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OPEN YE THE GATES

That the Righteous Nation which Keepeth Truth may Enter therein.
—Isaiah 26:2.

Zion's Trumpet has sounded. The Message has gone forth. God's Exiles shall go Free.
Zion throughout the world will sing Hallelujahs to Him who sitteth upon the Throne.

GOD'S MESSENGER HAS DECLARED .. **MONDAY, JULY 15, 1901** TO BE THE DATE OF THE .....

OPENING OF THE GATES OF

ZION CITY

GOD'S CITY OF RIGHTEOUSNESS.

An abiding place for the afflicted of His people. A City for those who would live godly in Christ Jesus.
A City where the true Christian Home-life will be established and maintained in all its purity.
A City where God's people will be trained and prepared for the Coming of their King, Christ Jesus our Lord.

Be glad then, ye Children of Zion, and rejoice in the Lord your God:—Joel 2:23.

THE 6400 ACRES OF BEAUTIFUL LAND selected and secured for this City has been Consecrated to God and the advancement of His Kingdom. Upon that site there will be tolerated

NO
Breweries or Saloons.
Gambling Hells.
Houses of Ill-Fame.
Hog-Raising, Selling, Handling.
Drug or Tobacco Shops.

NO
Hospitals or Doctors' Offices.
Theaters or Dance Halls.
Secret Lodges or Apostate Churches.
Bad Books, Pictures or Papers
Nor any of the other Curses or Abominations which Defile the Spirits, Souls and Bodies of Men.

ZION CITY WILL HAVE

Christian Educational Institutions from the Kindergarten to the College.
Manual Training Schools.
Christian Art—Painting, Sculpture, Architecture.
Christian Music—Vocal, Instrumental, Choral.
Libraries, Orphanages.
Divine Healing Homes.
Homes for the Aged.
Homes for Young Men.
Homes for Young Women.

AND ABOVE ALL, THE GREAT

ZION TEMPLE

Seating at least 25,000 people, where multitudes will assemble every Lord's Day to hear the Everlasting Gospel preached in all its fulness.

This land will be conveyed by lease only and not by deed. Leases will stand for a period of not less than 1000 years.

Certificates of Stock in Zion Land and Investment Association will be accepted in payment for lots, and shareholders only will be entitled to the first choice of selection at the lowest prices.

Owing to the limited number of lots that will be ready by the opening day, we would advise every prospective purchaser or homeseeker in Zion City to secure stock at once, or before the first series closes, which will be at an early date.

The mutual interests of employer and employee will be provided for by the establishment of Manufacturing Industries and Commercial Enterprises operated on the Coöperative, Profit-sharing Plan.

Pamphlets, Articles of Agreement and any other information desired by prospective investors, gladly furnished upon application.

Address all communications relative to Zion City to

H. WORTHINGTON JUDD,
Secretary and General Manager.

DANIEL SLOAN,
Assistant Manager.

ZION LAND AND INVESTMENT ASSOCIATION,

1300 Michigan Avenue, CHICAGO, ILLINOIS.

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, MAY 22d or 23d.

The Law of Separation and Divorce.

1. *A monogamous marriage only is allowed.*—Matthew 22:23-33.
   God created man not to have plural wives.
   God's command is that marriage shall be for increase.
   Marital unions are for mutual helpfulness.
2. *It should be in the Lord, Christians only marrying each other.*—Nehemiah 13:23-31.
   God points out the evils of unholy marriages.
   There can be no true fellowship when one belongs to God and the other to the Devil.
   Children from such marriages are generally a curse.
3. *Separation must not take place because one party becomes a Christian.*—1 Corinthians 7:10-13.
   Sometimes both are unconverted when married.
   It is generally the rule that one is afterwards converted.
   Patience should be exercised and supplication made to God to save the other.
4. *When the home is full of strife and continued disturbance, separation may take place.*—Mark 3:24, 25.
   One should never seek to get rid of the other.
   The Devil sometimes gets into one to separate the two.
   Peace should be sought from God and the Devil cast out.
5. *The Christian should never seek separation, but when abuse, lack of shelter, and dire need come through cruelty, then self-protection may call for it.*—1 Corinthians 7:14-16.
   The Devil will try to crush by care and cruelty if he can.
   The Christian, God says, is ever to be the victor.
   If the unsaved one runs away, do not pursue, but pray.
6. *When one is guilty of adultery and the proof is positive, not simply a suspicion, then secure a divorce.*—Matthew 5:27-32.
   The Devil can spoil a home through jealousy.
   One may be suspicious and yet have no proof which would be evidence.
   What is personally seen or admitted in writing only will stand as proof.
7. *Remarriage can never take place except through death, or a divorce having been secured on the ground of adultery.*—Romans 7:1-3.
   Persons are sometimes divorced on other statutory grounds than adultery.
   Such a person cannot remarry until the other party dies.
   To remarry under such a divorce places one a branded adulterer before God.

The Lord Our God is a Marriage-Binding God.

SUNDAY BIBLE CLASS LESSON, MAY 26th.

The Covenant of Marriage.

1. *God makes husband and wife one.*—Mark 10:6-8.
   They cannot help each other unless they are one.
   Two families cannot be associated in one home.
   Separation is necessary to family unity.
2. *Husbands and wives should not be separated.*—Mark 10:9.
   They are to grow into oneness of action and purpose.
   They are to be one in motive and method.
   They are to live in and for each other in self-sacrificing service.
3. *Salvation will be fully realized when both are saved.*—Ephesians 5:28-31.
   For one to be a Christian, and not the other, hinders spiritual fellowship.
   They must live for each other, body and soul.
   The spirit must be right with God, in order that these relations be most blessed.
4. *One can effect the salvation of the other.*—1 Corinthians 7:12-17.
   Wives can pray the prayer of faith for their husbands' salvation.
   She should save the soul of her husband from death.
   Her chaste conversation with grace will win him to God.
5. *Both of them must be wholly God's.*—Jeremiah 3:12-16.
   In Zion, where one is truly God's, the other must come.
   God does not believe in separating husbands and wives.
   Those truly in Zion believe all things are possible.
6. *Children are to be sought from God.*—Psalm 128:1-6.
   One cannot be a Christian and despise such God-given gifts.
   The home should be full of the life and promise of childhood.
   The preaching of Zion's Messenger puts desires for children, as a duty, into the hearts of husbands and wives.
7. *These children must be trained for God.*—Ephesians 6:1-4.
   To obey one's parents is to grow up in righteousness.
   To encourage one's children is to win their confidence
   To raise them for God should be one's chief concern.
8. *They must be accounted for before God in judgment.*—Hebrews 2:6-18.
   God does not give children for the Devil to destroy.
   God gives us children to be given back to Him in consecration.
   The Christian life is a failure if the children are not won for God.

God's Holy People are a Marriage-Hallowing People.

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FIRST ZION CITY EXCURSION FOR 1901

THURSDAY, MAY 30TH

In connection with the First Annual Conference on Woman's Work in Zion.

EVERY ZION MAN AND WOMAN IN CHICAGO THAT DAY SHOULD ENJOY THIS TREAT.

ONLY 25 CENTS FOR THE ROUND TRIP

Children over five and under twelve years, 15 cents. Tickets in advance on sale at Zion Home, Zion Institutions and Zion Tabernacles, but not on sale at depot.

Trains at frequent intervals between 7 and 11 A. M., will leave **Chicago and Northwestern Railway Wells Street Depot, across Fifth Avenue Bridge.**

ZION UNIFORMED GUARDS will attend the loading and unloading of cars, and be in control of car platforms in transit, coöperating with the train officials.

REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church in Zion,

Will in the afternoon address the Thousands of Zion in the great open-air Auditorium, assisted by other Officers, Zion's White-robed Choir and Zion Guards' Band, of nearly 40 pieces.

Inspection will be permitted at Zion City Lumber Association, Zion City Planing Mill, Zion Lace Factory, Zion Lace Operatives' Home, Zion City Freight Houses, Zion City General Stores, and the great Artesian Well. Views can be had of miles of roadway drives, Zion City and Zion City Site.

IMPORTANT ANNOUNCEMENT!

THE PRICE OF THE WONDERFUL BOOK

ZION'S HOLY WAR

HAS BEEN REDUCED TO

35 CENTS

IN ORDER TO PLACE IT WITHIN THE REACH OF ALL.

This book of 330 pages contains a history of the most remarkable religious campaign ever carried on in Chicago, and forty-two Sermons and Preludes delivered during the three months in which the War was waged.

It is illustrated with thirteen of Mr. Charles Champe's cleverest Cartoons, drawn during the Holy War.

God greatly blessed these Sermons and Preludes when they appeared in LEAVES OF HEALING.

This book, neatly and attractively bound in paper covers, 35 cents. Send all orders to

ZION PRINTING AND PUBLISHING HOUSE,

1300 MICHIGAN AVENUE, 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."

Ten Thousand and Ten Baptisms by Triune Immersion Since March 14, 1897.

Ten Thousand and Ten 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, 1901, by the General Overseer	4447		
Baptized by Elders, Evangelists and Deacons	2092		
Total Baptized in Central Zion Tabernacle			6539
Baptized in places outside of Chicago by the General Overseer		504	
Baptized in places outside of Chicago by Elders, Evangelists and Deacons		2684	
Total Baptized outside of Chicago			3188
Total Baptized in four years			9727

Baptized since March 14, 1901:

Baptized in Central Zion Tabernacle by the General Overseer	58		
Baptized in Central Zion Tabernacle by Evangelist Fisher	3		
Baptized in Central Zion Tabernacle by Deacon Sprecher	5		
Baptized in Central Zion Tabernacle by Deacon Stevenson	17		
Baptized in Central Zion Tabernacle by Elder Fockler	11		
Baptized in Central Zion Tabernacle by Elder Graves	15		
Baptized in Central Zion Tabernacle by Elder Mercer	13		
Baptized in Central Zion Tabernacle by Elder Voliva	10		
Baptized in Central Zion Tabernacle by Overseer Speicher	12	144	
Baptized in British Columbia by Elder Brooks		2	
Baptized in British Columbia by Elder Simmons		3	
Baptized in California by Elder Taylor		1	
Baptized in England by Evangelist Cantel		16	
Baptized in England by Deacon Taylor		3	
Baptized in France by Evangelist Cantel		1	
Baptized in Illinois by Deacon Sprecher		1	
Baptized in Illinois by Overseer Piper		4	
Baptized in Indiana by Elder Excell		29	
Baptized in Michigan by Elder Kennedy		6	
Baptized in Michigan by Deacon Lake		2	
Baptized in Minnesota by Deacon Crane		5	
Baptized in Nebraska by Elder Hoy		12	
Baptized in Ohio by Elder Voliva		12	
Baptized in Ohio by Elder McFarlane		5	
Baptized in Ohio by Elder Bouck		6	
Baptized in Ohio by Elder Moot		1	
Baptized in Ohio by Elder Basinger		3	
Baptized in Oregon by Elder Ernst		2	
Baptized in Texas by Deacon Anderson		5	
Baptized in Wisconsin by Elder Bryant		20	139 283
Total Baptized since March 14, 1897			10,010

The following-named twelve believers were baptized in Central Zion Tabernacle, Wednesday evening, May 8, 1901, by Overseer J. G. Speicher:

Anderson, Miss Margaret Parson.....289 Laflin Street, Chicago, Illinois
Dinnsen, Mrs. Charlotte.....6961 Seipp Avenue, Chicago, Illinois
Elliott, Mrs. Charles E.....183 Belden Avenue, Chicago, Illinois
Elliott, Miss Margaret K.....183 Belden Avenue, Chicago, Illinois
Gnaisel, A.....39 East Sixteenth Street, Chicago, Illinois
Krefs, Mrs. Nancy Clementine.....Mishawaka, Indiana
Lyons, W. H.....Dawn, Ohio
Lyons, Mrs. Clara.....Dawn, Ohio
McGrath, Susan L.....492 Fifty-fourth Place, Chicago, Illinois
Pierce, Mrs. Orra B.....36 East Sixteenth Street, Chicago, Illinois
Pierce, Miss Geneva Ellen.....36 East Sixteenth Street, Chicago, Illinois
Sears, Mrs. Elizabeth.....Thompsonville, Michigan

The following-named thirteen believers were baptized at Indianapolis, Indiana, Lord's Day, April 21, 1901, by Elder J. G. Excell:

Bills, Sylvester.....Bridgeport, Indiana
Bills, Mrs. Rosa J.....Bridgeport, Indiana
Cordell, Richard.....617 East McCarty Street, Indianapolis, Indiana
Cordell, Mrs. Berlie Maud..617 East McCarty Street, Indianapolis, Indiana
Cowgill, Edwin.....Summitville, Indiana
Hendershot, Mrs. Hannah..729 Massachusetts Ave., Indianapolis, Indiana
Kelso, Mrs. Agnes Elizabeth.....Barnard, Indiana
Lackey, John Wesley.....North Salem, Indiana
Lackey, Mrs. Lucy E.....North Salem, Indiana
Lee, Sybilla S.....638 Division Street, Indianapolis, Indiana
McCain, William Henry....710 East Walnut Street, Indianapolis, Indiana
McCain, Mrs. Kate.....710 East Walnut Street, Indianapolis, Indiana
Pennington, Preston.....North Salem, Indiana

The following-named sixteen believers were baptized at Indianapolis, Indiana, Lord's Day, April 28, 1901, by Elder J. G. Excell:

Beck, Ned.....2030 Park Avenue, Anderson, Indiana
Black, Mrs. Luetti F.....513 Harding Street, Indianapolis, Indiana
Branham, Mrs. Kate Owen...31 Arsenal Ave. South, Indianapolis, Indiana
Gamerdinger, Jacob.....903 East Market Street, Indianapolis, Indiana
Gamerdinger, Mrs. Emma C.903 East Market Street, Indianapolis, Indiana
Grassow, August C.....518 Highland Avenue, Indianapolis, Indiana
Grassow, Mrs. Sophia W.....518 Highland Avenue, Indianapolis, Indiana
Hauk, John D.....Noblesville, Indiana
Hauk, Mrs. Ann Mary.....Noblesville, Indiana
Kelso, Reuben Edgar.....1529 North Illinois Street, Indianapolis, Indiana
Kelso, Mrs. Daisy.....1529 North Illinois Street, Indianapolis, Indiana
Philyaw, George E.....Summitville, Indiana
Philyaw, Mrs. Sarah J.....Summitville, Indiana
Philyaw, Master Andrew E.....Summitville, Indiana
Ray, Charles Ellet.....Summitville, Indiana
Wiedman, Mrs. Sarah J.....515 South West Street, Indianapolis, Indiana

The following-named twelve believers were baptized at Falls City, Nebraska, Lord's Day, April 28, 1901, by Elder C. A. Hoy:

Cooper, Nancy Jane.....Falls City, Nebraska
Daily, William.....Falls City, Nebraska
Goodwin, Mrs. Mary.....Falls City, Nebraska
Goodwin, Miss Clara Belle.....Falls City, Nebraska
Lane, Anna Dora.....Falls City, Nebraska
Lively, Fernando.....Falls City, Nebraska
Lively, Vesta Vernell.....Falls City, Nebraska
Pittock, Henry.....Falls City, Nebraska
Pittock, Mrs. Alice C.....Falls City, Nebraska
Rhodes, Edward D.....Falls City, Nebraska
Rhodes, Mrs. Silva E.....Falls City, Nebraska
Williams, Thomas E.....Box 106, Stella, Nebraska

The following-named five believers were baptized in Zion Baptistry, 1827 Liberty Street, Marinette, Wisconsin, on Lord's Day afternoon, May 5, 1901, by Elder Daniel Bryant:

Adams, Arthur A.....1807 Ogden Avenue, Menominee, Michigan
Adams, Mrs. Emma Jane.....1807 Ogden Avenue, Menominee, Michigan
George, Miss May Francis.....Morgat, Wisconsin
Jaques, William R.....Pierce Avenue, Marinette, Wisconsin
Muma, William Franklin.....1010 Walnut Street, Marinette, Wisconsin

The following-named two believers were baptized at Sault Ste. Marie, Michigan, Lord's Day, April 7, 1901, by Deacon John G. Lake:

Humes, Margaret Ann.....901 Court Street, Sault Ste. Marie, Michigan
Irwin, Mrs. Cornelia.....528 Dawson Street, Sault Ste. Marie, Michigan

The following-named two believers were baptized at Findlay, Ohio, Thursday, May 2, 1901, by Elder E. Basinger:

Griffiths, Mrs. Agnes Ford.....535 West Fremont Street, Fostoria, Ohio
Symons, Mrs. Theresa V.....261 East Crocker Street, Fostoria, Ohio

The following-named two believers were baptized at Clifton, Ashbourne, England, on Tuesday, April 7, 1901, by Deacon H. E. J. Taylor:

Loundes, Miss Ada.....132 Ormaston Road, Derby, England
Plant, Miss Edith.....Lays Lane, Ashbourne, England

The following-named believer was baptized at the Croft, Clifton, Ashbourne, England, on Lord's Day, March 31, 1901, by Deacon H. E. J. Taylor.

Smith, William.....Clifton, Ashbourne, England

The following-named believer was baptized in Findlay, Ohio, Thursday, May 9, 1901, by Elder Ephraim Basinger:

Stacy, Mrs. Ida E.....839 South Liberty Street, Findlay, 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 IX. NUMBER 4. CHICAGO, MAY 18, 1901. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

INVALID FOR YEARS HEALED OF ABDOMINAL TUMOR, DEAFNESS AND OTHER DISEASES. DAUGHTER HEALED OF APPENDICITIS.

SHE HAD SUFFERED MANY THINGS OF MANY PHYSICIANS . . . AND WAS NOTHING BETTERED, BUT RATHER GREW WORSE.

Such is the Story of the suffering of this woman. Such is the Story of countless multitudes in every age since the sorcerer first mixed and gave his poisons.

The deadly serpent of so-called medical science has dragged its hideous length across nearly every page of human history.

In its track are Blood, and Tears, and Anguish, and Death.

War has slain its millions.

But the windrows of ghastly dead on all the battlefields of the world are far outnumbered by the slain of this monster.

Pestilence has breathed forth its death-laden breath, wellnigh whole nations have perished. But the midnight call on the grass-grown streets, "Bring out your dead," has discovered fewer corpses than medical science has buried. Gaunt Famine has stalked through many a land, and the bones of its victims have whitened the barren earth.

Yet more than they, and more than the victims of War, Pestilence, and Famine combined, are those slain by physicians.

Such is the statement of the eminent physician, Dr. James Mason Good. That statement is doubtless true. Medical science, falsely so-called, is admitted by its doctors to be mere conjecture. Physicians are licensed by law to experiment on the bodies of their patients. They are answerable to no man. Their certificates of death satisfy the law. The accursed Freemasonry of their profession protects them, regardless of results.



MRS. HOMER KESSLER AND DAUGHTER.

Thus unbridled they seem to have become mad with the desire to poison and to "operate."

Ten per cent of them, according to reliable statistics, are opium and morphine fiends. Twenty-one per cent are addicted to the use of narcotic drugs.

The effect of these drugs, say the physicians themselves, is "acute homicidal mania."

And those who do not slay from desire, do so from ignorance. Besides the dead, weary wrecks of humanity groan in a living death upon countless beds of torture.

Days of pain succeed nights of sleepless agony with maddening slowness.

Humanly speaking, their only hope is to long for death to release them.

Pulpit and press demand, with holy (?) clamor, that humanity be immolated on the altar of this modern Moloch from the cradle to the grave!

He who refuses to bow down and worship the pill fetich is pilloried before the public as an inhuman monster and murderer.

This woman was in the hands of physicians at the birth of her daughter. She was never well after that until God healed her.

They poisoned her.

They cut her with knives.

She grew worse.

It seemed useless to hope.

She had been deaf in one ear for twenty years.

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Then God sent one of His lay Messengers to tell her and her husband of Zion's work, then just beginning in Chicago.

Her husband and little son came and heard and saw.

Her husband was convinced that God was the Healer.

Her son was healed of a scrotal rupture.

Then she herself came.

She heard fully of God's Way of Healing.

She learned that the Way was Jesus Christ His Son, who bore "our sicknesses and carried our sorrows."

She met God's conditions.

God's Messenger to Zion prayed for her "in the Name of Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God the Heavenly Father."

She prayed earnestly for herself.

God kept His promise; He was true to His Covenant, "I am the Lord that healeth thee."

Her deafness disappeared in an instant.

Her other diseases were quickly healed.

Instead of a helpless invalid, she became an active, happy, useful wife and mother.

She is said to have done "two women's work."

Her little daughter was quickly healed of appendicitis, that terrible scourge, which, with the aid of the physicians, has slain its millions.

Her husband, now a Deacon in the Christian Catholic Church in Zion, has been much blessed in his ministry.

Her eldest son, once far away from God, has been saved through his parents' prayers and Zion's teaching.

Thus, in Zion, God gives health for sickness.

He gives Life for Death.

He gives Hope for Despair.

He gives Usefulness for Helplessness.

He gives Joy for Sorrow.

Take this simple and truthful Story, O Little White Dove.

Carry it to all beds of pain.

Show them God's Love and Power and Willingness to Heal.

Tell them He waits to heal them if they will but meet His conditions and trust Him only and fully.

And may His Holy Spirit lead them to turn to Him.

A. W. N.

WRITTEN TESTIMONY OF MRS. HOMER KESSLER.

LOGANSPORT, INDIANA, February 7, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—Among the thousands who thank God for Zion, I believe none can be more thankful than I, and for Jesus' sake I gladly give my testimony.

The half can never be told.

In the summer of 1894, Rev. Amos Jones, then a Presbyterian minister, now Conductor of Zion Gathering at Indianapolis, Indiana, told Mr. Kessler of a prayer mission in Chicago conducted by a man named Dowie.

He had Mr. Kessler promise to visit the mission the next time he went to Chicago.

One Thursday in August, Mr. Kessler and son Thorp, eight years of age, went to Divine Healing Home No. 1, and were greatl disappointed that Dr. Dowie was away.

They went to the "Little Wooden Hut," Tabernacle No. 1, and Mrs. Dowie conducted the Children's Meeting.

There they saw many children who had been blind, or deaf, or lame, happy and well.

To hear them talk about it sounded more like fairy stories than sober truths.

I had then been an invalid about twelve years, and nearly deaf in my right ear for twenty years, a sound as of escaping steam being present much of the time.

I asked our doctor why God did not heal now as He used to do.

I told him that the Bible told of King Asa going to the physicians and not to the Lord, and he died. The doctor laughed, but could give no reason.

We had been homeopaths for six years, buying the tinctures and making our own dilutions, and powders as well.

The blank pages of our doctor book were filled with choice prescriptions.

That one day's visit of my husband to Zion Tabernacle No. 1, in August, decided us to use no more remedies.

In October, Mr. Kessler and Thorp went again to Chicago, and purposely to Divine Healing Home No. 1. They stayed ten days.

Thorp was healed of scrotal rupture.

Three years before he had fallen from a picket fence, causing the rupture.

The doctor who examined him and ordered a truss, declared that he must have had it always. This we know was not true.

When the boy came home, he would not kiss me until he had settled some things.

He first asked, "Mamma, who makes you sick, God or the Devil?"

I told him I thought God let us be sick, but he stoutly affirmed that the Devil caused all sickness, and then added, "Papa said if I could convince you that the Devil makes you sick, I could burn the doctor book and throw away the medicines." (His papa had left him at Crown Point to make a business trip.)

I said, "You may do whatever your papa said you could," and he put the book in the stove, and poured the medicine down the sink.

The doctors had pronounced my trouble abdominal tumor of a malignant nature.

At the time our daughter was born in 1887, I had child-bed fever and milk leg; wore a rubber bandage two years, was operated on in 1888, after which the tumor appeared.

We spent hundreds of dollars consulting physicians.

Drs. Baily and Boynton, of Chicago; Haines, of Indianapolis; Flower, of Boston; Carleton, of New York, and others treated me.

They advised operating, but could not promise any favorable result.

Learning of Dr. Dowie and Divine Healing, I was afraid it was mesmerism, hypnotism, spiritualism, Christian Science, or all combined, and really did not care to investigate.

Mr. Kessler said so much that I finally agreed to go to Chicago at holiday time, and on December 24, 1894, I went to Divine Healing Home No. 1, and stayed twenty days.

There must have been at least twenty healings while I was there.

When Dr. Dowie read the Word of God, he made it a present, living reality.

I wrote to several members of my Sunday School class of young men, that nineteen centuries had been blotted from the Calendar, and that the miracles, healings, and persecutions of our Lord's time were being reënacted.

Dr. Dowie was arrested one hundred times that winter.

I attended two of his trials.

On Christmas Day, my second day in the Home, Miss Lydia Markley (now wife of Overseer Piper) came from Philadelphia.

The following Saturday she was healed, and on January 2d bought her first *pair* of shoes.

Miss Susan Ballard, of Springfield, Ohio, was the only guest who had an extra pair of No. 4 shoes. These she loaned Miss Markley until she could send to the city.

Mrs. Martin, from a town in Massachusetts, was healed of a stiff knee.

Mrs. Steirs, of Rensselaer, Indiana, was healed the same day that I received my hearing.

Mrs. Steirs was in a little bedroom off from the hall at the rear of the dining room.

Dr. Dowie was teaching, standing in the archway between the dining room and parlor.

I was sitting in the front of the parlor, and I heard Mrs. Steirs say, "Glory to God! Praise the Lord!"

Dr. Dowie laid down the Bible and said, "Sing something," and went to Mrs. Steirs.

I heard him say "Be quiet, and thankful," and he returned to his teaching.

Just then I felt a warm glow all through the right side of my head, and found that I could hear.

At the close of the meeting Dr. Dowie asked Mrs. Steirs if she could tell us about it, but she was too full of emotion to speak, and he said, "some other time."

I then stepped up to Dr. Dowie and said, "I received my hearing."

He replied, "Why didn't you speak right out?"

I told him I heard him tell Mrs. Steirs to be quiet and thankful, and thought I would keep quiet.

From that day my hearing has been perfect.

The first day in the Home I had lost three inches in measurement about my tumor.

The burning as of spider spots ceased.

The fear of its causing my death left, as did also the fear to engage in active work.

On the Friday following my restored hearing, I went to court with Mr. Carpenter, Miss Ballard, and two other guests.

We waited outside the justice's court in a constable's office, to be ready, if needed as witnesses.

A reporter poured more than a column of his lies through the telephone. When Miss Ballard remarked, "How can he lie so?" he turned with insolence, saying, "Sh——, and went on, saying, "Dr. Dowie claims to be God Almighty, and Dr. Speicher, Jesus Christ, and some of his angels are here in this room."

From tobacco fumes and spittle and ill feeling toward those defilers, I returned to the Home and was attacked with diphtheritic sore throat, from which I had suffered three and four times a year for thirty-one years.

On Sunday morning Dr. and Mrs. Dowie came to my room to pray with me.

Dr. Dowie prayed the prayer of faith, putting his finger down my throat.

I quickly recovered, and on Tuesday again attended a trial with Miss Sadie Cody and Miss Annie Schaeffer.

I came home to Logansport in the afternoon and I have never had one of those sore throats since.

For six years I have had the name of doing the work of two women.

To our shame be it said, we remained in the apostate Methodist Church for five years, knowing that the Church denied the power of God, and that it fellowshiped members belonging to secret orders, contrary to the plain teaching of our Saviour. That Church also did not demand Repentance and Holy Living.

In January, 1900, we came out, and can truly say that the one year in the Christian Catholic Church in Zion, has brought us more blessing than twenty-five years in the Methodist Church.

On June 27, 1900, our daughter Sylvia was healed of what I have no doubt would have been pronounced appendicitis, had a physician been called.

We telegraphed Dr. Speicher for prayer.

We do rejoice in Jesus, who saves, heals, and keeps us, and we look for His coming.

Greater than all healing, has been the salvation and keeping of our oldest son, who, though a member of the Methodist Church for years, was saved in Zion, in 1900.

How we thank God that in these times of fearful apostasy He has sent His Messenger to fearlessly proclaim His Truth.

Faithfully and gratefully your Sister in Christ,

(MRS.) HOMER KESSLER

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ZION'S WITNESS AGAINST SELFISH SEEKERS OF DIVINE HEALING WHO WILL NOT OBEY 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.

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

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CHICAGO, ILLINOIS, SATURDAY, MAY 18, 1901.

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EDITORIAL NOTES.

"THE SINNERS IN ZION ARE AFRAID;"

FEARFULNESS hath surprised the Hypocrites.
Or, as the Revised Version reads:
Trembling hath surprised the Godless Ones.

LOOK UPON ZION, the City of our Solemnities:
Thine eye shall see Jerusalem a Quiet Habitation,
A Tabernacle that shall not be taken down;
The stakes whereof shall never be plucked up,
Neither shall any of the Cords thereof be broken.

BUT THERE the Lord will be with us in Majesty,
A place of Broad Rivers and Streams;
. . . . . .
For the Lord is our Judge,
The Lord is our Lawgiver,
The Lord is our King;
He will save us.

THESE GLORIOUS words of Isaiah Thirty-three have been of much consolation to us in the week now ending, which has been one of the bitterest weeks of persecution that Zion has ever endured.

The sudden death, by the bursting of a blood-vessel, of the wife of one of our Deacons, was the signal for a most ferocious attack upon Zion. All the daily newspapers apparently entered into a Conspiracy which, shameful as has been their past, exceeded their former villainies.

Attacks of the most audacious character were made upon Zion's Financial Institutions. Statements that certain persons had been refused payment of their deposits on open account, were made utterly without foundation, the persons alleged to have been refused being utterly unknown by name to Zion City Bank, or as members of the Church to the General Recorder, or as shareholders in any of our Stocks to those in charge of these departments.

Inquirers at the streets and numbers also failed to find that these alleged parties had any existence. In one case the number given was that of an open lot, and in another the name had been copied from a signboard and the persons had not lived there for years.

This is only a specimen of the innumerable falsehoods told concerning ourselves and Zion Institutions.

In the attacks which went on from day to day, the morning and evening issues of all the papers devoted columns to purely imaginary creations by the reporters.

THE FEW SINNERS and hypocrites in Zion whom we commented upon last week as having been "Removed for Cause," five in number, were magnified to five hundred. We have

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a very interesting statement to make in good time, as to how that magnifying was accomplished.

THE MOST outrageous falsehoods were told concerning our fleeing from the city to avoid a subpena to attend a Coroner's Inquest, when the facts were absolutely to the contrary.

Except for our regularly weekly visit to Zion City, we did not leave our Headquarters in Zion Building. We gave careful instructions to our officers to accept service of any subpena.

We only received the subpena within three hours of the holding of the inquest, to which we very gladly went.

But as many of these events have taken place quite late in the week, we have advertised in the daily newspaper press the announcement contained on page 119 that, at the close of our discourse on Lord's Day afternoon in Central Zion Tabernacle, we shall expose the calumnies of the press in a carefully prepared address, under the title of "Thieves and Thugs of the Chicago Press."

This discourse will be published, God willing, in our first issue of THE ZION BANNER, which we hope to publish on Wednesday, May 22d. We therefore refer our readers to the new paper, which will be our semi-secular weekly, for this thorough exposure of a "generation of vipers," who are even more murderous in their aims and desires than the scribes and false priests who accomplished the death of our Lord Jesus Christ at Jerusalem, Nineteen Centuries ago.

OUR READERS, of course, will not be surprised to hear that every attack upon Zion's Financial Institutions was an absolute falsehood.

The people did not believe the papers, and tens of thousands of dollars have been added to our resources during the week.

Some of the largest individual tithes that have yet been sent in to Zion's Storehouse have been received since this attack began.

APPLICATIONS for fellowship continue to pour in from all parts of this and other Continents. The confidence, and loyalty, and unity, and zeal in the work of the Lord of all the people was never greater than at present, notwithstanding all press statements to the contrary.

LIKE THE BOURBONS, of whom it is said, "They learn nothing and forget nothing," the daily press has the audacity to suppose that the people of Chicago are like unto themselves in learning nothing, and not only so but they suppose also that they have forgotten everything.

During this present year, exposure after exposure of the most shameful fabrications of the daily press of this city have been made, both publicly from our platforms and in the pages of this paper.

The whole community knows that not one word of attack upon us by the newspaper press can ever be believed; for all men know that they are prophets of falsehoods, and, as the Scripture says, are like unto those of ancient time, of whom it was written that they were "born speaking lies."

THE WICKED are estranged from the womb:
They go astray as soon as they be born,
Speaking lies.
Their poison is like the poison of the serpent:
They are like the death adder that stoppeth her ear;
Which hearkeneth not to the voice of charmers,
Charming never so wisely.

BREAK THEIR TEETH, O God, in their mouth:
Break out the great teeth of the young lions,
O Lord.
Let them melt away as water that runneth apace:
When he aimeth his arrows, let them be as though they were cut off.
Let them be as a snail which melteth and passeth away.

WE HAVE seen the Judgments of God during our thirteen years of ministry in the United States of America.

We have especially seen the Judgments of God upon the Editors-in-Chief of the Daily Press in Chicago, who, with one solitary exception, have attacked us.

Their bodies, with that solitary exception, are now lying in the grave.

WE HAVE no fear as to the result of this conflict, and we say to the villainous serpents of the press who have been hatched out of the cockatrice eggs of the foul dens of literary infamy:

Before your pots can feel the thorns,
He shall take them away with the whirlwind,
The green and the burning alike.
. . . . . .
So that men shall say,
Verily there is a Reward for the Righteous:
Verily there is a God that judgeth in the earth.

IF WE WERE to publish in detail all the attacks of the week, they would more than fill, in the opinion of our Assistant Editor, several issues of this paper, and if we were to add the thousands of papers which copy and spread these infamous falsehoods, it would take many thousands of pages of this paper to contain the record of this one week's atrocious newspaper villainy.

IN FACT, it is becoming abundantly clear that there is an American National Press Conspiracy against Zion, of a very clearly defined character, and that indeed there is an Interna-

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tional Conspiracy of the Associated Press, of which that "scoundrel, thief, and worst of liars," as we have again and again characterized him in these Notes, Victor Lawson, the Editor of the Chicago Daily "Spews," is the controlling spirit.

IN ASSOCIATION with the villainous Harmsworth, of the London *Daily Wail*, this villainous Lawson kept up the lying on both sides of the Atlantic during our recent visit to Europe. It was with a horror amounting to despair that he and they saw us come up out of the fight alive, and were compelled to witness the magnificent Reception that Chicago gave us upon our return last January, when 12,500 people met us within the Coliseum in Chicago, and probably 20,000 who desired to enter were outside.

These villains and their colleagues in the daily papers of Chicago, and in many of the daily papers of London, have come to a murderous conclusion which is every day becoming more and more apparent.

Worshipers of Baal, associates of the Mah-hah-bone goat, they are mad beyond expression at our worldwide exposure of that Antichristian imposture called Freemasonry. In alliance with Doctors, and Drugs, and Devils of every kind, they have now come to the conclusion that, in some way or other, our death must be accomplished. Hence, day after day, this week, the press has been suggesting lynching, and pretending that the people were of that mind; all of which was utterly false, not one single threat having reached us from any source, nor, so far as we can find, are one of the allegations made in the press as to persons hunting for our life with revolvers true, unless it be some of these miserable vampires of the press themselves, whose real nature we have exposed again and again.

For instance, in the Chicago *Daily News* of May 16th—or we should rather say the Chicago *Daily Spews*—a long article appeared, alleging that a man named Ezra Barnes had come over from near Muskegon, with $2,000 in his pocket, and a revolver, intending to murder us, and with the money to pay for his defense, in the hope that no jury would ever convict him of his crime.

The allegations were further made that his wife and daughters had left him and come into Zion, and that he had come to Zion Building with Lieutenant Harding, of the Chicago Police, to endeavor to see us. Every line of this is false.

Lieutenant Harding declares that he never came to see us with this man, and that this man did not know where his wife and daughters had gone—he simply said, "Perhaps they have gone to Dowie's."

The Lieutenant declares, as we shall show next Lord's Day, that the man had no revolver, so far as he knew, nor did he threaten to use it.

We have now to say about this whole matter that we do not know Mr. Ezra Barnes, and that neither his wife nor daughters, nor son, nor any one connected with him, so far as we know, have ever entered into the Christian Catholic Church in Zion, nor is one of them at this time upon our roll of membership.

In fact, the whole story is simply a murderous makeup intended to provoke the people with a false statement of the poor miserable man's woes, all of which are the creation of the murderous scoundrels of the press.

If ever we use the Master's "whip of small cords," God helping us, we shall use it next Lord's Day, to lay upon the backs of these wretches whose unspeakable crimes in attempting to deceive the people and to lead them into murder are vile beyond all expression.

Some day, somewhere, when God's laws prevail, these murderous priests of Baal will perish as did those in Elijah's day, who perished at the foot of Mount Carmel, beside the Brook Kishon.

The awful words are written in the Fifty-eighth Psalm:

The righteous shall rejoice when he seeth the vengeance:
He shall wash his feet in the blood of the wicked.

. . . . . .

Deliver me from mine enemies, O my God:
Set me on high from them that rise up against me.
Deliver me from the workers of iniquity,
And save me from the bloodthirsty men.
For, lo, they lie in wait for my soul;
The mighty gather themselves together against me:
Not for my transgression, nor for my sin, O Jehovah.
They run and prepare themselves without my fault:
Awake Thou to help me, and behold.
Even Thou, O Jehovah God of Hosts,
The God of Israel.

. . . . . .

The God of my mercy shall go before me:
God shall let me see my desire upon mine enemies.
Slay them not, lest my people forget:
Scatter them by Thy power and bring them down,
O Lord our Shield.
For the sin of their mouth, and the words of their lips,
Let them even be taken in their pride,
And for cursing and lying which they speak.
Consume them in wrath,
Consume them, that they be no more:
And let them know that God ruleth in Jacob,
Unto the ends of the earth.
And at evening let them return,
Let them make a noise like a dog,
And go round about the city.
They shall wander up and down for meat,
And tarry all night if they be not satisfied.
But I will sing of Thy strength;
Yea, I will sing aloud of Thy mercy in the morning:
For Thou hast been my High Tower,
And a Refuge in the day of my distress.
Unto Thee, O my Strength, will I sing praises:
For God is my High Tower, the God of my mercy.

WERE IT NOT for the confidence, which we believe is Divinely begotten, that God will give us Victory, we should despair of life.

But well do we know that the conditions in Chicago are changed from what they were a few years ago when the press could successfully deceive the people concerning Zion.

And whilst we know that God alone can deliver us, it is our joy also to know that the masses of the people of this great

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city, and the business men, and the honest men and women of this land, are disgusted beyond measure with the villainy of the press, who are shamefully spewing forth lies on every side.

But they are a set of cowardly degenerates.

Every villain among them is afraid of the hangman's rope. When they see us, they gnash their teeth upon us and are ready to murder us. But the sight of that noose dangles before their eyes, and makes them withhold their hands.

Yet little do they know that there is a Power beyond that, whose guardian care is ever with us, for God is on our side, and we will conquer even if we die.

IT GIVES us no concern whatever as to the hour of our departure, for we know that God will not permit us to pass away until our work is done.

Zion will Go Onward. All Zion's glorious destinies will be fulfilled whether we personally live or die, since God's eternal purposes can never be thwarted by men or devils.

WE ARE HAPPY, thrice happy, a thousand-fold happy, in the consciousness that not one of all their falsehoods and fabrications has any real foundation in fact.

The few miserable sinners in Zion who went out from us in their fear, who were not of us, and the few miserable hypocrites whom we removed for good cause, are entirely unable to leave one single stain of dishonor upon the beautiful garments of Zion, or upon our good name as the General Overseer of the Christian Catholic Church in Zion.

The fact that they are immediately found telling lies in the company of the "Thieves and Thugs of the Chicago Press" is a proof of their wickedness: for "birds of a feather flock together."

WE FEEL to apologize to our readers for even thus far referring to these unspeakably evil things, but since the tidings of them have been telegraphed by the Associated Press Liars to every part of America and the world, it behooves us to use Zion's Printing Press, and to follow them up with the Sword of the Spirit, and destroy them in the Name of the Lord.

HOWEVER, we direct attention once more to our full exposure of this week's unprecedented lying in the first issue of THE ZION BANNER, which, as we have already said, God willing, we shall publish on Wednesday, May 22d.

The Literary Thieves and Thugs will never forget the handling which, God helping us, they will then receive.

Let every member of the Christian Catholic Church in Zion, and every friend of Zion throughout the world, get THE ZION BANNER and send in their subscriptions for the first ten issues, which they can have for twenty-five cents; or, better still, send in their subscription of one dollar and a half for the whole year, and encourage us in this great fight on this high place of the field where Satan is struggling for the mastery of America, and indeed of the World: for well does he know that Zion is a world-wide power in the extension of the Kingdom of God

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WHO ARE the real fighters in this very real war in which Zion is engaged?

We answer in the words of the great Apostle Paul, "Our warfare is not against flesh and blood." Let that never be forgotten.

We have no conflict with the miserable men, mostly young, illiterate and ignorant, inexperienced and impudent, who are writing column after column of these reports in the Chicago press.

These young men, whom the Devil has transformed into heartless monsters, may not know that they are really controlled and possessed by demons in the very same manner as were the demon-possessed in Jesus' days; but we know it, for God has revealed it in His Word, and we have had many years' proof of it in our experiences with all kinds of enemies of God, especially in the demoniacally possessed writers of the newspaper press who are mostly infidels, victims of nicotine, morphine or alcohol, or vile and immoral in their habits.

The Apostle Paul was right when he wrote to the Ephesians:

Put on the whole armor of God,
That ye may be able to stand against the wiles (Greek *μεθοδείας*, *methodeias*, the Methods) of the Devil.

The Devil is truly a Methodist of the infernal kind, and there are not a few Methodists of that kind in the Masonic-Methodist Church today.

Our only protection is in constantly wearing "the whole armor of God." We cannot otherwise "stand in the Evil Day."

Hence we must stand as that Apostle commanded:

Stand therefore,
Having girded your loins with Truth,
And having put on the Breastplate of Righteousness,
And having shod your feet with the Preparation of the Gospel of Peace;
Withal taking up the Shield of Faith,
Wherewith ye shall be able to quench all the fiery darts of the Evil One.
And take the Helmet of Salvation,
And the Sword of the Spirit, which is the Word of God:
With all prayer and supplication praying at all seasons in the spirit,
And watching thereunto in all perseverence and supplication
For all the saints, and on my behalf,
That utterance may be given unto me in opening my mouth,
To make known with boldness the mystery of the Gospel,
For which I am an Ambassador in a chain;
That in it I may speak boldly,
As I ought to speak.

THIS COMMAND must be obeyed by all in Zion.

Those who do not want to fight in this good fight must get out and stay out; for God will not permit, and as God's servant we will not permit, any to remain in Zion who will

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not put on their Armor, draw their Sword, and fight the Evil One.

All who cease to pray for our victory in this fight, let them go away. We shall be stronger ten thousand times without them.

We know not if there are other traitors in the camp, but this we know, that we shall make continual supplication to our God that every one of them shall depart.

MAKE NO MISTAKE as to the conflict.

For 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 (literally *the upper air*).

THAT MIGHTY WARRIOR, Paul, knew his enemy; and the enemies of the Church of God were those Unseen Powers of Evil which in his day, and still more powerfully in ours, control the multitudes who are living without God and without hope in the world.

In our day the conflict is ten thousand times greater: for, in addition to the demoniac possessions of ancient times, we have the demoralizations that are caused by the worldwide use of narcotic and deadly poisons, such as nicotine in tobacco, alcohol in wine, whisky, and other liquors; opium, morphine, cocaine, laudanum, arsenicum, strychnia, nux vomica, and other deadly drugs, which in a thousand forms are being used by so-called physicians, and in ten thousand forms of murderous patent medicines, all of which utterly destroy and corrupt not only the body, but the soul and spirit of their victims.

EVEN AMONG the physicians there are some brave men who are rising and crying, "Medicine is a Humbug."

Whilst dictating these Notes, our attention is drawn to the following telegram from New York, dated May 16th, and marked "special," which is published in the Chicago *Tribune* of this morning, May 17th:

SHOCK FOR PHYSICIANS.

DR. M. R. LEVERSON TELLS MEETING MEDICINE IS A HUMBUG.

PROTESTS IN PAPER READ BEFORE CONGRESS OF TUBERCULOSIS IN NEW YORK AGAINST LEGISLATION TO PREVENT SPREAD OF CONSUMPTION, DECLARING IT IS NOT AN INFECTIOUS DISEASE—GATHERING REFUSES HIM A PLACE ON THE RECORD AND CONDEMNS ESSAY.

NEW YORK, May 16.—[Special.] Dr. M. R. Leverson, of Brooklyn, stirred up considerable feeling in this afternoon's session of the Congress of Tuberculosis, which is being held at the Hotel Majestic.

The sedateness which had hitherto marked the proceedings of the Congress gave way to an animated scene when Dr. Leverson, after protesting against any effort to deal with the spread of consumption by legislative action, passed some severe strictures upon those members of the medical profession who favored the enforcement of measures restricting the liberty of the individual.

In the course of his remarks he said:

"Under the enormous powers so wickedly obtained by the New York Board of Disease from the framers of that monument of learned ignorance, the charter of New York, the Board has set itself to correct a piece of bad manners whereof many persons riding in the public cars were habitually guilty. I refer to the practice of spitting upon the floor. Bad manners undoubtedly, but certainly not to be punished by association with thieves.

"MEDICINE A GREAT HUMBUG."

"One hundred years ago Professor Magendie, addressing his graduating class in the great medical school of Paris, but warning them not to tell it outside, said: 'Gentlemen, medicine is a great humbug. I know it is called a science. Science, indeed! It is nothing like science! Doctors are mere empirics when they are not charlatans.'

"I tell you emphatically that what Magendie told his students confidentially 100 years ago is still true of the dominant school of medicine, the one which arrogates to itself the title of 'Regular.' To declare tuberculosis infectious in the face of so many facts conclusive to the contrary will be to repeat the blunder of the English Royal College of Physicians, which declared in 1754 that the inoculation of smallpox was a highly salutory practice."

Dr. Leverson then went on to denounce any legislative interference with tuberculous diseases "at the bidding of ignorant official doctors, always anxious to augment their power, place, and pelf."

Long before Dr. Leverson got through with his paper delegates sprang to their feet urging that the further reading of the document be dispensed with.

DR. LEVERSON'S PAPER CONDEMNED.

Dr. Leverson, however, was allowed to continue, but when he ended his reading Dr. Charles K. Cole, of Helena, Montana, moved that the paper be not printed on the records of the Congress. Only four members voted in opposition to him, and then, by way of still further expressing the indignation which the Brooklyn delegate had aroused, Dr. Cole proposed that Dr. Leverson's paper be formally condemned. This was carried.

YES, THIS WAS carried. But Dr. Leverson's severe arraignment of his own profession is true, and is one of the numerous handwritings on the wall of the banquet hall of the Belshazzar of medicine and of the thousands of his lords who drink and revel, not knowing that they are "weighed in the balances and found wanting."

God bless the brave Dr. Leverson, whoever he may be, and God have mercy upon the miserable burnt out Cole who strove to save Belshazzar from his dishonored grave.

These doctors did not answer Dr. Leverson. They could only denounce him and cast him out. Their shameful action was his vindication and their condemnation.

WE HAVE already, again and again, published not only this quotation from Magendie, which Dr. Leverson gives, but from many others of the greatest physicians and surgeons of modern days, who have all agreed, not only that medicine was a humbug, but with Dr. James Mason Good they have declared—

The effects of our medicines are in the highest degree unsatisfactory, except, indeed, that they have *destroyed more lives than War, Pestilence, and Famine combined.*

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HUMANITY is weary of the "Boards of Disease" and the "Boards of Death," which are miscalled "Boards of Health."

After Dr. Leverson had been cast out, the "Congress of Doctors" recommended the "dissemination of literature by Boards of Health for efficient and proper care of patients, the establishment of free sanitariums, regular sanitary inspection of all public institutions, and the adequate inspection of milk and food products through which infection might be conveyed."

There are surely none so blind as not to see that these resolutions were simply recommendations to provide innumerable billets for lazy, good-for-nothing doctors who would become inspectors and controllers in every direction, not at their own, but at the public expense.

The people are everywhere weary of the acts of these inspectors who do not inspect, of these sanitary protectors who do not protect, of those useless and inefficient men who take no care of their patients in the public institutions, in tens of thousands of cases, and who simply form a great army of greedy, murderous monsters who cling like leeches to the body politic and suck out all its life's blood in the name of "science," which term, to a doctor, usually means "the last medical fad."

IT IS TOO LATE, O Belshazzar.

The Sword of the Lord and of Zion has been unsheathed and will never return to its scabbard until the last deadly-drug monster is destroyed: for that Sword is the Word of God, which declares in an Everlasting Covenant, "I am the Lord that healeth thee."

Write, O Belshazzar, upon your eyeballs:

Mene, Tekel, Upharsin.

. . . . . .

God hath numbered thy kingdom, and finished it.
Thou art weighed in the balances, and art found wanting.
Thy kingdom is divided, and this is the night of thy doom.

AT A RECENT inquest held in a miserable cellar under an undertaker's establishment in Adams Street, Chicago, we faced a Coroner and his deputy, surrounded by doctors, lawyers, and police, all eager to devour us.

Who were they protecting?

Was it love for the departed which prompted their zeal to endeavor to destroy us?

NO.

It was because, like Demetrius, they saw their "craft was in danger to be set at naught." And so the medical Belshazzer and the surgical Moloch had summoned a lot of police to endeavor to roll back the tide of God's advancing Kingdom and to destroy God's Messenger in proclaiming God's Everlasting Covenant of Salvation, Healing, and Holiness through faith in Jesus Christ, our Lord and King, and in the power of the Eternal Spirit.

IN THE forthcoming issue of THE ZION BANNER we shall also give a Report of the Proceedings of that Inquest.

We leave our own words to speak for themselves, but, as one of the newspapers remarked this morning, when we had finished our testimony, there was no one willing to ask any more questions.

The bottom had dropped out of the whole case.

In the hope that it might be mended, the inquest was adjourned until next Thursday, when, it is hoped by the "Board of Death," that they will be able to resuscitate the case.

But it is a vain hope: for it is just as dead as the Legislative "Whereasses" of which our readers have, doubtless, a lively remembrance.

EVEN as we write, the Chicago Evening "Spews" says the following: "According to Assistant State's Attorney Frank Blair, who completed his investigation of the law today, there is no authority in this State to punish Dowie."

And so the whole cry of violating law falls to the ground, and the principle is established that people in a free State may be Born without the Aid of Doctors, may Live without the Aid of Doctors, and may Die without the Aid of Doctors.

After screaming loud enough to be heard from ocean to ocean, the Thieves and Thugs of the Chicago Press are compelled to admit that Zion has violated no law.

BUT THERE is a suggestion made in this same issue of the *Daily* "Spews" about which we desire to say a word or two.

According to this paper, Assistant State's Attorney Blair says:

"The only duty remaining for Coroner Traeger's two juries is to pass Censure and make a recommendation to the Legislature to pass a Law to cover the case during the next session."

We venture to advise Coroner Traeger and his jurors not to be guilty of the insane folly of passing their Censure, which is neither more nor less than the opinion of six men selected for the purpose, if possible, of condemning us, the average intelligence of whom was finely illustrated by the manner in which one of them put the question to Deacon Judd, "How would you deal with a sick horse?"

As for the recommendation to the Legislature to pass a Law to cover the case during the next session, we have nothing to say beyond this, that the Legislature which has just departed this life has left upon record its painful experience of the result of a conflict with Zion. It may be that the remembrance of this will have its proper effect upon the new Legislature, which, so far as we know, has not yet been elected, the departing one only having adjourned *sine die.*

But all this talk of Censure where no offense has been committed, and of a Law to compel every one to be born, to live, and to die "with the aid" of a doctor is so much nonsense,

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important only because of the deadly hatred manifested at every step by the Thieves and Thugs of the Chicago Press.

THERE HAS recently been established in Chicago a Literary Cesspool called *Hearst's Chicago American*, in which apparently all the deadbeats of newspaperdom find a field for their miserable mouthings or rather for the display in public of one of the most offensive of literary diseases—*cacoethes scribendi*, or, in plain English, an itch for scribbling.

We have a little story to tell concerning this paper next Lord's Day, after our sermon on "The Wages of Sin," which sermon, let us remark, will appear, God willing, in next week's issue of LEAVES OF HEALING.

We do not care to pick out from the gutter the filth of this "yellow" paper, but we can only say that we trust the day is not far distant when the happy "dispatch" will be given to this vile sheet which we helped to give to its predecessor, *The Chicago Dispatch*, now dead, buried, and rotten without any possible resurrection, but which in the days of its so-called power followed in the same unclean paths which Hearst's Chicago "Spews" daily pursues to the unutterable disgust of every one who has the least sense of decency, or respect for truth.

WE DEFY, in the Name of the Lord, the whole filthy crew who are howling for vengeance, not on behalf of those whom they falsely allege have been injured, who are, on the contrary, our warmest friends, but on behalf of the Devil, who is their master.

BUT THE VILEST sinners of all are the oldest papers of Chicago, such as the *Record-Herald*, *Inter Ocean*, and, above all, the *Tribune*, from which better things might have been expected, but which has fallen to the same level as the Thieves and Thugs who rule the other portions of the Chicago press.

In fact, let it be known far and wide that the conflict is between the Entire Newspaper Press of Chicago and Zion.

We rejoice, therefore, that this time we have not only these pages in LEAVES OF HEALING in which we can speak for God, but that now, at this very moment, we are unfurling THE ZION BANNER, a semi-secular weekly, as we have said.

By means of it we shall be able to keep our readers well posted, not only at the end but in the middle of each week, as to the events which are transpiring in Chicago, and of which they are receiving all over the land garbled and false reports, in many cases alleging facts and incidents which never happened.

THE Evening "Spews" of all the Chicago press have just reached us as we dictate these Notes, and we clip one more paragraph from the Chicago Daily News "Spews," which appears in the editorial notes, namely:

Dowie has the money, and his followers have the faith. If they lose the latter, he will still have the former. So he stands to win in any event.

We quote this simply to make a comment upon that miserable lie which all our people know is a lie: namely, that we, as this paragraph insinuates, have in some manner dealt fraudulently with our people.

Should we pass away from life this very night, it would be found that every dollar that we have received had been honestly used.

Our enemies have admitted again and again that we are personally and legally, as well as officially, responsible for every dollar that our people have invested in Zion's Institutions.

The visible security for these investments, our enemies being witnesses, is immensely greater than the cash investments themselves. This is the testimony of real estate and financial papers, and of the best business men of Chicago. This insinuation, therefore, falls utterly and entirely to the ground. We stand with our people, winning or losing; and if we are rich then they are rich: for all that we have gained, less a moderate provision for our family, has been absolutely willed by us as the permanent property of the Christian Catholic Church in Zion. With the full and unanimous approval of our people, and of all our investors, we control the Ecclesiastical, Educational and Financial Institutions, and God has wonderfully increased the value of all Zion properties and of all Zion people during our control. The only objectors are the Literary Thieves and Thugs of the Chicago Press who never gave or invested a cent in Zion. Their insinuations are base lies, unreasonable and self-contradictory, as every business man can plainly see.

It will be found that all Zion money has been invested, as we believe, in a safe, strong, and profitable manner, and this is, again we say, the testimony even of our enemies.

AMONG THE MANY ignorant things which we observe in tonight's Chicago "Spews" is an article in the Chicago *Journal*, in which Mr. Blair, already mentioned as the Assistant State's Attorney, is reported to have said that there were no precedents under which we could be prosecuted under the "laws of this country," and that "we shall have to go back to the Common Law of England, if we wish to get at them."

It is evident that Mr. Blair is not only ignorant of the Gospel, but that he is grossly ignorant of the Law, if he really did say these things, inasmuch as the Common Law of England is incorporated by express statute in the Statutes of the State of Illinois. We do not pretend to be learned in the law, but we did not need to consult our attorney to ascertain this fact, for it is within the knowledge of every well-read man.

We have taken down our copy of Hurd's Revised Statutes of the State of Illinois, edition 1898, and on page 387 we find these words:

CHAPTER 28—COMMON LAW.

Be it enacted by the People of the State of Illinois, represented in the General Assembly, That the Common Law of England, so far as the same is applicable and of a general nature, and all statutes or acts of the British Parliament made in aid of, and to supply the defects of the Common Law, prior to the fourth year of James the First, excepting the second section of the

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sixth chapter of 43d Elizabeth, the eighth chapter of 13th Elizabeth, and ninth chapter of 37th Henry Eighth, and which are of a general nature and not local to that kingdom, shall be the rule of decision, and shall be considered as of full force until repealed by legislative authority.

We make Assistant State's Attorney Blair a present of this fact and we will tell him this, that we relied upon this very Common Law of England which is incorporated in the Laws of the State of Illinois when we fought our fight for the whole of the year 1895 against the Board of Death, and all its other allies, and at last secured final victories in the upper courts.

But it may be that Attorney Frank Blair did not say this, and that the statements made are simply among the numerous fabrications of the Thieves and Thugs of the Chicago Press.

IN THE SAME article in the *Journal*, statements are made that neighbors in the neighborhood of Zion Building, Michigan Avenue and Twelfth Street, were awakened during last night at the Normandie Hotel and a boarding-house at 352 Michigan Avenue, by shrieks of a woman crying and shouting for help.

It happened that we were up all last night, and worked until five o'clock this morning, with our Assistant Editor, in this very Building, with the windows open, and able to hear both within the house and without it screams proceeding from any house in the neighborhood, let alone our own, and we both witness that this is a shameful fabrication, as do all our help.

No person whatever in Zion Building shrieked or called for help last night, nor do we know of such an event occurring at all at any time.

The fact is, as every one now knows, that Zion Building is simply an office and residential building for officers, and is no longer a Divine Healing Home, that having been transferred to the large property which we recently leased at the corner of Michigan Avenue and Thirteenth Street, an entire block away. It was impossible for any cries to have reached the Normandie Hotel from that Home. The entire report is false.

ANOTHER little item from this same *Journal* may be interesting, also, to our readers. It is contained in these words:

Dr. Dowie received proof sheets of ZION BANNER, the new paper which he is to issue May 22d, this morning; one of the principal items in which is the story of how he prayed for two colts which were bitten by a rattlesnake and were cured by his prayers.

This is a supreme work of art on the part of these Thieves and Thugs of the Chicago press, and a beautiful illustration of their brilliant imagination. We tell our readers the fact, that not one single page of the literary matter of THE ZION BANNER has yet reached us; that we have not a single galley, or line, of proof in our office from our printing-house of any literary matter that has been prepared for THE ZION BANNER.

BUT WHEREFORE continue this? Only, again we say, for the reason that the Word of God demands, as set forth in the Epistle of Jude, that we shall—

Execute judgment upon all,
And to convict all the ungodly of all their works of ungodliness which they have ungodly wrought,
And of all the hard things which ungodly sinners have spoken against the Lord and against His work.

Let it also be remembered that this Command is given to the Ten Thousand of God's holy ones who shall come with the Lord for this purpose.

God has raised up Zion for this very work.
Who are those who fight us?
Again quoting from the Apostle Jude, we say:

These are murmerers, complainers,
Walking after their lusts;
And their mouth speaketh great swelling words,
Showing respect of persons for the sake of advantage.

WE ARE FIGHTING this fight, therefore, with the foes of God, in order that the sinful, sick, and sorrowing, the weary, and the oppressed, may be helped by the mighty organization of the Christian Catholic Church in Zion, which has excited the envy of the Apostate Churches and the hatred of every child of the Devil.

We are fighting, therefore, for those who are prisoners in the hands of the great enemy of mankind, fettered by the chains of Satan and sin and disease, and death and hell.

How glorious are the facts which Zion can at all times find thousands of witnesses to establish, namely, that this glorious work of the God of Deliverances is going forward every hour, and day, and week, and month, and year, in the glorious fields in which Zion is now operating in almost every land beneath the sun.

Can it be wondered at, therefore, if the great Adversary desires the destruction of Zion and the murder of Zion's leader? No.

It is in accordance with all that Evil One's previous history since the day that he was cast down from heaven into the depths of hell, and since the day when he, by reason of man's transgression acquired his horrible power over the spirits, the souls, and the bodies of men of every race and nation.

But the Year of Jubilee has come, and the "gladly solemn sound" is being heard o'er all the lands.

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.

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.

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AND NOW we turn from this delightful but arduous task of addressing our readers in LEAVES OF HEALING, to the long task that yet lies before us in preparing the first Editorial Notes for THE ZION BANNER.

BUT BEFORE we close, we desire to express our gratitude to our God and Father in Heaven for His goodness and grace to our beloved wife and daughter, whom we have been informed, by a telegram from our son A. J. Gladstone Dowie, have arrived safely today at Boston, from Europe, on the steamship *New England.*

Overseer Jane Dowie will therefore, God willing, speak, as announced, at Zion Tabernacle, Boston, next Lord's Day, and will be publicly welcomed by the members of the Christian Catholic Church and friends of Zion in Central Zion Tabernacle, Chicago, upon Thursday, May 23d.

ONE OF the greatest Ordination Services, if not the greatest, that we have ever held, will be conducted in Central Zion Tabernacle on Friday evening, May 24th, and a Special Baptismal Service will precede that service in the afternoon of the same day. Then will come the Great Assembly in the Chicago Auditorium, on Lord's Day, May 26th, when Overseer Jane Dowie will be installed as the Overseer of Women's Work in Zion Throughout the World, and when the New Departure in that work will be inaugurated.

After that there follows, as our readers will see on pages 122 and 123, the long Series of Conferences, in the midst of which there will be one glorious day of outing for Zion's hosts at Zion City, when the Great Excursion will be conducted. It is supposed that thousands, and probably tens of thousands, of Zion's members and friends will take the opportunity on Thursday, May 30th, of visiting the site of the Coming City and viewing the preliminary work already in progress there.

A round trip ticket of 25 cents for adults, 15 cents for children from 5 to 12, and free transportation for all children under 5, places this Excursion of 42 miles and return within the reach of all friends of Zion.

AMID ALL these toils and glorious conflicts and trials we look upward for that help and strength which God has never denied to us.

Conscious at all times of our insufficiency, we continue to realize that "our Sufficiency is of God" and that His grace is sufficient for us. But we value the love and loyalty and coöperation of every true Christian, and we close these notes as we have all the Editorials that we have ever written, with the words:

"BRETHREN, PRAY FOR US."

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GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

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

Jesus said, "*I am* the Way, and the Truth, and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am* 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, 1300 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.

OBEDIENCE IN BAPTISM.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, May 12, 1901. Prelude: Exposition of Matthew 3 and 28:20. Address: "Obedience in Baptism." Baptism of Forty-two Believers by Triune Immersion.

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

ON the second Lord's Day in May, 1901, the General Overseer made the regular monthly Baptism the occasion for a most telling discourse upon the subject of that Seal of the Living God in Zion, a Real Baptism.

So closely connected with this subject of Baptism is that of Repentance, that the General Overseer's address rang with some most startling calls to Repentance.

Central Zion Tabernacle was crowded with deeply attentive people, many of them strangers.

The unequivocal exposure and denunciation of sin, in every form, by God's Messenger, brought conviction to many a heart.

His earnest and loving call to Repentance found an answering echo in many a spirit weary of sin and its terrible wages—Death.

His brief but clear setting forth of God's command to be baptized, and the manner in which God commanded the Ordinance, brought a determination to obey.

When the regular service was over, there were forty-two believers who solemnly witnessed that they had repented of their sins, had made or would immediately make full confession and restitution, and expressed a belief in the Saving, Healing, and Cleansing Power of God, in the Name of His Son, Jesus Christ, and through His Holy Spirit.



The service was opened by the impressive Processional of the hundreds of Zion's White-robed choir and Zion's Robed Officers, the Choir singing the inspiring words:

We come in the might of the Lord of light,
With armor bright to meet Him;
And we put to flight the armies of night,
That the sons of the day may greet Him.

Our sword is the Spirit of God on high
Our helmet is His salvation,
Our banner, the cross of Calvary,
Our watchword, the Incarnation.

And the Choir of Angels with song awaits,
Our march to the golden Zion,
For our Captain has broken the brazen gates,
And burst the bars of iron.

Then onward we march, our arms to prove,
With the banner of Christ before us,
With His eye of love looking down from above,
And His holy arm spread o'er us.

REFRAIN.

We march, we march to victory,
With the cross of the Lord before us,
With His loving eye looking down from the sky,
And His holy arm spread o'er us.

The General Overseer then pronounced the invocation. The congregation then joined in singing Hymn Number 116:

There's a royal banner given for display
To the soldiers of the King;
As an ensign fair we lift it up today,
While as ransomed ones we sing.

CHORUS.

Marching on! Marching on!
For Christ count everything but loss;
And to crown Him King, we'll toil and sing,
'Neath the banner of the cross.

The Apostles' Creed was then recited.

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.

The General Overseer then read the ninety-first Psalm; also a portion of the third chapter of Matthew:

And in those days cometh John the Baptist, preaching in the wilderness of Judea, saying, Repent ye; for the Kingdom of Heaven is at hand. For this is he that was spoken of by Isaiah the prophet, saying,
The Voice of one crying in the wilderness,
Make ye ready the way of the Lord,

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Make His paths straight.

Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

I wonder how it is that people imagine that a camel's-hair robe is a rough and uncouth robe, and that John was dressed like some "howling dervish"?

John the Baptist Was a Priest, Not a Half-Naked, Uncouth Fanatic.

He was an hereditary priest. He was the son of Zacharias the Priest, of the Order of Abijah.

He was trained as a Priest, and educated for the highest rank of the Israelitish ministry. He entered upon his prophetic office after he entered upon his priestly office.

Elijah, when he first came, was only a Prophet.

John the Baptist, who was Elijah, in his second coming, was both a Prophet and a Priest.

As a priest, he belonged to the highest order of the priesthood, the Order of Abijah, which ministered in the Temple of the Most High God at Jerusalem.

There the Angel Gabriel had spoken to Zacharias his father.

John the Baptist was carefully trained by that father and mother, of whom it is written that "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless"; a father upon whom the Spirit of Prophecy came at John's birth; a mother devout and holy, and "filled with the Holy Ghost."

Thus carefully educated, he was no wild fanatic of the day.

He commanded the respect and wondering admiration of the whole nation from King Herod to the humblest.

Herod, it is written, did many things that he commanded, and "all the people" counted that he was a prophet.

John the Baptist's Garment Was Not a Rough Vestment.

A camel's-hair garment, beautifully wrought as it is, is the most expensive kind of robe. You have only to think a little and you will see it.

Some of the idiotic artists have represented him as a half-naked, howling fanatic standing on a rock with bare legs and bared chest. He was no such thing! He was a man who had good, sound sense. He understood his mission—not indeed at first, but later in his ministry; and Christ Himself declared him to be Elijah, who "had come already," and who "is to come" again and to "restore all things."

From the beginning he knew what his father Zacharias had prophesied, that he came as the Forerunner of Christ.

Many of the great artists knew no more about God the Almighty, and about His Son, than veritable heathen. They were in the habit of painting God Almighty as a very old man looking out of the clouds. I cannot understand how people can be so foolish as to be led away by these idiotic representations of John the Baptist.

It is simply one of the many things that has gone into the world's imagination because people have looked at the picture of the thoughtless artist, an artist who has not studied his subject.

If artists were to study the subject of John the Baptist, they could never paint him as they have.

He was a priest away back in his sires to Aaron.

He was educated with the nobles of Jerusalem, and doubtless splendidly educated.

The World Today Gets Its Conception of a Man From a False Picture.

Let the newspapers paint a man as a savage would do, with a burnt cork, and make him to appear the idiotic ideal of the miserable writer. The people think that such a caricature truly represents the man. They have that blundering thought in their minds, because the picture has been painted either by some one who never saw him, or who wanted to belie him.

I do not say that the painters intended to belie John the Baptist, but they were exceedingly ignorant.

In all these angelic paintings, for instance, they have stuck wings upon the shoulders of angels where there are no muscles to move them. Ridiculous thing!

The angels who appeared as messengers to men are never represented with wings in the Word of God. They are represented as young men in shining raiment.

This is one of the many things that wants correction.

High Social Rank of Parents of John the Baptist.

John the Baptist's father and mother were not poor people. They were people in the highest rank of society, and able to give their son a better coat than that miserable calfskin that is generally put about him, leaving him half naked. Ridiculous nonsense!

Get that out of your mind, and think of John the Baptist as perhaps one of the most cultivated men of his time—a Priest, an Orator, a Scholar, the Embodiment of Elijah and the then Messenger of the Covenant at the beginning of the Christian Dispensation, as he, and he alone, must be at its close when "the Times of the Restoration of All Things" are come. Get the nonsense out that the painters have put there, and the ignorant preachers, too.

The Fine Quality of His Food.

And His food was locusts and wild honey.

Here is another blunder. Some people think that these locusts must have been a wild kind of food.

The edible locust of Palestine is the sweetest kind of food.

I have eaten it often. Divested of its wings, its body becomes black and hard, and yet not too hard. When eaten, it is almost of the consistency of somewhat stale bread, but sweet and exceedingly nourishing. It is not by any means an unpleasant food. It is sought after, and is eaten by all classes who can get it.

Edible locusts were laid upon the tables of kings; the tables of epicures. I am not in any doubt at all about it.

Locusts made a dainty food; a brain food, a splendid food.

Do not get the idea now of John the Baptist as a savage eating insects. (Laughter.)

Confessing Sin.

Then went out unto him Jerusalem, and all Judea, and all the region round about Jordan; and they were baptized of him in the River Jordan.

I wonder if I would read correctly if I should read the next words, "They were baptized of him in the River Jordan, *concealing* their sins."

Audience—"'Confessing their sins.'"

General Overseer—"Confessing their sins."

Your Baptism is not worth a snap unless you have repented, confessed, forsaken, and set out to make restitution for your sins.

But when he saw many of the Pharisees and Sadducees coming to his Baptism, he said unto them:

I think that some people imagine that he said, "How highly honored I am by such distinguished persons coming to me."

There are some of you poor fools today who think you do me a great honor by coming. You will learn better by and by. (Laughter.)

You are very patronizing, are you not?

I dare say these Pharisees and Sadducees thought they did John great honor.

How did he receive them? He said unto them

Ye offspring of vipers, who warned you to flee from the wrath to come?

That was a hot reception, was it not? (Laughter.)

It was about as hot a reception as some of you got when you first came to Zion Tabernacle, when I said, "You unmitigated stinkpot, however did you get here?" Or, "You miserable Mah-hah-bones (laughter), how did you get here?"

That is the way to talk, if you want to do a man good, and get him from Bacchus and Baal.

"Bring forth therefore fruit worthy of Repentance, and think not to say within yourselves, We have Abraham to our father."

Some of you are saying, "I have a Baptist to my father" (laughter); "I have a Presbyterian to my father"; "I have a Lutheran to my father"; or, "We have Abraham to our father."

People looking back at their fathers is the most miserable and contemptible kind of business.

You Have Nothing to Boast About in Your Fathers.

The very best of them were only sinners saved by grace, and that is all they ever professed to be.

There is nothing more contemptible that a man boasting of his ancestry, or of the nation of which he is a citizen, or of the city from which he comes and in which he was born.

Aristotle once put it plainly. He said to a man who was boasting that he was an Athenian, and belonged to that great and learned city, "It is not enough to be a citizen of a great city, but to be worthy of it."

Many of these fellows were saying, "We have Abraham to our father," and were children of the Devil, and serving the Devil with all their might and main.

Bring forth therefore fruit worthy of repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that

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God is able of these stones to raise up children unto Abraham. And even now is the ax laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you in water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you in the Holy Ghost and with fire: whose fan is in His hand, and He will thoroughly cleanse His threshing-floor; and He will gather His wheat into the garner, but the chaff He will burn up with unquenchable fire.

There is a great deal of chaff around now. There is literary chaff, oratorical chaff, business chaff, and all kinds of chaff—"Husks that the swine do eat!"

Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered Him, saying, I have need to be baptized of Thee, and comest Thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffereth Him. And Jesus, when He was baptized, went up straightway from the water:

Is that the kind of Baptism that you know anything about?

Did you ever see a man, or even a baby, coming up out of a quart of water in an Episcopalian baptistry? (Laughter.)

It is idiotic to say that you are following Christ, you miserable sprinkling parsons! There are some of you here today.

There are always parsons here taking notes. They will print them, and will lie about me, as they do in nine-tenths of the cases.

I may as well give it to you, now that I have you where you have to grin and bear it.

You baptize, do you, you miserable Lutheran, Presbyterian, Congregationalist, or Episcopalian? You sprinkle a few drops of water on a baby's nose, and call that Baptism! Your Baptism is a miserable sham!

The Word Baptism Signifies a Dipping.

You know yourself, if you are only a mediocre scholar—and you have no right to talk unless you are somewhat informed—that the word *baptisma* (βάπτισμος) never meant sprinkling at any time, in any place, or under any circumstances, in the Greek tongue. It meant always what it means now—an immersion, an immersion into water, not the sprinkling on of water.

Speak to the first Greek fruit-seller in the street, and ask him what *hrantismos* (ῥαντισμος) means. He will say, "*Hrantismos?* Just as when the rain drops. It is sprinkling."

Ask him what *baptismos* (βάπτισμος) means, and he will tell you that it is as when a ship sinks; it is immersed.

There is not a Greek who knows the language but who will tell you the plain meaning of that word, which has never changed its meaning in all the ages.

It is a perfect sham, and a perfect delusion, a snare, and a lie, to call sprinkling Baptism.

Baptism has never been anything else, as to the mode, at any time, but immersion.

If any man questions it, he can take the alternative of being either a liar or an ignoramus. He is one of the two.

It makes me angry to hear people talk about Baptism after Christ's example, who went down into the water, and came up out of the water, when they themselves baptize by sprinkling.

The only Baptism that the Early Church knew for seven centuries was Triune Immersion.

Even the Church of Rome demanded Triune Immersion for hundreds of years, and in all the centuries, up to this day, the Greek Church has Triune Baptism, baptizing by three immersions.

With all its faults, the Greek Church, while it has improperly applied Baptism to babies, yet has preserved, historically, the original mode of Baptism, Triune Immersion.

And Jesus, when He was baptized, went up straightway from the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending as a dove, and coming upon Him; and lo, a Voice out of the heavens, saying, This is My beloved Son, in whom I am well pleased.

I will read also from the last chapter of Matthew, the twenty-eighth chapter, beginning at the sixteenth verse:

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw Him, they worshiped Him: but some doubted.

I have heard some people say that seeing is believing.

That is entirely untrue.

Believing is Seeing.

The Jews saw Jesus but they did not believe Him.

The Jews saw the blind who had received their sight, the deaf who heard, and the very dead who were raised, but they did not believe Him.

Seeing is not believing.

If you say, "Oh, if I saw, I would believe," you do not know what you are talking about.

I suppose that there are some people here who do not believe that people are healed through faith in Jesus.

"Yes," you say, "I am one."

General Overseer—Very well now, if I show you people who have been healed, will you believe?

A Voice—"Certainly."

General Overseer—If I show you five, will you believe?

A Voice—"Yes."

General Overseer—Ten?

A Voice—"Yes."

General Overseer—Fifty?

A Voice—"Yes."

General Overseer—I will show you over a thousand.

Every one in this place who has been healed through faith in Jesus by God alone, stand and say so. (Over two thousand arose.)

Have you eyes to see?

Have you ears to hear? I will ask these witnesses a question: Have you been healed through faith in Jesus Christ?

Witnesses—"Yes."

General Overseer—Are you sure?

Witnesses—"Yes."

General Overseer—Did I heal you?

Witnesses—"No."

General Overseer—Did I ever ask you for anything for my prayers?

Audience—"No."

General Overseer—Who healed you?

Witnesses—"God."

General Overseer—You did not dream you were healed?

Witnesses—"No."

General Overseer—Now then, you miserables, who say that you believe if you see, do you believe now?

A Voice—"Yes."

General Overseer—"Yes," one man said. Thank God for that. (Laughter.)

If a Man Believes, He Will Act Upon His Belief.

I do not know whether you do, because if you believe now, you will never take any more medicine, you will never let a surgeon touch you, you will never take any more whiskey, you will be a beer-tunnel no more. (Laughter.)

You will not be a stinkpot. You will repent of your sin, and trust God and do right, and obey God in Baptism.

I do not take any stock in your saying "I believe," until you do these things.

There are people who say "I believe," and then they go home, and say, "Where is that whiskey bottle? Where is that cigar? Where is that pill?". They do not believe. They say so, but they do not.

You cannot possibly believe for your Healing until you have believed God for your Salvation.

God Wants a Man's Heart Before He Will Heal His Body.

If you come to God and say, "Here is my body, beer-soaked, tobacco-soaked, pig-soaked, pill-soaked, sin-soaked; take it, O God, and heal it," "I want your heart first," God's answer would be.

"Oh, I cannot give you my heart; that is given to the Board of Trade (laughter), and the wheat pit; that is given to business, that is given to medicines, that is given to Baal in the Masonic Lodge, that is given to my own pleasures; but here is my body, O God, take and heal it."

God will not hear you.

Just imagine a man saying, "Here is my diseased carcass; I will patronize you, God Almighty, and you can take and heal it, but as for my spirit, that is quite another matter. I will give that to nobody."

Will God hear you?

Voices—"No."

General Overseer—What does He want first?

Voices—"The heart."

General Overseer—He says, "My son, give me thine heart."

You have seen a sight today: thousands of people who have been healed. They are good witnesses, too.

We trust that some who doubt will cease to doubt. But, alas, seeing is not believing.

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Jesus said, "Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?"

People See the Glory When They Believe.

They never see it until they do.

Believe first and see next.

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;

You cannot teach people who will not be taught.

They must have the disciple's spirit first.

You cannot teach a man who is not a disciple.

I hear that there is a man who came into this place today saying, "Dr. Dowie cannot teach me anything."

Is that man in a position to learn anything?

Audience—"No."

General Overseer—He is like the man who is reported to have said, "I am open to conviction, but I will defy any man on earth to convince me." (Laughter.)

How much is a man open to conviction who will defy any man to convince him?

If You Are Open to Conviction, You Will be Willing to be Convinced by Sound Reason.

You will be willing to be convinced by absolutely clear facts.

If you are not willing to be convinced of anything which is in accordance with truth and sound reason, and is supported by incontestible facts, then you are as unreasonable as a whisperer of the word Mah-hah-bone in a Masonic Lodge.

You desire to go after Baal. You are determined to renounce Christ. You are a wicked reprobate, and an enemy of God, for you are an enemy of sound sense.

You must become disciples, then you can learn something.

The command is to make disciples and baptize them, then to teach.

I never bother my mind about teaching a man who is not a disciple.

There was a certain gentleman in Washington, D. C., a member of the Cabinet, to whom I was speaking some time ago. He said to me, "Doctor, I would like to know about your ministry, and about Divine Healing. Where does it begin?"

I said, "On your knees, Mr. Secretary." (Laughter.)

Then the next thing was, "What has a man to do?"

"You must give up, among other things, that cigar which you have been smoking, and that makes you stink."

"What! You said, 'Makes me stink'?"

"You asked me to tell you the truth, did you not?"

"Yes."

"Well, if you were in Central Zion Tabernacle at Chicago, I would call you a stinkpot though you are a member of the President's Cabinet. You must have been smoking a long time to stink as you do. This office just reeks with it; it saturates everything with its odor. Ugh!"

He said, "You are right about tobacco being a bad thing, Doctor."

"Then smoke no more," I replied.

I do not know whether he stopped smoking or not, but he acknowledged that I was right.

It is Not Enough to Acknowledge That I Am Right.

When you are told what is right, then do it, and do it quickly.

Jesus said, "Teaching them to observe." That means to do, not merely to see and to understand, but teaching them to do all things, not some things.

It would be easy to teach you some things, and then not teach you the things that are hardest and most unpleasant to do. But, if I am your true friend, I shall teach you the things you did not know.

"Teaching them to observe All Things" was the Mission of Jesus Christ, the Son of God.

Teaching them to observe All Things whatsoever I commanded you: and lo, I am with you all the days, even unto the Consummation of the Age.

May God bless His Word.

Prayer was offered by Overseer Piper, also by the General Overseer, following which the congregation joined in repeating the Lord's Prayer.

After a few further remarks by the General Overseer in the way of announcements, the tithes and offering were received.

THE TRUE BAPTISM.

The General Overseer then said:

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.

Jesus said:

TEXT.

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 all the days even unto the Consummation of the Age.

These words are found in the twenty-eighth chapter of the Gospel according to St. Matthew, eighteenth, nineteenth, and twentieth verses. They are the last three verses in the First Gospel.

It must have been a very astonishing sight to these eleven apostles to see Jesus in that mountain in Galilee where, before His death and burial and resurrection, Jesus had appointed to meet them; or where He had appointed to meet them more fully after His resurrection, for the angel had told them to go into Galilee and meet Him there as He had appointed.

Circumstances Under Which Jesus Gave "The Great Commission."

Permit me at first in considering these words to ask you to think of the circumstances.

Here in some quiet valley amidst the mountains of Galilee, were eleven men.

One of the first twelve apostles had been a hypocrite, an apostate, and a traitor.

He had died the death.

He was Judas Iscariot, not the last nor the first of those who have sold their God for silver, and damned their eternal spirits into the bargain..

The eleven men were gathered together.

Suddenly there appeared amongst them a man whom they had known as Jesus, the Prophet of Nazareth, whom they had seen die on a cross at Calvary just outside of Jerusalem, and whose dead body they had seen buried in a sepulcher in the garden of a rich lawyer named Joseph of Arimathea.

They had believed that He was the Son of God, the Messiah.

He told them many marvelous things and they had seen Him perform miracles of every kind.

They had heard many marvelous things about him.

They had heard that His conception was a Divine Incarnation, and His Birth a wonderful miracle.

They had heard that the magi of the East had bowed before Him and worshiped Him in the cradle at Bethlehem, and brought Him the gifts of gold, frankincense and myrrh, and, doubtless, that Royal Robe which He wore; that seamless robe, a priceless robe which only kings wore.

They had brought these gifts, believing Him to be the King of the Jews and the destined Monarch of the world.

These apostles had believed that He was the King; that He was the lineal descendant of David. They did not understand

A Kingdom Founded Upon the Cruel and Shameful Death of the King.

They did not see that He would reach the highest Throne, not only on earth, but in heaven, through seas of blood and fields of death.

They had no conception of a Kingdom founded by self-sacrificing Love, and the Sacrificial Death of the King.

They did not understand how Satan, on earth and in the depths of hell, could be conquered by One who, having the power to lay down His life, should have power to take it up again, and having smashed the Devil's Kingdom in the depths of Tartarus and Gehenna, in Hades, should rise up and reanimate a dead body that had been rent by a spear through the heart, and out of which every drop of blood had departed.

The fact was, that after they saw His death and heard His

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expiring cry, their hearts were wrung with unutterable sorrow.

The Disciples Thought Their Expected King Was Dead.

Here was the King whom they had expected to reign.

He was crying from the cross of His agony: "Eli, Eli, lama sabachthani? My God, My God, why hast Thou forsaken Me?"

They could not understand triumph in that hour, albeit that they heard His conquering cry as He came up out of the darkness of that awful moment when He thought and cried in His humanity as if the Father had forsaken Him.

They heard His expiring cry, *Tetelestai* (τετελέσται), "It is finished!"

They knew not what had been finished.

They simply saw the limp, dead, pale body and the staring eyes of their Friend and Master and King.

They saw the nails taken out of the hands and feet and that body taken down.

They saw Joseph of Arimathea and the loving friends take it away.

They saw it washed, wrapped in spices, and laid in a tomb dead—dead!

They saw the tomb sealed and the Roman soldiers there guarding the abode of the dead.

Their hopes were dead too.

They said, "We hoped that it was He which should redeem Israel."

While they were saying these very words they were talking to the Risen King Himself, walking with Him to Emmaus. Their eyes were holden, but their hearts burned within them as He showed them that He Himself must needs suffer and die and rise.

He said to them what He must say to some of you: "O foolish men, and slow of heart to believe in all that the prophets have spoken!"

My God, how foolish and how slow of heart some of you are!

You believe what God hath said? You must believe more. You must believe what the prophets have said.

You Must Believe, Not Many Days Hence, Things Your Fathers Never Knew.

Zion must Go Forward.

The Revelation of God is bursting forth. There is no new Bible; but the old Revelation is bursting forth into glorious fulfilments of the Prophecies therein contained.

Christ was revealed suddenly to them in the breaking of bread. There are some of you who have never had the Revelation of the Risen Christ, because you have never sat down at His Table and broken His Bread.

You have forsaken His Table. You have supped with sinners, with devils and with harlots, and you have never supped with Jesus Christ. You call yourselves Christians and you are not. You attend Public and Private Dinners, and Masonic Suppers; but you have no time for the Lord's Supper although you say you are Christians.

Some of you have supped at His Table, and have never seen Him there. He has never been revealed to you. Your hearts have not been right with Him.

You have no more seen Him than Judas Iscariot saw Him. Judas did not see Him. Judas saw a man whose life was played out, who was in the grasp of His enemies, and whom it would be advantageous to abandon, and sell to His enemies.

When Judas took that supper and that sop, Satan entered into him, and he went out and betrayed his Lord.

There have been many who have entered into this Tabernacle and taken from my hands the Bread and the Wine, and then gone out to betray God and Zion and myself.

May God have mercy upon them.

The most awful thing that can ever happen to a man is to make vows to God and break them.

Better that you should never vow, than vow and not pay.

Christ's Great Revelation of Himself, After His Resurrection, Was in Galilee.

Once or twice, within closed doors, He had revealed Himself, but His revelation of Himself after His resurrection was not at Emmaus nor at Jerusalem, in anything like the degree that it was in Galilee. There He spoke for nearly forty days; but they were not days of public ministry.

He showed Himself one time, an apostle says, to 500 persons; but His principal ministry, after His resurrection from the dead, and before His re-ascension to God, was to His disciples in Galilee.

He did not go to God when He died.

He did not go to Heaven when He died.

He went to hell, and He went to Paradise.

Christ Had to Do Some Work in Hell After His Death.

He was the only human being who ever descended into hell, defeated the Devil there, and came up out of it with captives.

Three days and nights He spent in the depths of hell, passing triumphantly, in spirit, from Gehenna to Tartarus, and through all the bounds of Hades; leading captivity captive, preaching to the spirits in prison who had been disobedient in the days of Noah, who had been waiting for the Christ to come to hell.

"He descended into hell." You have said it in the Creed today have you not? Do you believe it?

Voices—"Yes."

General Overseer—A great many do not. They think that when anybody has gone to hell, that is the end of him.

Is it? No; not by any means.

I Should Like to Preach to the Lost in Hell Who Never Had a Chance.

My God, who knows my heart, knows that with reverence I say, that when I shall leave this body and depart to be present with my Lord, I shall say to Him, if He will permit it, "My Lord, whenever you think I am good enough and ready, will You not send me to hell? I would like to go to hell and preach the Gospel to the people who never knew of a Saviour, but rejected Him, scarce knowing who He was."

There are those in hell who were born in the "levee" of Chicago, the offspring of a harlot mother and a whoremonger father.

They never knew their father and were brought up amongst oaths and curses, and steeped in vice and in falsehood and in crime before they knew what virtue was.

They were taught to lie before they knew what truth was.

They were criminals before they knew what law was.

They have died the death of the damned right here in Chicago, and you never sought them out.

You never preached to them.

They have gone to hell, and do you think that they shall have no chance? They never had any in Chicago.

The City put five accursed saloons in every block in the district where they lived and died, places where liquid fire and distilled damnation was poured down their throats, from the cradle to the grave. Sometimes they found a grave after they had been hanged on the gallows.

I should like to go to hell and tell them that there is yet a way to heaven. (Amen.)

It is written, "His mercy endureth forever."

It is written, "He shut up all unto disobedience, that He might have mercy upon all."

Jesus said, "I, if I be lifted up from the earth, will draw all unto Me."

He made no mistake.

It is true. If ever you are good enough, you may be sent to help to clean out hell.

He descended into hell, and after He came up out of the grave, His Spirit reanimating His body, His principal ministry was in Galilee, before He reascended to heaven. For nearly forty days, He talked to them of the things concerning the Kingdom of God.

What do you know about the Kingdom of God?

Do you know that

The Gospel is the Gospel of the Kingdom of God.

He hath made us to be a Kingdom, to be Priests unto His God and Father.

What do know about the Kingdom and the Priesthood?

The vast mass of professing Christians are Democratic Christians. They believe in "the rule of the people by the people and for the people."

Overseer Piper, if you believe in the rule of William Hamner Piper, by William Hamner Piper, and for William Hamner Piper, you are a selfish brute. (Laughter and applause.)

Elder Voliva, if you believe in Wilbur G. Voliva, by Wilbur G. Voliva, and for Wilbur G. Voliva, you are a selfish brute. (Laughter and applause.)

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If seventy millions of people believe in the rule of their bellies for their bellies and by their own bellies, then they are selfish beasts. (Laughter.)

"Are you no Republican?" you ask me. No. I am not Republican, nor Democratic, nor Popocratic.

I am a Theocrat. I believe in the Rule of God.

Do you believe in the Rule of God?

Audience—"Yes."

General Overseer—Do you believe in the rule of yourselves by God and for God?

Audience—"Yes."

General Overseer—Then see that you live it.

Our Lord Jesus Christ taught His disciples the things concerning the Kingdom of God.

Brothers and sisters, I am on earth to establish the Kingdom of God, and to plant the Banner of God above every flag on earth. (Amen.)

That is what I am on earth for. I do not know what you are here for, but I am here for that purpose.

Christ told these eleven men some absolutely crazy things, according to human standards.

What kind of men were they?

There were ten of them who were poor, simple men, principally, if not altogether, fishermen. There was one who was an honest tax gatherer.

If you can find an honest tax gatherer, let him be made an apostle if it is possible. (Laughter.)

A man who is an honest tax gatherer has piety of an apostolic kind, in nine cases out of ten.

If you can find any in the City Administration who are honest tax spenders, pray for their longevity—long may they live to bless Chicago!

May God give us, in Zion, honest tax gatherers (Amen), and honest tax payers, and honest tax spenders.

He said he would make Zion's "officers peace," and Zion's "exactors righteousness."

We will have them; at least we will have them if I can manage it, and I tell you, I will do my best to manage it, too, in Zion City.

When our Lord had ceased, he probably said: "I am going away. You go down to Bethany, and I will meet you there. I will depart into the heavens in your presence: for I shall 'ascend unto My Father and your Father, and to My God and your God.' But before you go, I am going to close my instruction to you with a Divine Commission which will stand in all the ages as the Fundamental Commission of the Church."

God Has Given Jesus Christ All Authority in Heaven and on Earth.

First, He said, "All authority hath been given unto Me in heaven and on earth."

Stop and think.

My brother, my sister, my friend, every one of you, listen!

Do you really, deep down in your hearts, believe that every bit of Authority that is Real and True and Divine, not *some*, but *all* Authority, throughout the Heavens and on Earth, has been given by the Eternal Father to Jesus Christ?

Voices—"Yes."

General Overseer—If you do, you have a conception which very few have.

Most people think, "We are living in Chicago, and we must bow to the authority of Hinky-Dink (laughter), because he is an alderman.

My good Lord forbid!

I will never bow before Hinky-Dink (laughter), if he is an alderman, nor would I bow to an entire City Council composed of Hinky-Dinks, or supporters of Hinky-Dinks who run saloons in the "levee."

A Man Who Sells Liquid Fire and Distilled Damnation is a Thief, and Ought to Be Behind Prison Bars.

Any man who sells to his neighbor that which makes him drunk and mad, that which makes a woman a harlot, and a man a thief, is a criminal. (Amen.)

A very pleasing sight it would be to see every last liquor dealer behind prison bars. (Applause.)

When they are, I will go and see them. (Applause.)

You cannot get me to spend much time in the Zoölogical Gardens, but I will go to see Hinky-Dink and every other dealer in liquid fire and distilled damnation when they are put where they belong.

Any man who, for the sake of money, will sell to his neighbor that which intoxicates and maddens and destroys, is a criminal, no matter what the laws of the United States or Chicago say. The law which licenses the sale of a poison which destroys virtue, property and life, and which creates vice, poverty and death is a legislative and a national crime, and only Satan and devils can support it.

Any man who plays "policy" is a thief.

The gambler on the Board of Trade is the biggest thief of all the gamblers. I shall hope to live to see the day when he is in prison too. I would like to see him pick oakum, or do something decent for a living.

There are a great many others whom I have not time to mention this afternoon, who ought to be in prison, but I am going after them soon, as sure as God lives.

The Lord Jesus Christ said, in effect, "Wherever you eleven men go, remember, I, your Lord and Master, have all Authority in heaven and on earth. Go ye, therefore, I am back of you. I am above you. I am beneath you. I am around you. I am with you. Every angel in heaven is pledged to support you. Go. Make disciples of all the nations."

That was a pretty big contract, was it not? It has not been carried out yet.

Why?

Not because the Power to carry it out was lacking, but because the Faith to exercise that Power was lacking.

Shall we be better than our predecessors, or the same?

Shall we lack Faith or shall we believe that

Zion, in These Latter Days, Has the Power to Make Disciples of All the Nations.

"But," you say to me, "Dear Dr. Dowie, a man cannot make another man anything."

That is a mistake.

I have made many a man to be wise who came into this place a fool.

I have made many a man sober who came into this place a drunkard.

I have made many a man honest who came into this place a thief.

I have made many a man a disciple of the Lord, because God put in him the power that makes a man do right. Is that not true?

Audience—"Yes."

General Overseer—Did I not make some of you do right?

Voices—"Yes."

General Overseer—You did not come in to be saved, did you, but you got saved all the same, because I took you and bumped you on the one side, and then on the other, then turned you upside down, set you on your head, shook out of you all your nonsense, and asked you to get down on your knees. You did, and you were saved.

You cannot do anything with men until you knock the Devil out of them, and there are some people who take a great deal of knocking.

Even after you have the Devil out, they have a knack of getting the Devil in again.

You have to do it over several times, just as Jesus had to do with Peter.

The Church Has the Power to Make Disciples.

I hold that. God never told us to do anything we could not do.

I can make disciples if God helps me, and God's Spirit is in me.

I know nothing about pottery, but if I were taught, I could take the potter's clay and make a potter's vessel, could I not?

God can take men and make them softer than potter's clay, and God has given His Church that power.

God has given to His Church the power to grind men up, not only into dust but into liquid.

In a stamp mill where gold is extracted from the ore, the quartz is stamped, and ground, and pulverized until it is simply liquid, and ceases to be rock any more. Then it is run over tables which have little depressions filled with mercury in them. The mercury combines with the gold and lets the useless mud pass on.

God has given to His Church the power to pulverize the hardest heart that ever was made hard by the Devil, until it is running like water over the Tables of the Law, and then

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every little grain of gold left, and it is often very little, is caught and preserved by the Mercury of Gospel. Then there is mercury enough in the Love of God to take the gold out of sin-cursed and disease-smitten humanity, and use it in Zion. Let the mud go. And there is lots of mud to go, too.

How to Make Disciples.

You have to make them in one way. You must make a man see that he is a sinner; that he has to repent; that he has to make restitution and confession to man, or to woman, and that he has to do right.

He must repent, not only to God, but to every creature whom he has offended.

He must ask God for forgiveness in Christ his Master, and his Lord and Saviour.

He must get forgiveness through His Atoning Sacrifice.

He must get that Faith and Hope and Love which only the Holy Spirit can impart, and power to live a new life, which only God the Almighty can give. This he can get if he becomes a disciple of Jesus Christ.

When a disciple is made, what is to be done with him? The first thing to do with him, after he has repented and believed, is to say to him, "Be baptized."

Jesus said:

All Authority hath been given unto Me in Heaven and on Earth. Go ye therefore, and make disciples of All the Nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost.

If You Are a Real Disciple You Will Be Baptized.

If you are not a real disciple, you will stay where you are among the Methodists, the Baptists, the Presbyterians, in some Denomination, or in the World, the Flesh, and the Devil.

Baptism is not for babies.

Baptism is for those who have been made disciples.

You cannot make a disciple of a baby. It is the most helpless little animal that ever was born. The only thing it does know is to cry until it gets its stomach filled.

It is the dirtiest, even if it is also to our fond parental hearts the dearest and the sweetest, little creature that ever was born. You can make it clean, and it will mess itself again.

Every animal can do more than a baby. A chicken can scratch around within two or three days, but there are some people who cannot scratch around at any time in their lives. (Laughter.) They have to get somebody else to scratch for them from their cradles to their graves.

A baby has no sense.

It puts everything into its mouth.

That is the way with some grown people. You cannot teach them anything. They want to put everything into their mouths—tobacco, liquor, and every dirty thing.

They are big babies, dirty babies, babies who think that everything was meant for their bellies.

What Does Baptism Signify?

It is not merely the dipping of a man or woman into water, once, twice, or three times. That is the outward form, but what is the inward reality?

The inward reality is that a man shall be baptized into the death of Christ, be buried with Him in Baptism, and, by the Grace of God, become Dead to Sin; that a man shall be buried in the Resurrection Life of Christ, and, by the Grace of God, shall become Alive Unto God; and, that a man shall be baptized a third time until he gets the Power of the Holy Spirit to walk in Newness of Life, and therefore to be endued with Power for Service.

These are the three things in a Real Baptism: Death to Sin, Life in God, and Power for Service.

There would be no power at all in an outward Ordinance, if it were not the outward and visible symbol of an inward and invisible grace.

This is a True Baptism: the Baptism which God makes a Divine Reality.

A Sham Baptism: a Curse of the Apostasy.

There are some who have had a sham Baptism; a Baptism where a priest sprinkled water upon their noses, and said that their hearts were regenerated.

That was a lie.

You who have been so sprinkled, know it, do you not?

Voices—"Yes."

General Overseer—Some of you were sprinkled by Lutheran ministers when you were babies, were you not?

Ex-Lutherans—"Yes."

General Overseer—Did you get new hearts when you were sprinkled?

Ex-Lutherans—"No."

General Overseer—You who were sprinkled by Roman Catholic priests, did you get new hearts when you were sprinkled?

Voices—"No."

General Overseer—Others of you were sprinkled by Episcopalian, Presbyterian, or other ministers, did you get new hearts?

Voices—"No."

General Overseer—Nor do you get a new heart when you get one dipping by some one-eyed Baptist joker. (Laughter.)

A Real Baptism by Triune Immersion.

That one dipping is not Baptism.

Baptism is into the Name of—whom? Into the Name of the Father, and into the Name of the Son, and into the Name of the Holy Ghost.

If I asked you to dip this handkerchief into the black and the blue and the yellow dyes, how many times would you have to dip it?

Voices—"Three times."

General Overseer—If I baptize you as Christ commanded, how many times will I have to dip you?

Voices—"Three times."

General Overseer—That was the Primitive Baptism.

There is not a scholar on the subject but knows that the Church of God for seven centuries, false as it was in many of its branches, even in the Church of Rome, baptized in no other way than by Triune Immersion.

The Apostolical Canons gave orders to excommunicate any Archbishop or Priest, or Presbyter who baptized in any other way than by Triune Immersion.

Triune Immersion was the universal official practice of the Church for seven hundred years. Anybody who says differently says what is not true.

The late Rev. Wharton B. Marriott, M. A., of Eton College, formerly of Exeter College, Oxford, an Episcopalian minister, writing in Smith and Chetham's "Dictionary of Christian Antiquities," says:

Triple Immersion, that is, thrice dipping the head while standing in the water, was the all but Universal Rule of the Church in early times. Of this we find proof in Africa, in Palestine, in Egypt, at Antioch and Constantinople, in Cappadocia. For the Roman usage, Tertullian indirectly witnesses in the Second Century; St. Jerome in the Fourth; Leo the Great in the Fifth; and Pope Pelagius and St. Gregory the Great in the Sixth. Theodulf of Orleans witnesses for the general practice of his time, the close of the Eighth Century. Lastly, the Apostolical Canons, so-called, alike in the Greek, the Coptic and the Latin versions, give special injunctions as to this observance, saying that any bishop or presbyter should be deposed who violated this rule. . . . Eunomius (circ. 360) appears to have been the first to introduce simple immersion "unto the death of Christ."

That miserable Eunomius was a heretic who denied the Trinity of God, an ancient Unitarian infidel, and he was deposed from his bishopric and excommunicated from the Church.

The writer on Baptism in the Encyclopedia Brittanica witnesses to the same fact.

Drs. Schaff and Herzog have also repeated the fact in the Encyclopedia of Religious Literature.

In fact there is no exception, among scholars, in their agreement with the historical fact as Mr. Marriott states it in the Dictionary from which I have quoted—a work of the highest and most splendid Christian scholarship.

I am not teaching a New Form of Baptism, but the churches have gone astray, and they are teaching a new form. Their new form is a lie!

The Lies of Sponsors at Infant Baptisms.

The apostate churches get a man to stand up and renounce the World, the Flesh, and the Devil as a godfather on behalf of a baby. This godfather is full of whisky sometimes. They get a woman to act as godmother who is sometimes full of the Devil in many forms.

Godfathers and godmothers who have promised to bring up the baby in the nurture and admonition of the Lord, sometimes never see the baby any more.

Such a Baptism is a sham, a delusion, and a snare, a lie, an invention of the Devil, and no Baptism at all.

You have never been baptized unless you have been bap-

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tized by Triune Immersion, after you have repented and believed.

I say distinctly and positively that

You Must Obey God.

My duty, and the Church's duty is to teach you to observe how many things that Christ commanded us?

Voices—"All Things."

General Overseer—Baptism is one, is it not?

Voices—"Yes."

General Overseer—Should I teach you truly, if I kept you back?

Voices—"No."

General Overseer—I command you to be baptized in Christ's Name, and as His minister, at the earliest possible opportunity.

I teach you that this is the Seal of the Living God, and you must be so baptized.

The time has come when you must be so sealed. Unless you are sealed with the True Baptism, you will lose much.

Jesus said, "Lo, I am with you all the days."

Is He with us now?

Audience—"Yes."

General Overseer—"Unto the Consummation of the Age."

That has not come yet, but the Consummation of the Age is drawing nigh. We had better get ready, and be prepared for the work which comes upon the Church in the latter days, and for the preparation for the Coming of the King.

Every one in this house this afternoon who desires to do right, and is prepared to obey every command of God, stand and tell Him so. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right no matter what it costs. Help me to obey every command, to repent, to restore to man, to God, to do right, to be baptized in the way that Thou hast commanded, to receive the Holy Spirit, and to go forward, seeking to win from sin and disease, death and hell the nations that sit in darkness under the bondage of sin. Bring them Salvation. Help me to bring it. Bring them Healing. Help me to bring it. Bring them Cleansing. Help me to bring it. Give them power to do Thy Will. Help me to bring that power for Jesus' sake. Bless Zion throughout the world.

Bring Thy people into the One Fold where they shall follow the One Shepherd as Jesus said they should, for His sake. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Audience—"Yes."

General Overseer—Then live it.

While the great audience stood in silent prayer, the Recessional formed, and, singing praises to God, the White-robed singers of Zion Choir passed out, followed by Zion's Robed Officers.

When the singing had ceased, the Voice of the General Overseer was heard in the following

BENEDICTION.

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

After a brief interval, a large proportion of the great audience reassembled.

The General Overseer directed Overseer Piper to administer the Ordinance, who came upon the platform, and with a few simple words delivered a charge to the candidates which laid bare to their own consciences their innermost spirits.

With joy and yet with solemnity, the candidates made answer.

Then, in the presence of that great company of witnesses, forty-two obedient believers went down into the baptismal waters, there to receive the Seal of the Living God at the hands of an Overseer who received his Ordination at the hands of the Messenger whom God has sent to place that Seal upon the One Hundred and Forty and Four Thousand who are to stand upon Mount Zion when the King shall come.

God blessed all in His presence in that evening hour, making the Ordinance a power in the lives, not only of those who received it, but of those who witnessed.

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FIRST ZION CITY EXCURSION FOR 1901

THURSDAY, MAY 30TH

In connection with the First Annual Conference on Woman's Work in Zion.

EVERY ZION MAN AND WOMAN IN CHICAGO THAT DAY SHOULD ENJOY THIS TREAT.

ONLY 25 CENTS FOR THE ROUND TRIP

Children over five and under twelve years, 15 cents. Tickets in advance on sale at Zion Home, Zion Institutions and Zion Tabernacles, but not on sale at depot.

Trains at frequent intervals between 7 and 11 A. M., will leave **Chicago and Northwestern Railway Wells Street Depot, across Fifth Avenue Bridge.**

ZION UNIFORMED GUARDS will attend the loading and unloading of cars, and be in control of car platforms in transit, coöperating with the train officials.

REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church in Zion,

Will in the afternoon address the Thousands of Zion in the great open-air Auditorium, assisted by other Officers, Zion's White-robed Choir and Zion Guards' Band, of nearly 40 pieces.

Inspection will be permitted at Zion City Lumber Association, Zion City Planing Mill, Zion Lace Factory, Zion Lace Operatives' Home, Zion City Freight Houses, Zion City General Stores, and the great Artesian Well. Views can be had of miles of roadway drives, Zion City and Zion City Site.

One of Zion's Great Events

OF 1901

THE FIRST ANNUAL CONFERENCE ON WOMEN'S WORK IN ZION

—BEGINS—

FRIDAY, MAY 24th and continues until **MONDAY, JUNE 3d**

A SERIES OF HELPFUL AND PROFITABLE SERVICES WITH DISCUSSIONS WILL OCCUR WITHIN THIS TIME

A GREAT DEMONSTRATION IN

Chicago Auditorium, Lord's Day Afternoon, May 26

Will be Zion's hearty welcome to Overseer Jane Dowie, Overseer of Women's Work in Zion Throughout the World, with her greeting to Zion.

AN EXCURSION OF ZION'S HOSTS TO ZION CITY

WILL TAKE PLACE THURSDAY, MAY 30th

Tickets may be purchased coming to Chicago on and from May 21st to 25th within the Central, Trunk Line and Western Passenger Associations, which include territory from New York to Denver (not including New England). Returning, tickets from Chicago may be secured up to and including June 6th.

Full fare must be paid coming and a certificate taken of the agent at the time the ticket is purchased. These credentials will be certified on Monday, May 27th, when return tickets can be purchased at one-third of the regular fare paid coming.

Persons coming from New England are notified in coming to pay full fare and take a receipt, and if enough from this territory come the return rate of one-third fare will be possible. **This rate is now secured.**

Correspondence and information concerning Railroad Rates, if the above notice is not explicit enough, should be addressed to

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Zion in the Orient.

By Rev. Geo. L. Mason, B.A., B.D.
Overseer of the C.C.C. in China.

THE ZION MONTHLY, or "Shing Djun Yüih Pao," is a Chinese publication, edited temporarily by Elder C. F. Viking, 37 Quinsan Road, Shanghai.

It is neatly gotten up and printed in large type in Mandarin, the dialect best understood by the people.

The leading article is a translation of the General Overseer's tract, "He is Just the Same Today." Other articles are: "The Difference Between the Christian Catholic and Other Churches," and "The Use of Medicine Not Taught in the Bible," by Mr. Li. There are testimonies of healing, lists of those obedient in Triune Immersion, and translations of Deacon Sloan's Bible Lesson and the daily readings.

The paper is a record of progress and a bold witness for truth. Let Zion everywhere pray earnestly for Zion in China.

STRICT HONESTY is very hard to maintain in the business life of converts in Asia. Lying and cheating are not thought to be wrong unless they are found out. Brother Cairns writes of a Zion man who has just been going through the fires and has come off victorious. He refused to cheat. God then honored him. His salary was about doubled, in spite of the lying hordes who could not persuade him to robbery.

He has charge of extensive coal yards and has plenty of opportunity to defraud in selling the coal.

Some customers used to send him presents of cake and underneath it he would find a ten or twenty-yen bill! A yen is about fifty cents, American money. He would be expected to cheat the company, for the benefit of the customer, more than the value of the money.

He always returned the money, and now they do not ask him to take the cake, knowing that he is a Zion man.

BAPTIST MISSIONS in Asia are certain to go deeper and deeper into apostasy. Why? Because, although most of the older missionaries are still loyal to what they think the Bible teaches, yet the missionaries of the future are being trained in colleges where conceited ignorance passes for learning, if it only attacks with smart phrases the so-called "traditional" views.

THE UNIVERSITY OF CHICAGO and Brown University are in the race neck-and-neck to outstrip each other in the effort to destroy in the young the belief in the supernatural and, consequently, all belief in the miraculous. The ministerial students in these colleges, benumbed in an atmosphere of tobacco, secretism, rationalism, and compromise with sin, can hardly become valiant for truth against the Devil in heathendom. Some of them are even loath to admit that there is a Devil in this enlightened age.

These facts are confirmed in the following extract from the *Watchword and Truth* (Boston), a journal which points out the horrible apostasy of the denominations, yet strangely does not sound the cry to come out and be separate.

The reference is to a popular professor in Brown University, the oldest college of the Baptists, and the nursery of missionaries:

> He has a large class, is an enthusiastic teacher, and seems to carry the students with him. He teaches with unblushing confidence that God did not make one man and one woman as recorded in Genesis; that there never was a Garden of Eden; that the record of the Flood is purely mythical; that the tales of Genesis are only a number of poorly-arranged fragments written by many authors easily determined; that there never was any Abraham, Isaac, and Jacob—they are only names that stand for successive waves of emigration from the Mesopotamian Valley; that there probably never was a Joseph, but *if* there was he must have been a very great man. That the Abraham of Genesis was not the Abraham from whom the Jews have come, but *another Abraham* who flourished over 500 years before the time indicated for the Abraham of the Covenant, and that Moses probably never wrote any part of the Pentateuch—there *might have been* a Mosaic nucleus, out of which the books have been developed, but nothing more.
>
> As for the New Testament, there is a residuum of truth in it, mixed with many myths and accretions that have to be separated by the skill of the critic. Amongst these is the supposed miraculous origin of Jesus of Nazareth. It is impossible that He could have had an origin differing from that of other men, for in that case His own immediate family and city would have believed on him; but they did not. He was, therefore, *the illegitimate child* of two humble people in the north part of Palestine.

THE SMART ALECKS who boldly deny the miraculous birth of Jesus, do not hesitate to repeat the Apostles' Creed, "conceived of the Holy Ghost, born of the Virgin Mary." If they did not repeat the creed and read their sermonettes, they could not draw their salaries.

Many of them have been trained in insincerity and solemn mockery in the Christless worship of the lodge. As Jesus asked, "How can they believe who receive honor one of another?" How can they believe when they will not repent? How can these professors train men to go to China to destroy the works of the Devil, when they eat the bread of poison-venders and pharmacists and planters of filthy tobacco, and multi-millionaire robbers of the poor?

Well may we apply to hireling preachers and many college professors of today the words of Whittier:

Paid hypocrites, who turn
  Judgment aside, and rob the Holy Book
Of those high words of truth which search and burn
  In warning and rebuke.
How long, O Lord! how long
  Shall such a priesthood barter truth away,
And, in Thy Name, for robbery and wrong
  At thine own altars pray?

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A HISTORY OF ZION FREE LITERATURE MISSION

THE LITTLE ONE shall become a Thousand, and the Small One a Strong Nation: I the Lord will hasten it in its time.

THIS is the history of Zion Free Literature Mission in a nutshell.

In the absence from the city of the modest little Deaconess under whose prayerful hands the free distribution of Zion Literature has grown to such enormous proportions, it has come to the minds of those associated with her in her office, to endeavor to give the readers of LEAVES OF HEALING something of the history of the Free Literature Mission.

About three years and a half ago Deaconess Sarah E. Hill wished to undertake some work in Zion for God, and when the General Overseer placed in her hands LEAVES OF HEALING, for general distribution, God placed in her heart the desire to reach the foreign countries.

China, at that time, seemed so close to her, she said, that it was as if she could reach out her hand and touch it, and toward China she directed all her energy.

The mission fields were flooded with Zion Literature, so that when the war broke out and communication for a time was shut off, the Message was still carried from door to door.

Scores have been saved, healed, and cleansed, and the good work still goes on.

Already a Divine Healing Home and School has been started in Shanghai, in charge of Elder and Evangelist C. F. Viking, and many natives, beside the missionaries, have become members of the Christian Catholic Church in Zion.

One Baptist missionary recently stated that Zion was "breaking up the Baptist churches in China," and seriously lamented her remarkable growth and the effect of her teaching. The work of the Free Literature Mission was private at first, supported by a few private contributions.

The wrappers were directed, rolled, and stamped almost entirely by the Deaconess herself, in her own room, and from the following report, published in LEAVES OF HEALING for November 13, 1897, it will be seen that it was not more than one person's work:

Contribution to Mission Fund, $2.61.

How to Pray (tract) sent to fifty-two China Missionaries.

LEAVES AND TRACTS.

1 package to traveler for table of ocean steamer.
1 package to India.
3 packages to students training for foreign fields.
2 packages to Japan to teachers.
1 package to Miss Reed, India.
1 package to Sunday School, Texas, asking for reading matter.
2 packages to Alaska.
1 package to Persia.
1 package to Training School in Central Africa.
1 package to Reading Room, Y. M. C. A., Chicago.
Total number, 66.

But comparatively few copies of LEAVES OF HEALING were circulating any distance from Chicago at that time.

Look now at the record given on March 3, 1900 (Volume VI, Number 20):



DEACONESS SARAH E. HILL.

6232 Rolls to.....Ireland.
5641 Rolls to.....England.
4000 Rolls to.....Sailors.
1877 Rolls to.....United States.
1542 Rolls to.....Hotels of the World.
1174 Rolls to.....Canada and Scotland.
591 Rolls to.....Egypt, Palestine, and China.

Making a total of 21,057 Rolls for one week alone.

This wonderful growth proves the truth of the quotation at the beginning. The "Little One" *has* "become a Thousand," and God is hastening its spread over the earth.

It was one soiled, torn portion of LEAVES OF HEALING, which was picked up from off the street in China, that was the means used of bringing Elder Viking and his wife into the work of Zion.

They in turn were used in interesting Overseer Mason and his family, Elder Kennedy, and many others. Each of these have brought others. No one can begin to estimate how far-reaching may be the influence of that single torn copy.

Overseer Piper, in the tract, "Story of a Nickel," gives a most striking instance of this fact.

He and his wife and hundreds of others, were all reached through LEAVES OF HEALING.

One page of the LEAVES wrapped about a package of sugar in India, led the purchaser of the sugar to accept Christ as his Healer. He at once wrote to the Mission asking for Literature.

In many villages, one copy will be carried from neighbor to neighbor until it is fairly reduced to rags.

Did you ever hear such tales of other religious papers?

It is a Living Christ the world is hungry for.

It is weary of the "persuasive words of wisdom" and wants the "Demonstration of the Spirit and Power," as is given in LEAVES OF HEALING; presenting Christ as One who works the same wonders today that He did when here among men in the flesh.

Not a day passes but that this power of God is manifested in the most practical ways in Zion.

The people want to know this Christ, and that is the reason why letters come daily to all Departments of Zion, begging for more Literature.

The natives of India cannot receive the supplies rapidly enough.

The cry comes from Africa, South America, Asia, all parts of Europe, and the Islands of the Seas: "Please send us Literature from the Free Distribution Mission. We want the truth you have in Zion. We want to know Christ as our Healer and Cleanser, but we have no money to buy the papers. Will you not send us some free?"

Many of you now reading these lines, have come out from denominational churches, and have been accustomed at stated times to contribute to the Home and Foreign Missionary Society of the Church.

This Free Literature Mission is the very best "Society" you could join, for it combines Home and Foreign Fields in one.

Why not pay that amount to send the

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LEAVES to some one who would gladly purchase them but has not the money to do so, or who wishes to send the LEAVES to some friend but cannot?

When you see, as has been shown above, something of the effect one copy of the LEAVES may have, what will be the influence of the 1,028,390 rolls, which this Mission has sent out, up to the week ending May 11, 1901?

Blessing has come to you through Zion Literature, so will it carry blessing to each one of these 1,028,390 who have received it; and no one can tell how many of those rolls have been loaned and reloaned to others.

Many in Zion and friends with Zion in their hearts, have given generously to this Mission, but the time is short and there are many well able, who have not contributed.

Will you not help to send this Gospel of Salvation, Healing, and Holy Living to the uttermost parts of the earth, that the news of the Kingdom of God may prepare the way for the coming of the Lord Jesus Christ?

If so, insert your name and the time and amount of payment upon the membership slip you will see herewith.

God alone can tell what the result will be in the upraising of humanity as the Mission is enabled to send out more and more Zion Literature. A. T. R.

ZION LITERATURE MISSION.

Your signature affixed to the form below when filled out will constitute you a member.

.....190.....

I desire to become a member of Zion's Free Literature Distribution Mission, and to contribute

.....*the sum*

of .....

—Mark 16:16. .....

NOTES OF THANKSGIVING TO ZION'S GOD.

Many Blessings Through Zion.

121 FREMONT STREET,
TOLEDO, OHIO, April 7, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—This beautiful Easter morning impresses me to write to you and tell you what blessings the Gospel, through LEAVES OF HEALING and other Zion Literature, has brought to my home in the last two years.

I joined the Christian Catholic Church on Easter, 1899. Previous to that I had been a Methodist for twenty-three years.

God has manifested Himself richly to me.

I can truthfully say that God did more for me the first two weeks in Zion than in the twenty-three years in the Methodist Church.

I thank God for the first LEAVES OF HEALING given me by my shop-companion.

It was the Gospel Christ wanted preached, and I thanked God for the man who knew how to preach, and preached it.

God revealed to me that the Christian Catholic Church in Zion was His Church.

I did not ask Him to heal some one before my eyes to prove to me that Zion was right in proclaiming the Gospel it did. It was most wonderfully proven to my wife, neighbors, and myself.

A few days after I had joined Zion, my daughter Lena was instantly healed of sore eyes, which she had from her birth, six months previous.

Her little eyes were so bad that her mamma had to take a warm wet rag every morning and soak the matter that had formed during the night, to get her eyes open.

Prayers were offered for and hands laid upon her, and she was some better.

My wife said, "Why don't you write to Dr. Dowie?"

I wrote to you to pray for her.

My wife had put the baby to sleep. In about half an hour she awoke, and her eyes were healed completely.

Again, in November, she had a very sore mouth. She was unable to nurse or take any nourishment without great pain. I telephoned for an Elder to come and pray for her. He prayed before he started, and she got better. He came to my home, laid hands on her, and she was well in a short time.

By and by a little boy came to our home. He had a very bad breaking out all over him.

I called on Elder Reiff, our present Elder. He prayed at his own home, and in two days the scales peeled of.

He took a severe cold. I called on the Elder.

The baby got better until 8 P. M., when he got worse.

My wife and I prayed for him and went to bed. He continued to cough and choke.

At 10:15 P. M. my wife called me, saying, "Paul is dying."

I sprang from my bed and went to him. I prayed in the Name of Jesus Christ, in the Power of the Holy Spirit, and in accordance with the Will of God, my Heavenly Father, to destroy the power of the Devil and spare my baby.

My Father heard, and in a few minutes baby fell sound asleep in my arms.

I put my ear close to his mouth, and found he was breathing naturally and without any effort.

When morning came I took the first car to call for the Elder. He came, and we consecrated our boy to God.

He got well very rapidly, and is as fat and hearty a boy as there is in the city.

God has healed my wife and I many times.

Our Methodist friends and our relatives have criticised us very harshly.

I desire that God may use us as a family to carry this wonderful truth to the sick and dying.

Thanking you for all you have done for us, and praying that God may spare your life many years to bless this sin-cursed race, we are,

Your Brother and Sister in Christ,

A. L. AND L. M. GREEN.

Healed of Appendicitis.

MARCUS, IOWA, April 22, 1901.

DEAR GENERAL OVERSEER:—I feel it my duty as well as privilege to give my testimony to Divine Healing.

On the 4th of last month I took to my bed with appendicitis.

The next day at 4:30 P. M. we sent a telegram to the General Overseer requesting prayer for my healing.

I received relief from pain at 7 P. M.

At 7:45 we received an answer to our telegram from Overseer Speicher, instead of the General Overseer, saying that he had prayed at 7 o'clock and would pray again at 10 P. M.

Then I thanked God for my relief from pain, for I knew that He had heard the prayer of His Servant in my behalf.

I remained free from pain for four days, after which I again had a severe attack of pain in my side.

We wrote Overseer Speicher of my condition, and requested prayer. He prayed, but I got no relief.

We then called for an Elder of the Church of Christ, of which I am a member. He prayed over me, anointing me with oil in the Name of the Lord, according to James 5:14, 15. While he prayed all pain left me, and has not since returned.

My heart goes out in gratitude and praise to God for this healing. In a few days I was helped into a chair where I could sit all day, except a noon nap.

I could not stand alone or put my right foot to the floor.

After nine days I wrote to the General Overseer and told him my condition.

At 11:30 A. M. the next day, as I sat in my chair, I felt strong in my side.

Remembering my request for prayer, I immediately arose and walked.

I called to the family, "I can walk."

They came and saw that it was a fact, although early that morning I could not stand alone.

In a few days I received the General Overseer's kind answer to my request, saying he received my letter and prayed for me immediately.

Again I gave God the glory for my healing.

I sincerely thank the General Overseer for his prayers in my behalf, also Overseer Speicher and the Elder.

Sincerely yours in the Lord,

(MRS.) S. F. ROE.

ZION IN CHICAGO

REV. JOHN ALEX. DOWIE,

General Overseer of the Christian Catholic Church in Zion, will conduct Divine Services and Preach in

CENTRAL ZION TABERNACLE,

1621-1633 Michigan Avenue, on Lord's Day Afternoon, May 19, at 3 o'clock.

Subject of Sermon: THE WAGES OF SIN.

After the Recessional a Conference of Friends of Zion will be held, at which the General Overseer will expose the recent calumnies of the Press in an address on

Thieves and Thugs of The Chicago Press.

It is expected that this address will be reported in THE ZION BANNER for Wednesday, May 22.

All Seats Free. **All Welcome.**

Christ is All and in All.

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OPEN YE THE GATES

That the Righteous Nation which Keepeth Truth may Enter therein.
—Isaiah 26:2.

Zion's Trumpet has sounded. The Message has gone forth. God's Exiles shall go Free.
Zion throughout the world will sing Hallelujahs to Him who sitteth upon the Throne.

GOD'S MESSENGER HAS DECLARED . . **MONDAY, JULY 15, 1901** TO BE THE DATE OF THE . . . . . .

OPENING OF THE GATES OF

ZION CITY

GOD'S CITY OF RIGHTEOUSNESS.

An abiding place for the afflicted of His people. A City for those who would live godly in Christ Jesus.
A City where the true Christian Home-life will be established and maintained in all its purity.
A City where God's people will be trained and prepared for the Coming of their King, Christ Jesus our Lord.

Be glad then, ye Children of Zion, and rejoice in the Lord your God:—Joel 2:23.

THE 6400 ACRES OF BEAUTIFUL LAND selected and secured for this City has been Consecrated to God and the advancement of His Kingdom. Upon that site there will be tolerated

NO
Breweries or Saloons.
Gambling Hells.
Houses of Ill-Fame.
Hog-Raising, Selling, Handling.
Drug or Tobacco Shops.

NO
Hospitals or Doctors' Offices.
Theaters or Dance Halls.
Secret Lodges or Apostate Churches.
Bad Books, Pictures or Papers.
Nor any of the other Curses or Abominations which Defile the Spirits, Souls and Bodies of Men.

ZION CITY WILL HAVE

Christian Educational Institutions from the Kindergarten to the College.
Manual Training Schools.
Christian Art—Painting, Sculpture, Architecture.
Christian Music—Vocal, Instrumental, Choral.
Libraries, Orphanages.
Divine Healing Homes.
Homes for the Aged.
Homes for Young Men.
Homes for Young Women.

AND ABOVE ALL, THE GREAT

ZION TEMPLE

Seating at least 25,000 people, where multitudes will assemble every Lord's Day to hear the Everlasting Gospel preached in all its fulness.

This land will be conveyed by lease only and not by deed. Leases will stand for a period of not less than 1000 years.
Certificates of Stock in Zion Land and Investment Association will be accepted in payment for lots, and shareholders only will be entitled to the first choice of selection at the lowest prices.
Owing to the limited number of lots that will be ready by the opening day, we would advise every prospective purchaser or homeseeker in Zion City to secure stock at once, or before the first series closes, which will be at an early date.
The mutual interests of employer and employee will be provided for by the establishment of Manufacturing Industries and Commercial Enterprises operated on the Coöperative, Profit-sharing Plan.
Pamphlets, Articles of Agreement and any other information desired by prospective investors, gladly furnished upon application.

Address all communications relative to Zion City to

H. WORTHINGTON JUDD,
Secretary and General Manager.
DANIEL SLOAN,
Assistant Manager.

ZION LAND AND INVESTMENT ASSOCIATION,
1300 Michigan Avenue, CHICAGO ILLINOIS.

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THE ZION BANNER

A Weekly Semi-Secular Paper for the Extension of the Kingdom of God and the Elevation of Man.

Edited by the REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion.

This Paper will consist of at least sixteen pages, the size of Leaves of Healing, with a very beautiful four-page cover, artistically designed and printed in three colors and gold and black. It will be profusely and handsomely illustrated.

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Special Departments will contain articles of interest and information for the Home, the Workshop, the Office, the Store, the Garden and the Farm.

Full and Fresh News of Progress in all Departments and Industries of Zion and Zion City will appear each week.

Advertisements of approved character will be received and published at regular and special rates. Advertisers please address, Advertising Manager, THE ZION BANNER, 1300 Michigan Avenue, Chicago, Illinois.

SUBSCRIPTION RATES.

One Year, - - - -	**$1.50**	**Ten Copies, One Year, - -**	**$12.00**
Six Months, - - -	**.85**	**Single Copies, - - -**	**5 Cents**

The first number will be ready for distribution on Wednesday, May 22, 1901.

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NAMES. *ADDRESSES.*

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(Make all drafts, checks, express and postoffice money orders payable to John Alexander Dowie.)

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OVERSEER JANE DOWIE.

1876-1901

WELCOME HOME

TO

Overseer Jane Dowie

AND

Conferences for the Inauguration of Women's Work

In the Christian Catholic Church in Zion Throughout the World.

REV. JOHN ALEX. DOWIE, General Overseer.

CHICAGO, ILLINOIS,

May 23, 1901,

TO

June 2, 1901.

Celebration of Silver Wedding Anniversary of Rev. and Mrs. John Alexander Dowie.

PROGRAMME

Thursday, May 23, 1901.

WELCOME MEETING TO OVERSEER JANE DOWIE

Central Zion Tabernacle, at 7:45 O'clock P. M.

Tickets, limited to 4000, will be issued. Obtainable free, at Central Zion Tabernacle and Zion Printing and Publishing House.

A beautiful Souvenir Program will be given to each person present.

Friday, May 24, 1901.

ORDINATION AND COMMUNION SERVICE,

Central Zion Tabernacle, 7:45 O'clock P. M.

About One Hundred and Fifty Elders, Evangelists, Deacons and Deaconesses will be Ordained. Zion White-robed Choir and Zion Robed Officers will be in Attendance.

Lord's Day, May 26, 1901.

GREAT DEMONSTRATION AND INAUGURATION OF WOMEN'S WORK

At the Chicago Auditorium at 3:00 O'clock P. M.

Rev. John Alex. Dowie, General Overseer of the Christian Catholic Church in Zion, will Deliver the Inaugural Address. Overseer Jane Dowie will Speak on Women's Work in Zion

Lord's Day, May 26, 1901—Continued.

EVENING SERVICE,

Central Zion Tabernacle, at 7:45 O'clock P. M

The General Overseer will Speak. Subject

"SEEST THOU THIS WOMAN?"

A Discourse on the Social Problem.

Monday, May 27, 1901.

MORNING PRAYERS, OPEN TO ALL,

At Central Zion Tabernacle at 9:00 O'clock A. M.

Overseer Piper will preside.

Conference for Women Officers of the Christian Catholic Church in Zion Only,

Central Zion Tabernacle, at 11:00 O'clock A. M.

SUBJECT:

"THE GREAT HOST OF COMING WOMEN EVANGELISTS IN ZION."

Overseer Jane Dowie will preside.

CONFERENCE FOR WOMEN ONLY,

at 2.00 o'clock P. M Subject.

"THE WORK OF DEACONESS MESSENGERS OF ZION."

Overseer Jane Dowie will preside.

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PROGRAMME

Tuesday, May 28, 1901.

MORNING PRAYERS, OPEN TO ALL,

At Central Zion Tabernacle, at 9 O'clock A. M.

Overseer Speicher will preside.

CONFERENCE.

SUBJECT:

"WOMEN'S WORK FOR CHILDREN."

Central Zion Tabernacle, at 11:00 O'clock A. M.

Open to all. Overseer Jane Dowie will preside.

DIVINE HEALING MEETING FOR WOMEN ONLY.

Central Zion Tabernacle, at 2:30 O'clock P. M.

Conducted by the General Overseer and Overseer Jane Dowie.

CONFERENCE.

SUBJECT.

"WOMEN'S WORK FOR MEN."

Central Zion Tabernacle, at 7:45 O'clock P. M.

Open to all. The General Overseer will preside.

Wednesday, May 29, 1901.

MORNING PRAYERS, OPEN TO ALL,

At Central Zion Tabernacle, at 9 O'clock.

Overseer Mason will preside.

CONFERENCE.

SUBJECT.

"WOMEN'S WORK FOR WOMEN."

Central Zion Tabernacle, at 2:30 O'clock P. M.

Overseer Jane Dowie will preside.

Ordinance of Believers' Baptism by Triune Immersion.

Central Zion Tabernacle, at 7:45 O'clock P. M.

Conducted by the General Overseer and Overseer Jane Dowie.

Thursday, May 30, 1901, Decoration Day.

GRAND EXCURSION TO ZION CITY SITE

Trains leave Wells Street Chicago and Northwestern Depot at 7 00 to 11 00 A. M.

Great Assembly at Auditorium, near Zion Temple Site, at 2 o'clock P. M. Grand Procession of Zion White-Robed Choir, Zion Robed Officers and Zion Guard, 600 Strong.

Friday, May 31, 1901.

MORNING PRAYERS, OPEN TO ALL,

At Central Zion Tabernacle, at 9:00 O'clock.

Elder Wilbur G. Voliva will preside.

CONFERENCE.

SUBJECT:

MEN AND WOMEN'S PREPARATORY WORK FOR ZION CITY

Central Zion Tabernacle, at 11:00 O'clock A. M.

The General Overseer will preside.

Friday Evening.

The Rev. and Mrs. John Alex. Dowie will give a

RECEPTION

in Zion Lace Parlors, in Zion Building, 27 Twelfth Street (corner of Michigan Avenue and Twelfth Street), to the

OFFICERS, MEMBERS AND FRIENDS

OF THE

Christian Catholic Church in Zion,

FROM 7:30 TO 10:00 O'CLOCK P. M.

On this occasion Zion Building will be thrown open and the Council Room, Library, and Offices of the General Overseer, the Offices of Overseer Jane Dowie, the Overseer-at-Large, the Overseer for Chicago, the General Recorder, Recorder of Zion Seventies, Zion City Bank, Zion Land and Investment Association, and Zion City Engineering Department, will be open to visitors.

Visitors may also cross Michigan Avenue and inspect the new Zion College Building and Zion Home on the northwest corner of Thirteenth Street and Michigan Avenue, and Zion Printing and Publishing House, at 1300 Michigan Avenue, at which places they will be received by officers of the Church, and shown the principal points of interest.

Zion Building will then have been fitted up in a handsome manner throughout, for use as a modern bank and office building; Zion College Building and Zion Home will have been newly acquired, newly opened and splendidly equipped, while Zion Printing and Publishing House will have added tens of thousands of dollars' worth of new machinery to its equipment and expanded to fill the entire building in which it is now located.



Lord's Day, June 2, 1901.

RECEPTION OF NEW MEMBERS INTO FELLOWSHIP

Central Zion Tabernacle and Chicago Auditorium.

Special Ordinance of the Lord's Supper and Closing Services of the Series.

Central Zion Tabernacle, at 11 A. M.

The General Overseer will Deliver an Address. Subject.

"THE MESSENGER OF THE COVENANT."

At the close New Members will be received into Fellowship.

Lord's Day, June 2, 1901, at Chicago Auditorium, 3:00 O'clock P. M.

The General Overseer will deliver an Address. Subject:

"THE COMING OF ELIJAH, THE RESTORER OF ALL THINGS."

Ordinance of the Lord's Supper will be Celebrated at the close.

Grand Processional of Zion White-Robed Choir and Zion Robed Officers, about six hundred in line.

ALL WELCOME. ALL SEATS FREE. FREE-WILL OFFERING.

"CHRIST IS ALL AND IN ALL."

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, JUNE 5th or 6th.

Peace Worth Having.

1. *Peace that comes from forgiving grace.*—Psalm 85:3-9.
   Reconciling grace is blessed.
   Quickening grace is strengthening.
   Abiding grace is establishing.
2. *A Divinely-given peace.*—John 14:27-31.
   Peace which is from God.
   Peace which is of God.
   He is the very God of Peace.
3. *A Christ-centered peace.*—John 16:30-33.
   Which rests not in our experience.
   Which comes not from our attainments.
   But ever is found only in Christ.
4. *A multiplied peace.*—1 Peter 1:1-4.
   Which reaches the depths of the heart.
   Which covers the scope of the life.
   Which stretches to the glory beyond.
5. *A scripturally-measured peace.*—Psalm 119.161-168.
   Which is ever increasing.
   Which is never decreasing.
   Which is always abounding.
6. *Peace that is without a care.*—Philippians 4:4-10.
   Where His fulness is seen for every need.
   Where His strength is sufficient for every trial.
   Where His wisdom meets every perplexity
7. *A peace that grows out of daily deeds.*—Isaiah 32.16-20.
   To be right is to be at peace.
   To do right is to secure peace.
   To think right is to establish peace.

   The Lord Our God is a Peace-Giving God.

SUNDAY BIBLE CLASS LESSON, JUNE 9th.

Joy Under Persecution.

1. *Joy in never being forsaken.*—Psalm 27:7-14.
   How sweet is the consciousness that God is with us.
   He is ever a present Saviour.
   Relatives may fail, but He never will.
2. *Joy in never being made poor.*—Hebrews 10:32-38.
   Sometimes when certain property is gone, it is ridding ourselves of so much trouble.
   He who has God, has all things.
   We are by grace joint heirs with Christ.
3. *Joy in the sense of not being alone.*—Isaiah 41:10-16.
   So that one never hungers for companionship.
   None can cast down when He holds up.
   One can tear evil to pieces, and yet be kept.
4. *Joy should one be confronted by trials*—Romans 8:33-39.
   Trials should not deter us from obeying God.
   Trials should not rob one of Christ's love
   We can conquer, whatever the trial
5. *Joy amid scenes which try the body.*—2 Corinthians 4:7-16.
   Although men threaten us, God never does.
   When death faces us, the Deliverer is unfailing.
   The man within is ever strong and full of courage.
6. *Joy even if unpopular with one's fellowmen.*—Matthew 5:10-13.
   God ever speaks our drooping hearts to cheer.
   If truly Christ's, we will, like him, be defamed
   Consider how all prophets have been unjustly regarded.
7. *Joy, and only joy, resulting from all service for God.*—2 Corinthians 6:1-10.
   Let joy abound in all service which tries the faith.
   Let joy be aglow when patience is put to the test.
   Let your joy be ever an overflowing joy.

   God's Holy People are an Ever-Happy People.

A VOICE FROM ZION.--Volumes I, II, III, IV.



HANDSOMELY BOUND IN HALF MOROCCO.

These four volumes contain some of the most important addresses by the Rev. John Alex. Dowie, General Overseer of the Christian Catholic Church in Zion.

PRICE

Per Volume $1.00
Four Volumes..... 3.75

Postpaid to any part of the United States.

ADDRESS

ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan Avenue,
CHICAGO

FIRST ZION CITY EXCURSION FOR 1901
THURSDAY MAY 30TH

In connection with the First Annual Conference on Woman's Work in Zion.

EVERY ZION MAN AND WOMAN IN CHICAGO THAT DAY SHOULD ENJOY THIS TREAT.

ONLY 25 CENTS FOR THE ROUND TRIP

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Trains at frequent intervals between 7 and 11 A. M., will leave **Chicago and Northwestern Railway Wells Street Depot, across Fifth Avenue Bridge.**

ZION UNIFORMED GUARDS will attend the loading and unloading of cars, and be in control of car platforms in transit, coöperating with the train officials.

REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church in Zion,

Will in the afternoon address the Thousands of Zion in the great open-air Auditorium, assisted by other Officers, Zion's White-robed Choir and Zion Guards' Band, of nearly 40 pieces.

Inspection will be permitted at Zion City Lumber Association, Zion City Planing Mill, Zion Lace Factory, Zion Lace Operatives' Home, Zion City Freight Houses, Zion City General Stores, and the great Artesian Well. Views can be had of miles of roadway drives, Zion City and Zion City Site.

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THE MOST BLESSED OPPORTUNITY of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eight Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity These Eight Beautiful Books, substantially bound in black, half Morocco, can now be had for **$20.00.**

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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."

Ten Thousand One Hundred and Seventy-Seven Baptisms by Triune Immersion Since March 14, 1897.

Ten Thousand One Hundred and Seventy-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 March 14, 1901, by the General Overseer	4447		
Baptized by Elders, Evangelists and Deacons	2092		
Total Baptized in Central Zion Tabernacle	—		6539
Baptized in places outside of Chicago by the General Overseer		504	
Baptized in places outside of Chicago by Elders, Evangelists and Deacons		2684	
Total Baptized outside of Chicago		—	3188
Total Baptized in four years			9727

Baptized since March 14, 1901:

Baptized in Central Zion Tabernacle by the General Overseer	92		
Baptized in Central Zion Tabernacle by Evangelist Fisher	3		
Baptized in Central Zion Tabernacle by Deacon Sprecher	5		
Baptized in Central Zion Tabernacle by Deacon Stevenson	17		
Baptized in Central Zion Tabernacle by Elder Fockler	11		
Baptized in Central Zion Tabernacle by Elder Graves	15		
Baptized in Central Zion Tabernacle by Elder Mercer	13		
Baptized in Central Zion Tabernacle by Elder Voliva	10		
Baptized in Central Zion Tabernacle by Overseer Speicher	12		
Baptized in Central Zion Tabernacle by Overseer Piper	42		
Baptized in Central Zion Tabernacle by Elder Bryant	17		
Baptized in Central Zion Tabernacle by Elder Excell	8	245	
Baptized in California by Elder Taylor	7		
Baptized in Canada by Elder Kennedy	3		
Baptized in British Columbia by Elder Brooks	2		
Baptized in British Columbia by Elder Simmons	3		
Baptized in China by Elder Viking	5		
Baptized in England by Evangelist Cantel	31		
Baptized in England by Deacon Taylor	4		
Baptized in France by Evangelist Cantel	1		
Baptized in Illinois by Deacon Sprecher	1		
Baptized in Illinois by Overseer Piper	4		
Baptized in Indiana by Elder Excell	29		
Baptized in Kansas by Elder Reed	4		
Baptized in Michigan by Elder Kennedy	18		
Baptized in Michigan by Deacon Lake	2		
Baptized in Michigan by Elder Williams	9		
Baptized in Minnesota by Deacon Crane	5		
Baptized in Nebraska by Elder Hoy	12		
Baptized in Ohio by Elder Voliva	12		
Baptized in Ohio by Elder McFarlane	5		
Baptized in Ohio by Elder Bouck	7		
Baptized in Ohio by Elder Moot	1		
Baptized in Ohio by Elder Basinger	3		
Baptized in Ohio by Overseer Mason	10		
Baptized in Oregon by Elder Ernst	2		
Baptized in Texas by Deacon Anderson	5		
Baptized in Wisconsin by Elder Bryant	20	205	450
Total Baptized since March 14, 1897			10,177

The following-named eight believers were baptized in Central Zion Tabernacle, Chicago, Wednesday evening, May 22, 1901, by Elder J. G. Excell:

Bament, Mrs. W. N.....3021 Gilbert Street, Cincinnati, Ohio
Dietrich, Sarah.....Zion Home, Chicago, Illinois
Guthrie, Iona.....626 Church Street, Toledo, Ohio
Heffelbower, Samuel.....Delta, Ohio
King, Mrs. Mary E.....Joyce, Pennsylvania
Smith, Mrs. Sarah M.....Aledo, Illinois
Torrence, Ernest.....Hunter, North Dakota
Wanderson, Mrs. Ricky.....6340 Wood Street, Chicago, Illinois

The following-named ten believers were baptized in Zion Tabernacle, Cincinnati, Ohio, Lord's Day, May 19, 1901, by Overseer G. L. Mason:

Dreyer, Mrs. George.....1731 Sycamore Avenue, Cincinnati, Ohio
Estler, Miss Minnie.....Cincinnati, Ohio
Links, John.....27 Thirteenth Street, Newport, Kentucky
Love, Miss Bessie.....Cincinnati, Ohio
Meyer, Anna Maria Elizabeth.....Cincinnati, Ohio
Rankins, Miss Birdie.....Cincinnati, Ohio
Smith, Miss Mabel.....Cincinnati, Ohio
Trout, Miss Annie Lou.....Cincinnati, Ohio
Unversagt, Miss Emma.....Cincinnati, Ohio
Wolf, Samuel.....Cincinnati, Ohio

The following-named thirty-four believers were baptized in Central Zion Tabernacle, Friday afternoon, May 24, 1901, by the General Overseer of the Christian Catholic Church in Zion:

Anderson, George.....Fairview, Texas
Basnett, Mary E.....Delphos, Kansas
Bissett, Mrs. Belle.....Anderson, Indiana
Bull, W. J.....Racine, Wisconsin
Dyer, Mrs. Irene J.....40 St. Nicholas Avenue, New York, New York
Gneisel, Dora.....39 East Sixteenth Street, Chicago, Illinois
Gonder, George A.....Nickerson, Kansas
Hanes, Amy.....Union City, Indiana
Hanes, Silva.....Union City, Indiana
Hartman, Mrs. G. C.....Clarendon, Texas
Hollingsworth, Mrs. Martha S.....3846 Brown St. W., Philadelphia, Penn.
Huerengayer, Mary.....6213 Wabash Avenue, Chicago, Illinois
Hurd, Mrs. Winnie J.....Williams, Iowa
Johns, Miss Sarah.....735 North Seventh Street, Manitowoc, Wisconsin
Johnson, Mrs. Mary Ann.....Lake Mills, Wisconsin
Jones, Mrs. John Bryn.....Cambridge, Ohio
Lambert, Mrs. A.....Wayne, Nebraska
Loerke, Henrietta.....4831 Marshfield Avenue, Chicago, Illinois
Loerke, Paul.....4831 Marshfield Avenue, Chicago, Illinois
Lose, Harriet.....Monclova, Ohio
Morrow, Miss Hannah Margaret.....Viola, Wisconsin
Nowman, Rosanna M.....Minooka, Illinois
Peacock, Mrs. Zora L.....Egan, South Dakota
Royall, Frank M.....1343 Michigan Avenue, Chicago, Illinois
Royall, Mrs. Frank M.....1343 Michigan Avenue, Chicago, Illinois
Sansom, Miss Elizabeth.....615 Forty-eighth Street, Moline, Illinois
Strassburg, Mrs. Mary M.....Milford, Wisconsin
Suitt, Mrs. W. C.....351 Woodlawn Street, Cambridge, Ohio
Suitt, Mrs. Mary.....Cambridge, Ohio
Turney, Emmett.....32 East Sixteenth Street, Chicago, Illinois
Turney, Flodine.....32 East Sixteenth Street, Chicago, Illinois
Walter, J. W.....Fostoria, Ohio
Walmsley, Horace Marston.....Eau Claire, Wisconsin
Wheelock, Miss Florence.....836 East Thirteenth Street, Davenport, Iowa

The following-named seven believers were baptized in Paw Paw River, Benton Harbor, Michigan, Lord's Day, May 19, 1901, by Elder E. Williams:

Armstrong, Mrs. Sarah Ann.....Benton Harbor, Michigan
Baushke, William D.....Benton Harbor, Michigan
Baushke, Mrs. Mary N.....125 Niles Avenue, Benton Harbor, Michigan
Baushke, Miss Jennie B.....125 Niles Avenue, Benton Harbor, Michigan
Burtzlaff, Miss Flora.....Benton Harbor, Michigan
De Fields, A. Jay.....Riverside, Michigan
Fritzbie, Albert.....266 Colfax Avenue, Benton Harbor, Michigan

The following-named six believers were baptized at Port Huron, Michigan, Lord's Day, May 19, 1901, by Elder E. B. Kennedy:

Clark, Mrs. Rose Victoria.....Port Huron, Michigan
Gilfoil, Mrs. Annie.....Port Huron, Michigan
Klammer, Edward J.....1725 Sixteenth Street, Port Huron, Michigan
Klammer, Mrs. Matilda.....1725 Sixteenth Street, Port Huron, Michigan
Klammer, Master Edward.....1725 Sixteenth Street, Port Huron, Michigan
Marshall, Charles Williams.....1221 Military Avenue, Port Huron, Michigan

The following-named four believers were baptized at Manchester, Kansas, Lord's Day, May 12, 1901, by Elder David A. Reed:

Ausherman, Isaac S.....Abeline, Kansas
Ausherman, Benjamin H.....Manchester, Kansas
Cashman, Mrs. R. E.....611 North Buckeye Street, Abeline, Kansas
Moore, Miss Margaret J.....Industry, Kansas

The following-named three believers were baptized at Woodstock, Ontario, Thursday, May 16, 1901, by Elder E. B. Kennedy:

Gardner, Mrs. Jane.....Dundas Street East, Woodstock, Ontario, Canada
McColl, Mrs. Eliza.....Dundas Street East, Woodstock, Ontario, Canada
Smith, Mrs. Margaret J.....683 Princess Street, Woodstock, Ontario, Canada

The following-named believer was baptized in Paw Paw River, Benton Harbor, Michigan, Lord's Day, May 12, 1901, by Elder E. Williams:

Badgley, Mrs. Mary.....Benton Harbor, Michigan

The following-named believer was baptized in Paw Paw River, Benton Harbor, Michigan, Thursday, May 23, 1901, by Elder E. Williams:

Dickerman, Jasper H.....Benton Harbor, Michigan

Has God Blessed You in Tithing?

Have you realized a fulfilment of God's promise to those who "bring the Whole Tithe into the Storehouse"? If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point.

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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 IX. NUMBER 6. CHICAGO, JUNE 1, 1901 PRICE FIVE CENTS.



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The Splendid Auditorium in this Building has been engaged for the Services of the Christian Catholic Church in Zion on Lord's Days, Thursday, Fourth Days, Feasts, etc., for the months of June, July and August of each year. The First Service of this Series, God willing, will be conducted by the General Overseer on Lord's Day, [illegible]

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CHICAGO, ILLINOIS, SATURDAY, JUNE 1, 1901.

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EDITORIAL NOTES.

"CRY ALOUD AND SHOUT, THOU INHABITANT OF ZION."

"FOR GREAT is the Holy One of Israel in the midst of thee."

THE WEEK now closing has been one of Great Events.

First came the Great Gathering in the Chicago Auditorium on Lord's Day afternoon, May 26th, at the Installation of Mrs. Dowie as the Principal Overseer of Women's Work in the Christian Catholic Church in Zion Throughout the World.

OUR ZION ARTIST, Mr. Charles Champe, made a number of very interesting sketches of the scene, and one result of these is the picture which will be found on pages 176 and 177.

But it is difficult in any picture to give an idea of the "vast throng," as even our enemies called it, which filled the splendid Auditorium.

MANY THOUSANDS went away from the Auditorium unable to get even standing room where they could either see or hear.

CONSCIOUSNESS of the Presence and Power of God in that vast assembly was realized from the very beginning in the Processional to the very last word of the Service.

SO FAR from there being any disorder of any kind, as the press predicted, there was not even the slight movements which are not uncommon in such great throngs where the people are so crowded together, and where the great foyers behind the seats were filled with people standing from ten to twelve deep.

OUR CONSCIOUSNESS was that the Holy Spirit was moving upon the hearts of the entire throng.

It was also the thought of all who were competent to judge.

SO FAR as we have been able to gather, not a single critical word was heard in any part of the great building during or after the service. This is the report of all to whom we have spoken, besides being that of our official ushers.

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THERE WERE probably 7000 persons seated and standing throughout the Auditorium last Lord's Day afternoon.

DURING the week daily morning prayer meetings have been held every day except Thursday, at 9 o'clock.

Morning conferences were held at 11 o'clock on Monday, Tuesday, and Friday.

Afternoon conferences and meetings, at 2 and 2:30, were held on Monday, Tuesday, and Wednesday.

Evening conferences and meetings were held on Lord's Day, Tuesday, and Wednesday (Special Baptismal Service).

A GRAND EXCURSION to Zion City Site was held on Thursday, May 30th, at which about 6000 persons went out by rail, and it is variously estimated that the throng which gathered from Zion City and its surroundings, from Waukegan, Racine, Kenosha, and the district around, brought from 3000 to 4000; the general estimate being that there were about 10,000 persons in front of the great platform in the grove at Shiloh Park, near Zion Temple Site, at 2 o'clock.

IN ADDITION to this, the General Overseer and Mrs. Dowie gave a Silver Wedding Dinner Party on Monday night, to two hundred and five of the Officers of the Church, and friends.

They also held a Reception on Friday night, a rainy evening, when about a thousand or more persons were present.

THE ATTENDANCES at all these Gatherings may be conservatively estimated to have numbered at least 25,000.

IT IS IMPOSSIBLE, also, to estimate how many thousands were turned away from the Auditorium.

But we present these facts as some evidence of the present condition of "the public sentiment" which our enemies in the press have been endeavoring to represent as being adverse to Zion.

WE HAVE yet to hear of a single word of bitter oppositon at any of these vast gatherings, and it is simply a matter of record that there was not even one word of interruption.

This is marvelous when it is remembered that the entire Chicago press has been, without a single exception, daily maligning Zion, in articles big and little, amounting to scores and scores of columns—in one case, that of the *Inter Ocean* last Sunday, an entire page and a half of the paper having been devoted to us, and to a malicious and false arraignment of Zion.

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THE PRESENCE and Power of God has been felt in all the Conferences and in all the Gatherings.

IF OUR READERS will pause and think of what 25,000 attendances mean, at these various meetings, it will be seen how deeply the people have been stirred at these May meetings.

AT THE CLOSE of the Divine Healing Meeting on Tuesday, we prayed, assisted by Overseer Jane Dowie, with nearly four hundred persons for healing, and laid hands upon them in the Name of the Lord.

IT WAS OUR joy to baptize, on Wednesday evening, forty-three believers, which, with thirty-two that we baptized on the previous Friday afternoon, made seventy-five baptisms in Central Zion Tabernacle within a week.

These, with the ordination of 142 officers, and the reception of a large number of new members on Friday night last, and the prospect of receiving very large numbers next Lord's Day, constitute conclusive evidence of the growth of the work of God in Zion.

IN THE LARGE new Zion College and Divine Healing Home we have had 375 guests this week, besides over a score of private guests in Zion Building.

The Zion boarding houses on Michigan Avenue, and in various parts of the City of Chicago, have had large numbers of guests.

Many have come into the city to attend these special meetings.

They have come from many States and from many parts of Canada, and even from Europe.

The records show that the following States and countries were represented:

Alabama, California, Colorado, District of Columbia, Florida, Illinois, Indiana, Iowa, Kansas, Kentucky, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Jersey, New York, North Dakota, Ohio, Pennsylvania, Tennessee, Texas, West Virginia, and Wisconsin; Canada, China, England, Ireland, Japan, Manitoba, Ontario, Quebec, Scotland, and Switzerland.

We had guests, therefore, from twenty-four States in the Union, three Provinces of Canada, two countries in Asia, and four countries in Europe—thirty-three different States and Foreign Countries in all.

AND YET with brazen affrontery, in the face of these facts, more than one of the Chicago newspapers have endeavored to make the people believe that there was a "falling off" in the numbers and enthusiasm and earnestness of the people.

BUT AMIDST all, Zion Goes Onward.

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AND NOW hundreds of thousands of eyes are looking to the two important addresses which, God willing, we shall deliver in Central Zion Tabernacle and in the Chicago Auditorium next Lord's Day.

The apostate churches, with their allies in the press and in the Secret Empire where Baal holds sway, are crying out in advance.

We have announced that we will speak in the morning at Central Zion Tabernacle on "THE MESSENGER OF THE COVENANT," and, in the afternoon, at the Auditorium, on "THE COMING OF ELIJAH, THE RESTORER OF ALL THINGS."

THE UNANIMITY with which the Thieves and Thugs of the Chicago Press are decrying in advance what they expect our declarations on these occasions to be, gives strength to our determination to deliver the Message which God has inspired, and will inspire, next Lord's Day.

THE SPLENDID RESPONSES of a Large Gathering of Officers and Members in Central Zion Tabernacle yesterday, which continued from 11 A. M. until 2 P. M., proved to us most conclusively that Zion is prepared for the Unfolding of the Revelation contained in the Holy Scriptures.

The Time, Place, and Purpose of God concerning Zion and her glorious mission throughout the world, and our Personal Responsibility in connection with the Work of Restoration which must take place before "the Great and Terrible Day of the Lord come," will be dealt with in the Coming Addresses next Lord's Day.

WOE UNTO HIM who, having a Message from God, shall fail to deliver it, through fear of man, or who, having spoken it, shall fear to maintain it and to exercise all the God-given Authority which every Divinely-commissioned Messenger must possess.

STANDING now well within the Gate of the Twentieth Century, as the Messenger of God's Covenant, we shall, God helping us, do all our duty in the further Unfolding of our Mission and in the Exercise of our Divinely-imparted Powers.

WE DEFY all the Priests of Baal, and all the Prophets of the Grove, to turn us one hair's breadth from our purpose.

We shall hurl into the very heart of the Secret Empire the thunderbolts of God's anger, the Fire of which "burneth as a furnace."

That Fire can never be put out: for "the Day" has begun in which it must burn until "all the proud" and "all that work wickedness" shall be burned up like stubble, and left "neither root nor branch."

Jehovah Sabaoth, the Lord, the God of all the Hosts of the Universe, has said it.

WE TELL the Apostate Churches and all the Powers of Hell in this world, who so largely control Politics, Business, Pleasure, and Literature, that the "Sun of Righteousness" has arisen "with Healing in His wings."

God's people are "going forth and growing up as calves of the stall."

The promise of God is that in the Latter Days God's people shall "tread down the wicked" until they are as "ashes under the soles of their feet."

THIS IS the Beginning of the Final Conflict between God and Satan;

Between Light and Darkness;
Between Life and Death;
Between Love and Hatred;
Between Wisdom and Folly;
Between Knowledge and Ignorance;
Between Faith and Doubt;
Between Hope and Despair;
Between Heaven and Hell.

WE ARE now ready to deliver our Message.

WE ARE dictating these words at 2 o'clock in the morning of Saturday, June 1st.

THE MURDEROUS scribes of the press have, week after week, during the month which has just passed, as well as in previous months and years, sought to stir up the people of every class in this city to Acts of Violence against Zion and ourselves.

The Enemies of God and of Zion have captured the Clearing House of the Financial Institutions of Chicago, the Legislature of the State of Illinois, and State and City Boards of Health—more properly called "Boards of Death"—and all the machinery of the lower courts.

And they have been striving all this past week to capture the Grand Jury, but as yet, so far as is known, without success.*

They have incited, by direct words, the formation of Mobs to murder the writer.

ONLY YESTERDAY morning the Chicago *Record-Herald* (now generally known as the Chicago *Record-Mortgage*) capped the Career of Crime upon which it has lately embarked, by a last bid to a "vile person," named Samuel G. Priddle, to carry out his diabolical dream of our "assassination" during the month of May, which prophetic lie Victor Larsen and his crew have again and again given great prominence.

We will clip from the *Record-Mortgage* of yesterday

* The Grand Jury voted a "No Bill" this afternoon (June 1st), thus reversing the iniquitous verdict of the Coroner's Jury on May 24th.

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morning, Friday, May 31st, in full, its last bid to do this murder:

DREAMS DEATH TO DOWIE.

Samuel G. Priddle, a West Side prophet, claims to have had two dreams in which the assassination of Dr. Dowie was revealed to him. He states that he has written letters to Dr. Dowie in which he told of his visions and asked for an interview. The interview Dowie has denied. Asked when he hoped to have the meeting with Dowie, Mr. Priddle said that would be arranged by God, as indications point to this month being the time when the Almighty was bringing things to a climax in regard to Dr. Dowie and Zion. He thought the interview might occur in court. After the interview, he says, Dowie will be assassinated in Michigan Avenue, just south of the Tabernacle. Who would assassinate Dowie, Priddle could not say.

Priddle is a toolmaker and die sinker, thirty-five years old, very pious, a good conversationalist, and appears to be above the average intelligence.

THE Chicago *Tribune* boldly bid, as we set forth fully in our Editorial Notes of last week, for some one to murder us.

This was followed by many of the other newspapers, the *Journal* especially giving prominence to Priddle's murderous and diabolical prophecies.

WE WILL now tell our readers and the people generally who this "Priddle" is, and what we know about him.

He is the very opposite of "pious."

He is not a "good conversationalist."

He is not "above the average in intelligence."

He is a poor, ungrammatical ignoramus who has printed and published some of the most nonsensical trash that ever left a mean little job printing press, too cowardly to put its imprint upon it.

Priddle is well known to us.

He was once, for a short time, a member of the Christian Catholic Church in Zion, having entered it upon a false profession.

His deserted wife soon made us acquainted with his record, writing to us from Minnesota.

She informed us that this vile fellow had abandoned her and his children, and had refused to provide for them in any way.

We immediately told him that if he did not repent of his past wickedness and provide for his children, he was "Worse than an infidel" and had "denied the Faith": for it is written:

But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever.—*1 Timothy 5:8.*

He was unwilling to leave Zion, pretended to have repented, and began to support his family.

But he soon got "weary of well-doing."

Repeated exhortations which were unheeded, and continued failure to provide for his wife and family, compelled extreme measures.

It was also discovered that he had committed adultery.

In accordance with our ruling, he was expelled by the Overseer for Chicago, whilst the writer was in Europe, and from henceforth he has been held by Zion to be "as a heathen man and a publican," of the worst kind.

HIS EXPULSION was the occasion for his letting loose upon us and Zion all the hatred of his insanely wicked heart.

We have been the subject for many months of numerous insults from this fellow, printed on cards, etc., and sent by mail to many of our officers and members.

FOR WEEKS past the daily press has meanly used him as its tool, and has published widely his vile prophecy that we should be assassinated in front of Zion Building, on Michigan Avenue, during the month of May.

AND NOW on the last day of the month, the miserable creature was used by them to prophesy our "assassination" in Michigan Avenue, "just south of the Tabernacle," according to the *Record-Mortgage.*

THIS "ASSASSINATION" has been the faint hope, from day to day, of the murderous press, aided by the Jesuits, and by many other "world-rulers of this darkness."

BUT THE MORNING of June 1st is about to dawn, and we are entering it in vigorous health of spirit, soul, and body, after a glorious month of fighting for God and His Covenant against the "Hosts of Spiritual Wickedness" which surround us on every side.

WE KNOW not what awaits us:
God kindly veils our eyes.
. . . . . .
But on we go, not knowing;
We would not, if we might.

ONE STEP I see before me,
'Tis all I need to see.
The light of heaven more brightly shines
When earth's illusions flee;
And sweetly through the silence comes
Christ's loving, "Follow Me."

AND SO WE follow gladly, and calmly, and fearlessly, determined to put forth the full measure of the strength and the "Power" (Greek δύναμις—*Dunamis*; in English, *Dynamite*) which God has put within us, by His Spirit.

IT MAY NOT be known to all our readers that this word Dynamis, or Dynamite, in modern English, is the word which is used throughout the New Testament to set forth the *Power* of God.

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WITH ALL the spiritual dynamite, therefore, which God imparts, we shall proceed, without any fear, to the destruction of the "Strongholds of Sin and Satan."

IT IS OUR determined purpose, should God permit, to perfect the Organization of the Christian Catholic Church in Zion, God helping us, until it realizes the prayer of the Apostle in his letter to the Colossians.

The mighty power of a United Church will be seen when it is "filled with the Knowledge of God's Will in all Spiritual Wisdom and Understanding," and when it "walks worthily of the Lord, unto all pleasing, bearing Fruit in Every Good Work, and increasing in the Knowledge of God."

MORE THAN THIS, we shall expect this Mighty Organization of consecrated men and women to be—

Strengthened with all Power (δύναμις—spiritual *dynamite*),
According to the might of His glory,
Unto all patience and longsuffering with joy;
Giving thanks unto the Father,
Who made us meet to be partakers of the Inheritance of the Saints in Light;
Who delivered us out of the Power of Darkness, and translated us into the Kingdom of the Son of His Love

WE HAVE no hatred in our hearts against any living being.

But we hate Rebellion against God.

We are here to raise the Standard of Divine Authority, and "command men everywhere to repent," in the Name of the Lord Jesus.

When He unfolded His commission on earth, and "preached the Gospel of the Kingdom of God," He said,

"REPENT YE, AND BELIEVE IN THE GOSPEL."

WITH THE naked Sword of the Spirit in our hand, clad in the Armor of God, we shall pierce through and through the Base Hypocrisies which falsely claim to be Divinely-appointed authorities.

We shall fight lawfully, using no arms except those Spiritual Powers which God imparts.

We shall, however, place the Divine Dynamite beneath the ancient and modern lies of the Devil.

To the utmost extent of our power we shall pull down the "strongholds" of the Devil.

For though we walk in the flesh,
We do not war according to the flesh
(For the weapons of our warfare are not of the flesh,
But mighty before God to the casting down of Strongholds);
Casting down Imaginations,
And Every High Thing that is exalted against the Knowledge of God,
And bringing every thought into captivity to the Obedience of Christ;
And being in readiness
To avenge all disobedience,
When your obedience shall be fulfilled.

LET ZION far and near know that as we enter upon this first month of this first glorious summer, in this first year of the Twentieth Century, we are doing so with ever-increasing joy.

None of the things which our enemies say, do, think, or threaten has for a single moment imparted any terror to us.

IT IS AMUSING, however, to discern the terror with which the enemy are now regarding the "bombshells" which they have been stuffing with every kind of lie to dynamite Zion.

AIDED BY Coroner Traeger, they manufactured the ridiculous verdict of a Coroner's Jury, holding us "guilty of manslaughter."

Our alleged crime was that we had responded to the call of an officer of the Church to visit and pray with his sick and dying wife.

This petty act of malice on the part of Mr. Traeger, and his foolish jury, was sufficient to hold us "criminally responsible" for her death.

We had to find no less than $25,000 in bonds to keep out of prison until the Grand Jury could consider the matter.

IT HAS BEEN amusing to notice how this miserable "bombshell" has been coddled, caressed, and proclaimed from Ocean to Ocean to be *the* bombshell that would destroy Zion and ourselves.

But all the week Zion's silly foes have been getting more and more afraid of their own bombshell.

Especially has this been true since we again and again publicly intimated that we should be rather delighted than otherwise if the Grand Jury should find a bill, not because it would be a true bill, but because it would give us an opportunity before the highest Criminal Court of Chicago to prove the wickedness of the attack upon Divine Healing through Faith in Jesus Christ, and the glorious facts which thousands and tens of thousands of Witnesses are ready and eager to testify upon oath, that God is the Present-day Healer of His people.

THE POOR, miserable vipers of the press are, therefore, in great trouble over their bombshell. They are only afraid now that it may go off and smash them all up: a not improbable thing.

WE ARE quite willing that they shall continue to handle it until it has fulfilled its destined mission.

It would be no sorrow to us should the forenoon of this day bring the news of an unjust indictment by the Grand Jury: for it would simply be an irretrievable ruin to the enemy.

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WE DARE not doubt for a moment that even if a verdict were to be found against us in the Criminal Court, that the Supreme Court of the State of Illinois, upon appeal, would utterly destroy that verdict.

THE MONSTROSITY of the charge of Manslaugnter is its refutation.

IT IS NOT too monstrous or absurd, however, for an ignorant press, or for a presumptuous Coroner and his Jury; but it is too monstrous and absurd for the Higher Courts of this land ever to maintain it, since it is in absolute opposition to every principle of Law and of Liberty.

AND SO the first Summer of the Twentieth Century opens with Zion's trees unfolding all their beautiful leaves, revealing buds and flowers, with rich promises of fruit appearing on every side.

But the Enemies of God are now seeking for holes into which they can pull themselves, and some convenient abyss into which they can cast the "bombshell" which they have taken so much pains to cram with their malignant lies.

WE FEEL it right to quote from our midweek paper, THE ZION BANNER, a portion of the Editorial Notes which refer to the attack which has been made upon Zion's Financial Institutions, and especially upon Zion City Bank, by the withdrawal of the Clearing House privileges.

In those Notes we have used the following words:

No one dared even to suggest that the action of our Agent at the Clearing House had been caused by anything irregular in the dealings of Zion City Bank, or by any failure on our part to fulfil our obligations.

In the Chicago *Record-Herald* of Monday, May 27th, the President of that Bank endeavored to justify his action by saying that it had "been taken simply because he did not wish to be placed in a position of being in any way connected with an Institution of Dowie's *in view of the present public sentiment.*"

These words of the *Record-Herald* are published under the heading, "PRAISES DOWIE'S BANK," and the reporter says that Mr. Eckels continued his remarks as follows:

"I want to say also, however, that it is equally our desire not to give the impression that there has been anything irregular about the dealings of Zion's Bank. IT HAS ALWAYS FULFILLED ITS OBLIGATIONS IN A THOROUGHLY BUSINESSLIKE WAY, AND EVEN NOW HAS A VERY SUBSTANTIAL BALANCE TO ITS CREDIT WITH US. As a matter of fact, the cutting off of the Bank from Clearing House privileges will discommode other Banking Institutions more than it will Dowie."

WE HAVE not space in which to give our readers the many other Notes on this subject contained in the issue of ZION BANNER (May 29th) from which the foregoing Note is copied.

We hope that all readers of LEAVES OF HEALING will become readers and subscribers to THE ZION BANNER.

In that paper we shall especially deal with Zion's business interests.

WE CALL attention to the fact that our agent at the Clearing House, as the *Record-Herald* says, has been compelled to publicly declare that which we affirmed in our Letter of Warning in last week's LEAVES OF HEALING, that *Zion Bank has fulfilled and is fulfilling in a "thoroughly businesslike manner" all its obligations.*

This fact will give great joy to our people everywhere, as it is the best possible endorsement of Zion City Bank.

It comes from the very hand that struck the blow which would have caused a run upon any other Bank in Chicago.

The fact is, however, that, as in all previous attacks, Zion City Bank has gained and is still daily gaining, notwithstanding this dastardly and unprecedented attack.

FROM EVERY Continent of the earth we are receiving continually glad tidings as to the glorious way in which Zion is spreading through the faithfulness of her Messengers and the blessings which God continually gives to our Little White Dove, LEAVES OF HEALING.

THE NIGHT is far spent,
The day is at hand.

As we raise our curtain in Zion Building, and look out upon the dawn of this first day of June, the beautiful words of John Keble, in "The Christian Year," are suggested by the first hues of the coming day;

Hues of the rich unfolding morn,
That, ere the glorious sun be born,
By some soft touch invisible
Around his path are taught to swell;—

Oh, timely happy, timely wise,
Hearts that with rising morn arise!
Eyes that the beam celestial view,
Which evermore makes all things new!

New every morning is the love
Our wakening and uprising prove;
Through sleep and darkness safely brought,
Restored to life, and power, and thought.

New mercies, each returning day,
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of Heaven.

We need not bid, for cloistered cell,
Our neighbor and our work farewell,
Nor strive to wind ourselves too high
For sinful man beneath the sky;

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The trivial round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves; a road
To bring us daily nearer God.

Seek we no more; content with these,
Let present rapture, comfort, ease,
As Heaven shall bid them, come and go:—
The secret this of rest below.

Only, O Lord, in Thy dear love
Fit us for perfect rest above;
And help us, this and every day,
To live more nearly as we pray.

WE DECLARE, before our Father's Throne, that, so far as we are personally concerned, we are abundantly willing, should God so require it, to continue to tread the "trivial round" and fulfil the "common task."

We have done this for long years.

Our God, we believe, regards our work as faithful ministry to Him and to our fellowmen. And if He calls us, as we know He does, to another task, to the uncommon task, which lies before us on the morrow, we desire to do it in the same spirit in which we have been able, by His grace, to do our work in the days gone by.

Whether that work be on the high places of the field, or in the quietude of the prayer-room, or by the bedside of the sorrowing and the sick, to whom we have ministered and to whom we have been blessed in tens and hundreds of thousands of cases, we still desire to go forward in the spirit of the closing words of Keble's beautiful Morning Hymn:

Only, O Lord, in Thy dear love:
Fit us for Perfect Rest above.

REST is not distant.

We shall not always have to fight the battle: for the King is coming, when our task is done.

That task at the longest will not take long. But, by the Grace of God, we shall fulfil that task, and not shrink from what the fulfilment of it brings: knowing that in the accomplishment of our mission lies blessing to men in every land, in every clime, of every tongue, and every nation: since all the hopes of humanity are centered in the Coming of the King, the Messenger of whose Covenant we are, and more.

BRETHREN, PRAY FOR US.

HOW IS IT that the scribes say that Elijah must first come? And He said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of Man, that He should suffer many things and be set at nought?—*Mark 9:11, 12.*

A CHRISTIAN POET'S PROPHECY OF THE THIRD COMING OF ELIJAH

* * *

THE following poem, which is known in the English Church throughout the world, written by the late Reverend John Keble, the author of "The Christian Year," is published without note or comment.

Its publication is believed to be timely, in view of the discourse to be delivered by the General Overseer in the Chicago Auditorium tomorrow, on "The Coming of Elijah, the Restorer of All Things":

S. JOHN BAPTIST'S DAY

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.
—Malachi 4:5, 6.

Twice in her season of decay
The fallen Church hath felt Elijah's eye
Dart from the wild its piercing ray:
Not keener burns, in the chill morning sky,
The herald star,
Whose torch afar
Shadows and boding night-birds fly.

Methinks we need him once again,
That favored seer—but where shall he be found?
By Cherith's side we seek in vain,
In vain on Carmel's green and lonely mound:
Angels no more
From Sinai soar,
On his celestial errands bound.

But wafted to his glorious place
By harmless fire, among the ethereal thrones,
His spirit with a dear embrace
Thee the loved harbinger of Jesus owns,
Well-pleased to view
His likeness true,
And trace, in thine, his own deep tones.

And since we see, and not afar,
The twilight of the great and dreadful day,
Why linger till Elijah's car
Stoop from the clouds? Why sleep ye? rise and pray,
Ye heralds sealed
In camp or field
Your Saviour's banner to display!

Where is the lore the Baptist taught,
The soul unswerving and the fearless tongue?
The much-enduring wisdom, sought
By lonely prayer the haunted rocks among?
Who counts it gain
His light should wane,
So the whole world to Jesus throng?

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AND JEHOVAH spake unto Moses, saying, Speak unto the Children of Israel, that they take for Me an offering: of every man whose heart maketh him willing ye shall take My offering.—*Exodus 25:1, 2.*

GOD gave this command to Moses when the Children of Israel were about to build the Tabernacle.

They were to bring for their offerings—gold and silver and brass, precious stones, spices, and other articles for use and for beauty—into God's house.

But to make these offerings acceptable to God, they were to be brought with a willing mind, for "God loveth a cheerful giver."

From the time when Cain and Abel brought to God of the firstfruits of their labor until the present time, God has always demanded tithes and offerings from the people.

God has said that a tenth of the income of the people belongs to Him, and when they bring their tithes they are only paying Him what belongs to Him.

Yet He promises them blessing in bringing these.

Multitudes can testify that they have been prospered when they paid God their tithes, and that they have lost blessing when they failed to do so.

The offerings are Gifts of Thanksgiving to God for His goodness and loving kindness, and they may be determined by the gratitude and prosperity of the giver.

At the building of the Tabernacle the people, in obedience to God's command, gave their gold and other precious gifts lavishly, showing that their hearts were full of love and gratitude to Him.

But as the years rolled on they mingled with the nations around them, and they disregarded God's commands, until God, through the Prophet Malachi, tells them that they are cursed because they have robbed Him in tithes and in offerings.

The giving of these, He said, was an evidence of their return to Him.

God cannot fully unite with those who do not obey His commands.

Sickness Follows Disobedience Concerning Tithes.

A gentleman in Africa writes a bit of his experience in tithing. He says:

I regret to say that at the end of last month I used my tithes, intending to replace them about the middle of the month, and this in spite of the testimonies appearing in LEAVES OF HEALING.

Soon after, my wife became very sick. I felt it was caused by my unfaithfulness, and when we confessed and brought the matter to God, she was perfectly healed.

I regret not having money to invest in Zion, but in times past I have robbed man and robbed God, and it took a good sum to put everything square.

A Consecrated Woman Sends a Handsome Gold Locket.

A handsome gold locket, to be disposed of for the benefit of Zion Free Literature Mission, accompanied the following letter, written by a lady in England:

DEAR SISTER IN CHRIST:—Being deeply interested in your department of work in connection with the Christian Catholic Church in Zion, of which I thank God I am now a member, I am sending you a gold locket. I ask you kindly to use it in the Master's Name in sending free Literature to those who so continually appeal to you for it.

LEAVES OF HEALING has brought very great blessing to our home, not only teaching us that God is still the Healer of His people, but showing us how to live clean, pure, and holy lives.

It has also brought my husband, sister, and self out of the Baptist Church, where the Gospel is so imperfectly taught, and truth is so mingled with error that it ceases to be what God intended it to be; and therefore, fails to meet the needs of a sin-smitten and disease-stricken world.

But, thank God, we have heard His Voice through the lips of our dear General Overseer, bidding us to come out from among them and be separated.

This means we can seldom get an opportunity of attending public worship, being so far from Leeds. Yet how bountifully the Lord makes it up to us.

We hold a service in our own home, taking the Bible Reading from LEAVES OF HEALING; afterward we read one of the General Overseer's sermons, and a great, rich feast of fat things we find it to be, I assure you.

The Bible has become a new Book to us. It is now the Living Voice of our Father, which we love to hear and obey. So we long to spread the glad news, in LEAVES, abroad.

May the Lord abundantly bless our General Overseer and Mrs. Dowie in the extension of His Kingdom.

Ninety-First Psalm a Refuge in Cape Town, South Africa.

I will say of the Lord, He is my Refuge and my Fortress;
My God, in whom I trust.
For He shall deliver thee from the snare of the fowler,
And from the noisome pestilence.—*Psalm 91:2, 3.*

This promise from the Ninety-First Psalm is a Sure Protection from the "Bubonic Plague" to those who dwell in the Secret Place of the Most High, which is Christ Jesus.

He shall cover thee with His pinions,
And under His wings shalt thou take refuge.

The following letter was written by a gentleman in Cape Town, South Africa.

DEAR MISS HILL: Zion Literature is being scattered here, and we have the promise that God's Word shall not return unto Him void.

A soldier suffering from varicocele, trusted God for deliverance; he soon found that the truss which before he could not do without was causing pain, and that he was very much better without it.

Another man has decided to lay aside his crutch and to obey the teaching, and to trust God to strengthen his leg.

Several others have been blessed.

Tobacco, medicine, pork, etc., are being given up.

You will have noticed by the papers that the bubonic plague has broken out here, through the sins of the people.

Before this disease started I received a message from God in Jeremiah, Thirty-ninth chapter, part of verses sixteen, seventeen, and eighteen: "Behold, I will bring My words upon this city for evil, and not for good; and they shall be accomplished before thee . . . But I will deliver thee, . . . saith the Lord. . . . For I will surely save thee, and . . . thy life shall be for a prey unto thee: because thou hast put thy trust in Me."

My heart goes out to the poor people who have been stricken with this terrible plague. I sincerely hope that this hellish oppression may very soon be swept away.

I am sorry to have to tell you that men and women, and even children, are being inoculated by the thousands.

How the Devil is deceiving the nations! Terrible! Terrible!

I can say by the Grace and Power of my Father in Heaven that I would rather lose my situation, and go to prison, than have that filth put into my blood.

Leaves of Healing Leads a Hungry Soul to God.

A lady living in Nebraska writes to our General Overseer:

DEAR GENERAL OVERSEER:—I wrote you May 25th, asking you to pray for me.

I was taken sick very suddenly. I do not know what my trouble was, for I had no doctor, nor did I intend to have one.

My neighbors said I had the grip, and one of them told me what medicine to take; but I told her I did not believe that way.

I have been trusting God for my healing as well as for other things for over two years—nearly ever since I began reading LEAVES OF HEALING.

I am thankful to God and to you and to that friend who sent me the first copy of LEAVES OF HEALING; also to the friends who have paid for the LEAVES for one year, so I could have the full Gospel.

You wrote me saying you had prayed for me on the eighth.

I was up nearly all day that day, but I grew worse and went to bed.

A little while after supper I felt like eating, and I did so. The next morning I felt much better, and I have been doing my work ever since. I have no more of that trouble.

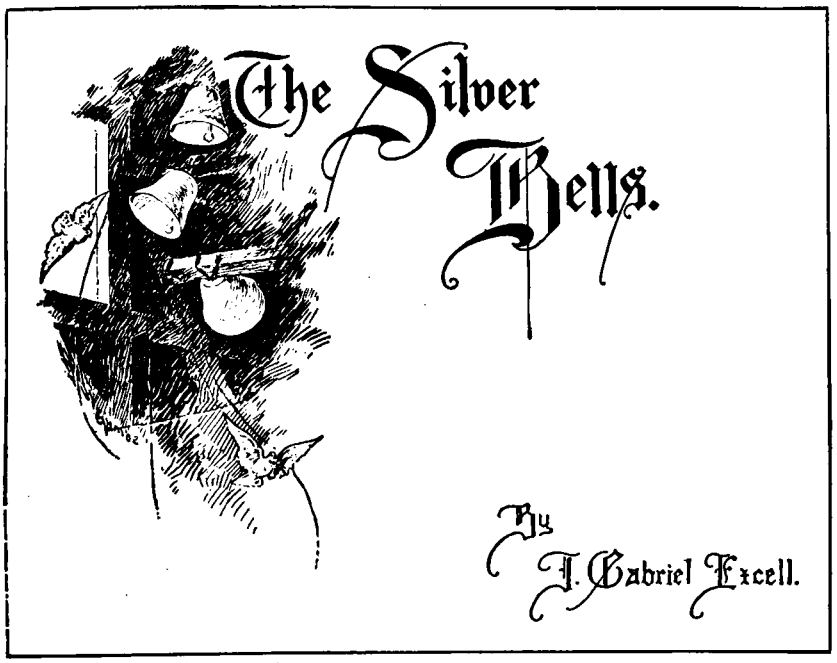
I thank God, and I thank you for your prayers. May God ever bless you and your wife and children.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending May 25, 1901.

1033	Rolls to	Hotels of the World.
1000	Rolls to	Africa
900	Rolls to	India
391	Rolls to	Various States of the Union.
173	Rolls to	Hotels of the United States
155	Rolls to	Germany
Number of Rolls for the week		3652
Number of Rolls reported to May 25		1,204,172

About 260,000 Rolls have been sent in cases during the months of April and May to distributors in the United States, British Isles, and Australia.

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THE most delightful social occasion that ever occurred in Zion in Chicago, was when Rev. and Mrs. John Alexander Dowie gave a dinner in commemoration of the Twenty-fifth Anniversary of their Wedding—their Silver Wedding Dinner—on Monday evening, May 27th.

The Overseers, Elders, and Evangelists of the Christian Catholic Church in Zion, the Heads of Departments of Zion's Institutions, and a few intimate friends enjoyed the bounteous hospitality of that evening. These guests were over two hundred in number, and so complete and perfect were the arrangements for their entertainment that there was no overcrowding, and no jar or friction to mar the success and pleasure of the occasion.

Tables were laid in the dining room and corridor on the third floor of Zion Building, the private apartments of the General Overseer and his family.

The guests assembled in the beautiful Zion Lace Parlor on the second floor of Zion Building. This large room, formerly the main parlor of Zion Home, had been completely redecorated and refurnished in blue, white, and gold, and presented a most strikingly handsome appearance.

At 7:30 o'clock the guests entered the dining room. The tables were visions of beauty with their snowy linen, flashing silver, and tastefully arranged flowers. When all had taken their places at the tables, the General Overseer, Overseer Jane Dowie, and their daughter Esther entered.

All heads were bowed as the guests, led by the General Overseer, sang together the appropriate words of the Grace:

Be present at our table, Lord;
Be here, and everywhere, adored.
These mercies bless, and grant that we
May feast in Paradise with Thee.

A very happy two hours was then spent in discussing dainty viands, deftly served.

When coffee had been brought, the General Overseer arose and introduced the postprandial programme with a brief address in his happiest vein. His remarks were not only appropriate to the occasion, but, as is always the case when he speaks, helpful to all who heard them.

He then called upon Elder J. G. Excell, who had, with Zion's Artist, Mr. C. Champe, prepared for this occasion a poetic and artistic tribute, which is herewith reproduced.

The verses were very heartily and appreciatively received as Elder Excell read them.

Overseer George L. Mason then, in behalf of the assembled guests and all in Zion, tendered to the General Overseer and Overseer Jane Dowie and their family most hearty congratulations, best wishes, and an earnest and sincere expression of love. The Overseer then spoke a few words of kind appreciation for the mighty work which God had given the General Overseer and Mrs. Dowie, and for the great love which He had implanted in their hearts, which had ever constrained them to Go Forward in the midst of toils and persecutions to do that blessed work. Then the General Overseer introduced

The Silver Bells in Zion say:
Five and twenty years today
The Master made the water wine,
Hallelujah!

The loyal hearts in Zion say:
Jehovah bless this wedding day.
For water give you choicest wine.
And fill your hearts with love divine.
Amen.

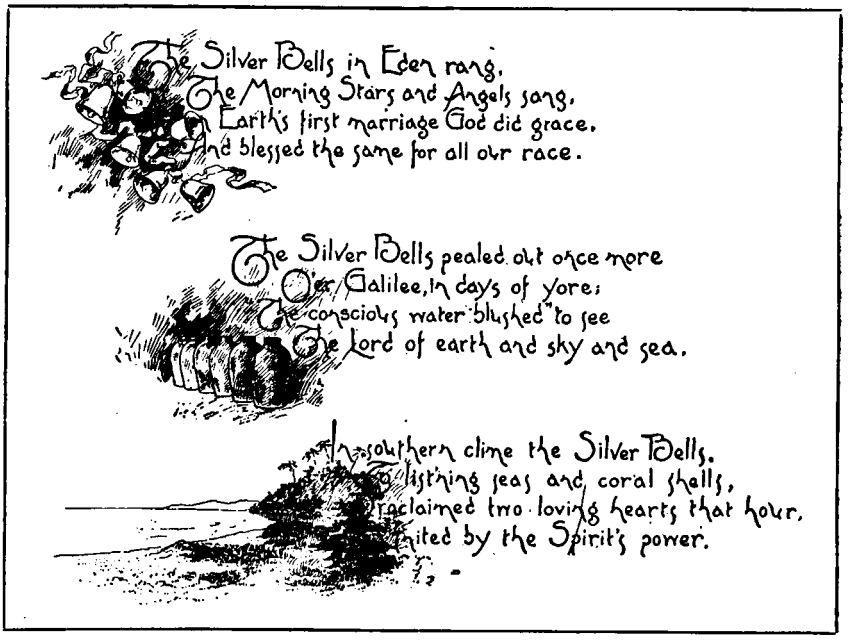
Affectionately Inscribed to
Rev and Mrs. John Alex. Dowie,
By the Author.

Zion.
May 25, 1901.

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his wife, Overseer Jane Dowie, who spoke with that sweet naturalness and earnestness, and yet with a rare vein of gentle humor, which made her part of the programme among the most delightful of the entire evening.

When she had finished, the General Overseer spoke briefly, and then invited all to pass through their drawing rooms, where he and Overseer Jane Dowie, and their daughter, Miss Esther A. Dowie, very graciously received their guests with a warm grasp of the hand, and a fervently spoken, "Good-night; God bless you."



There was a Marriage in Cana of Galilee.

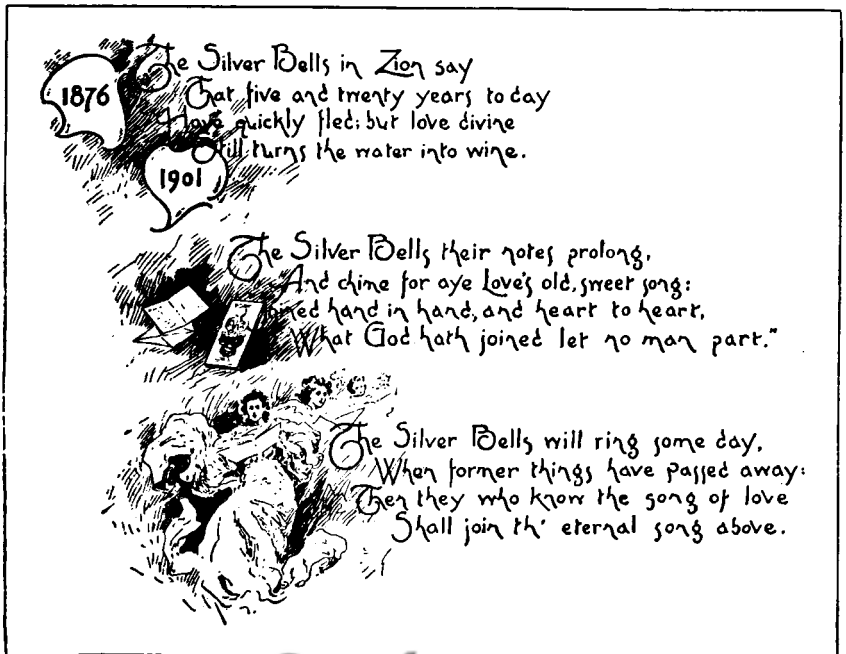
There was a marriage in Cana of Galilee;
And the mother of Jesus was there;
And both Jesus was call'd, and His disciples.

Eternal Word, who didst endure
To take our flesh, and make it Thine:
Whose bidding blessed the waters pure,
And changed them into better wine;

The hidden grace again bestow;
Bid twain be one in one pure love,
A love which Thou hast blessed below,
And Thou wilt bless above.

O God, we lift our praise to Thee,
Whose Face no sinful man may see;
To Thee Who as the wedding guest
Didst make Thy glory manifest;

To Thee be equal honor done,
Bless'd Spirit, binding souls in one:
So sing we with the Angel Host
To Father, Son, and Holy Ghost, Amen.



THERE was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and His disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto Him, They have no wine. And Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever He saith unto you, do it. Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou has kept the good wine until now.

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INAUGURATION OF WOMEN'S WORK IN ZION

—AND—

INSTALLATION OF OVERSEER JANE DOWIE.

Chicago Auditorium and Central Zion Tabernacle. Lord's Day Afternoon and Evening. May 26. 1901.

OVERSEER JANE DOWIE was installed as Principal Overseer of the Women's Work in Zion Throughout the World, and that work was inaugurated Lord's Day, May 26, 1901, with every manifestation of Divine blessing and approval.

Seven thousand people filled to overflowing the great Chicago Auditorium in honor of the event, and of the Twenty-Fifth Anniversary of the Wedding of the General Overseer and Mrs. Dowie.

Thousands more who could not be counted were turned away from the doors because there was no room for them.

It was an audience of earnest, intelligent people.

It was an audience in which there was not one murmur of criticism or dissent.

The General Overseer's brief sermon was full of the heart-searching power of the Holy Spirit.

It was given the most respectful attention and had a far-reaching effect.

Overseer Jane Dowie's sweet voice and earnest words found an answering echo in many a heart, and inspired a determination to Go Forward in loyal coöperation with the newly-installed Overseer in her great work.

Thus did the people of Chicago once more manifest their utter disregard for the countless lies of the Press.

For two weeks preceding, every daily newspaper in the City of Chicago had been reviling and persecuting God's Messenger, saying "all manner of evil against 'him' falsely," and calling upon the people to arise in lawless mobs and "rid the city of Dowie."

They had called the spirits of Riot and Lawless Violence, and Murder from the "vasty deep" of Chicago's millions. But the spirits would not come.



Two hours before the time set for the beginning of the service, that great audience began to gather.

Although the doors of the Auditorium were not opened, they filled the spacious vestibule, stood in thousands upon the broad pavement, and still they came until Congress Street was blocked with throngs of people.

Patiently and happily they stood, sometimes singing the songs of Zion while they awaited the opening of the doors.

It was fifteen minutes after two o'clock when the doors were opened. Then the great multitude, like a mighty flood, poured into the building.

Quickly they filled the seats on the ground floor, then the first, second, and top galleries. Then they began to fill up the many broad spaces throughout the building which afforded an opportunity for standing room, especially the wide foyer back of the parquet seats. Here a throng of people ten rows deep stood across the entire width of the building.

Within fifteen minutes every available place was occupied, and at half-past two, half an hour before the time for the opening of the service, it became necessary to close the doors.

It was a few minutes after three o'clock when the inspiring tones of the great Auditorium Organ rang out the opening strains of the Processional, and down the center aisles marched the little girls of Zion's Girls' Choir, singing in their childish treble the words of the Hymn, "Brightly Beams our Banner."

At the same time the Deaconesses of the Christian Catholic Church in Zion, in the robes of their office, entered by the side doors on each side and marched down the side aisles to the great stage. Then came the Deacons of the Church in the side aisles, while in the center aisles Zion's White-robed Choir slowly marched toward the stage. As the adult choir appeared, the organ burst forth into the triumphant notes of Dean Alford's beautiful hymn:

Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransom'd saints
Throng up the steeps of light:
'Tis finished! all is finished,
Their fight with death and sin:
Fling open wide the golden gates,
And let the victors in.

What rush of alleluias
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumphs nigh!
Oh, day for which creation
And all its tribes were made;
Oh, joy, for all its former woes,
A thousand-fold repaid!

Oh, then what raptur'd greetings
On Canaan's happy shore;
What knitting sever'd friendship's up,
Where partings are no more!
Then eyes with joy shall sparkle
That brimm'd with tears of late;
Orphans no longer fatherless,
Nor widows desolate.

Bring near Thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of Thine elect,
Then take Thy pow'r, and reign:
Appear, Desire of nations,
Thine exiles long for home:
Show in the heav'ns Thy promised sign:
Thou Prince and Saviour, come!

Following the choir came the Evangelists, Elders, and Overseers of the Christian Catholic Church in Zion in the order

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named; following them the General Overseer.

It was a most solemnly beautiful and impressive act of Divine Worship, and its joyous sincerity hushed all the audience and brought the spectators into an attitude of reverent devotion.

As the General Overseer entered, the audience arose and stood with heads bowed in prayer while he ascended to the stage.

His clear, resonant voice rang through the building, distinctly audible to the topmost gallery, yet not unpleasantly loud to those in the orchestra seats, in the Scriptural Invocation:

God be merciful unto us and bless us,
And cause Thy face to shine upon us:
That Thy way may be known upon earth;
Thy saving health among all Nations.
For the sake of Jesus, Amen.

Choir and congregation then joined in 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 led the congregation in the repeating 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.

The audience then listened with enchained attention to the exquisitely harmonizing voices of Conductor Burt M. Rice and Deacon H. Worthington Judd, as they sang the opening duet of the appropriate anthem: "There was a Marriage in Cana of Galilee." The General Overseer, leading his beloved wife to the front of the platform, spoke the following touching words:



OVERSEER JANE DOWIE

The Silver Wedding.

In the presence of this great audience, composed principally of members of the Christian Catholic Church in Zion and, I trust, also, of friends of humanity and of God, you will permit us this afternoon to join hands once more after five and twenty years of wedded life; and to say my heart has never once wandered from her who is by my side and has shared all the toils, and all the triumphs God has given to us.

We renew our vows today in the presence of God and of His people. (Saying this, the General Overseer tenderly embraced Mrs. Dowie with a holy kiss, and led her back to her seat with the other Overseers on the platform.)

The General Overseer then read from the Gospel according to St. Matthew, twenty-eighth chapter, sixteenth to eighteenth verses:

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshiped Him. but some doubted. And Jesus came to them and spake unto them, saying, All Authority hath been given unto Me in Heaven and on Earth.

The Scripture was followed by the prayer:

May God bless His Word.

Overseer William Hamner Piper then led the audience in prayer, the General Overseer presenting at the Throne of Grace petitions which had come by cable, by telegraph, and by letter from almost every land beneath the sun.

The General Overseer then said:

I will not detain this audience with any lengthy announcements or remarks at this period. I will simply ask you to look at the programme which has been placed in your hands, and to remember that this meeting today is but the first of a long series extending over Monday, Tuesday, Wednesday, Friday, and next Lord's Day.

The Zion Banner.

I call your attention to the first issue of our semi-secular paper, called THE ZION BANNER.

I ask you especially who are members of this Church to see that this paper is sent to all parts of the world by your own individual agency.

I ask every fair-minded citizen to remember that this paper contains the only refutation to the Countless Lies of the Thieves and Thugs of the Chicago Press.

I therefore ask you to remember that if you are fair and honest and want to know the truth, you will study attentively the exposure of the countless lies of the newspapers, especially during the last two weeks.

You will see clearly that there is a conspiracy of falsehood and of murder in the hearts of these wretched men who have combined together to do that which they never can do—destroy Zion. (Amen. Applause.)

The Christian Catholic Church in Zion has come to stay. (Amen. Applause.)

If I were to sleep in Jesus tonight, there are thousands and hundreds of thousands to carry forward this work in every part of the wide world. (Applause.)

This country is only a portion of the world.

In every Continent we have good and holy men and women who are happily going forward with this message from God and from Zion.

I cannot take time today more than to merely allude to the many letters and telegrams and cablegrams that we have received, containing congratulations.

Loving Messages of Congratulation.

Before leaving our home we received a cablegram from China, and another from France.

So it has been every hour of the last few days.

Our hearts are filled with love and gratitude to God, and to the tens and hundreds of thousands throughout the world whose prayers are continually ascending to God for our protection as we fight this great fight on this high place of the field.

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God help us to fight it rightly and to win it for Him. (Applause.)

Today we inaugurate our good wife as Overseer of Women's Work in Zion Throughout the World.

I shall do so at the close of a brief address, and then she will speak.

May God bless you; may He grant you a great and abiding blessing.

While the tithes and offering were being taken, Zion's White-robed Choir and Zion's Boys' and Girls' Choir sang Stainer's magnificent anthem, "O Clap Your Hands." This beautiful but difficult anthem and the splendid acoustic qualities of the Auditorium gave Zion's Choir of three hundred voices an opportunity to show its excellence, and never did the choir take better advantage of its opportunities. There was not a movement in all the audience while those voices were singing.

The excellent work of the choir in this anthem, and indeed throughout this service, speaks most eloquently of the ability, energy, and consecrated work of Conductor Burt M. Rice, and of the prayerful coöperation of every member of the Choir.

INAUGURAL ADDRESS ON WOMEN'S WORK IN ZION.

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.

The words that I speak will be very few. Then I shall be followed, after our Installation of Mrs. Dowie as the Overseer of Women's Work in Zion Throughout the World, by a brief address from herself.

The Installation Address I will now deliver from the words found in the sixty-eighth Psalm and the eleventh verse, reading from the Revised Version:

TEXT.

The Lord giveth the Word:
The Women that Publish the Tidings are a Great Host.

Women in the Apostate Churches.

It has been one of the splendid delusions which Satan has fastened, not only upon humanity at large, but also upon the Church of God in particular, that women are of no use at all in the Church of the Living God, except in an ornamental and very subordinate way.

They have been denied a place, for the most part, in the ministry, except it were some inferior position, such as that of a begging nun, or that of an obscure celibate teacher in a nunnery.

They have often times been permitted to get up an oyster supper, or a strawberry feast, in all kinds of apostate churches.

Occasionally they have been asked to get up a bazaar or something of that kind to help the church out of debt.

They have sometimes, also stood at the church doors, as I was amazed to see when passing along the streets by the First Baptist Church of Cedar Falls, Iowa. This notice was posted outside:

COME IN AND BUY YOUR SUNDAY DINNER.
PORK AND BEANS.

I found that they were making the sale of pork and beans a method of paying off the debt of the church.

Surely they were using the Devil in that business, because God had said about the unspeakable pig:—"Their flesh ye shall not eat, their carcasses ye shall not touch; they are unclean unto you."

The Prayer of the Devils.

The only prayer of devils that Jesus ever answered just as they wanted it answered, was when a legion of devils asked Him to send them into the pigs and not into the abyss.

He said, "Go!" The pigs went, too, and were all drowned. It would have been a good thing for humanity if they had all been drowned throughout the world at that time, because we have been cultivating, in the human body, scrofula, and cancer, and trichinosis, and cholera, and all kinds of disease through these accursed filthy brutes whose Divinely-forbidden flesh you have been eating.

The Lord save Chicago from the unspeakable pig! (Amen.)

Women have been used in all kinds of ways by the Church, but they have not been given any important office.

They are counted of no use as preachers.

"That was never God's intention," is the declaration of the male person who wants to do all the preaching.

God's First Word of Hope Was to Eve.

The first Word of Hope that ever came to poor fallen humanity was given to our mother Eve, in the hour of her misery.

She had suffered the tempter to make her take the forbidden fruit.

She was plunged into the depths of sorrow.

Soon she looked upon the dead body of her second-born child, slain by her first-born.

She endured the awful agony of seeing the first fruit of sin in the death of Abel at the hands of his murderous brother, Cain.

As she beheld the awful consequences of her transgression, there was nothing that gave her hope but the Word of her God, who said to that old Serpent the Devil who had seduced her and made her to fall:

I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, thou shalt bruise his heel.

That was the promise.

When woman fell, man fell.

They were driven out of Eden into the dark, cold, sin-stricken and disease-smitten world, a world henceforth to be filled with the powers of death and hell.

That was the first time the Lord gave a Word of Hope to poor, miserable, fallen humanity.

The Lord gave that Word to the first woman that sinned.

God's Word of Hope to the Virgin Mary.

When you open the New Testament, you find the same thing.

The first Word of Hope comes to Mary—the Blessed, Holy, Virgin Mother of the Sinless Christ.

The angel said to her that her Saviour should come a sinless babe within a virgin womb.

He would come to live and love, to suffer and die, amidst the crowd of poor deluded creatures, deluded by the false priests and the false prophets and the false rulers of that day.

God's Word of Hope to Elizabeth.

The same joyful message came to Elizabeth, the mother of John the Baptist.

The message came to these holy women, and then to man through them.

It was through Elizabeth and Mary that the Lord gave the First Words of Hope in the New Testament Dispensation. These Words heralded the advent of John the Baptist and Jesus.

Christ's Word of Hope to the Woman of Sychar.

That weary woman of Sychar was afraid to come out at the morning hour, and afraid to come at the sunset hour, because she was a poor harlot. She had had five husbands. She was living in sin with one who was not her husband. She came at the noonday hour from Sychar seeking water at Jacob's well.

Accursed passion had destroyed her, and she did not dare to face the purer women at the well.

She came at the noon-hour; but at that hour she met the Saviour there.

At that well Jesus talked with her.

There sprang up within her a Fountain of Living Water whose refreshing streams have never ceased to flow in every age to all who read the story.

She left her water pot and went into the city.

A Woman Bringing a City to God.

She said to the men "I have found the Fountain opened in Judah for Sin and for all Uncleanness. I have found the Living Water, the Fountain of Eternal Life."

She did not talk to the women.

See was too well acquainted with the way women would have treated her.

They would have said to her: "Well, that is no news. You are a bad one, and I suppose he told you what bad things you had done."

They would not have come

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Bad woman as she was, she knew that the way to get the mothers and the daughters was to get the men.

So she went into the Bazaar of Sychar and said, "Come, see a Man who told me all things that ever I did: is not this the Christ?"

They followed her.

It is written that the men went out of the city and came to Jesus.

Of course the good women would follow to see where that harlot was leading their men folks.

They would go to see where she was taking their husbands and brothers; their lovers, and friends. They would follow quickly.

That woman got the whole city of Sychar to come to Jesus' feet and they brought Him into their city.

Did the Lord rebuke her?

Not He.

He never re uked that Samaritan woman preacher.

He never told her that she had done wrong to preach the Everlasting Gospel which had come into her heart, only a few hours before.

He told her that she was blessed.

He went with her, and for the first time in all His life He entered a Samaritan city and was welcomed by its inhabitants.

Down Through the History of the Church of Christ Women Were Blessed.

Among them appear such lives as Dorcas and Tabitha—sometimes called beautiful; Phœbe, a Deaconess of the Church at Cenchrea, who carried the epistle of the Apostle Paul.

She was trusted by the Mighty Apostle to carry his Mightiest Epistle.

Why is it that women have been shut out of the Church?

They have been welcome on the boards of theaters!

They have been welcome in places where they could drag men down to hell!

Is it not time that they were placed where they could help men up to Heaven? (Applause.)

I thank God for my text:

The Lord giveth the Word:
The Women that Publish the Tidings are a Great Host.

God's Blessings on Mrs. Dowie's Work in the Past.

My ministry since my ordination at Alma, South Australia, twenty-nine years ago, has been blessed to tens and hundreds of thousands, and possibly millions of this world's inhabitants; but my ministry would not have been a tithe as effectual had it not been for the beloved woman whom God gave me twenty-five years ago this very day. (Applause.)

I do well to place her, today, in the position for which God, and the Divinely-given nature and the acquirements of a holy life have fitted her.

I want to ask you to bow your heads and raise your hearts to God the Father Almighty in blessing upon Jane Dowie, as we install her Overseer of Women's Work in Zion Throughout the World.

I had the pleasure of ordaining her in London just upon the the eve of my departure, at the close of the old year.

She returned to France, quietly studied the language there, and rested to gain strength for the work that lies before her.

She was greatly blessed.

One of the principal professors of a great public educational institution in Paris has been won to God with all her family.

They are now members of the Christian Catholic Church in Zion.

Today I received a cablegram from a gentleman who, at one time, was deeply prejudiced against Zion.

He was with us on the *Graf Waldersee.*

He went to Europe with us, and was won to God by Overseer Jane Dowie in the Rue Montmartre, in Paris.

I thank God for the victories which are continually following the ministrations of my wife.

I ask you women in Zion especially to pray that her installation to this office may be accompanied by the power of the Holy Spirit.

The General Overseer then led Mrs. Dowie forward and continued:

I present to you Jane Dowie.

Elders, Evangelists, Deacons, and Deaconesses of the church, arise. (All arose, as requested.)

Bow your heads in prayer.

The General Overseer, in the midst of the most solemn silence, surrounded by the Overseers, kneeling, placed his hands upon Overseer Jane Dowie's head and pronounced the

Installation Prayer.

Jane Dowie, I install thee 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, to be the principal Overseer of Women's Work in the Christian Catholic Church in Zion. Receive thou the Holy Ghost for the work of this ministry. Be thou faithful unto death, and God will give thee the Crown of Life. Let the officers say Amen. (Amen.)

O God, to whom alone belongs that Wisdom, that Grace, that Strength, that Power which can make effectual this Installation, grant unto her that she may be long spared with me to carry forward this Glorious Ministry.

Should I be taken, and she left, give her Grace to carry it onward, and to meet me in that land where there is no sin, no sorrow, no dying, no crying, no winter, no night.

Grant, O God, that these Overseers who now kneel with me here, and these officers of this Church, and all members of this Church, may now receive her more deeply into their hearts. May they pray for her that she may be able to carry out this great purpose of her life, for Jesus Christ our Lord and Saviour's sake. (Amen.)

Members of the Christian Catholic Church in Zion, will you please stand. (It was a most thrilling sight, and one of deep significance, that when this request was made, by far the greatest part of that vast assembly arose.)

I present to you Jane Dowie as the Overseer of Women's Work in the Christian Catholic Church in Zion Throughout the World.

Do you receive her in the Name of the Lord?

Answer—"Yes."

General Overseer—Will you pray for her?

Answer—"Yes."

General Overseer—Will you help her?

Answer—"Yes."

General Overseer—Should I be taken, will you rally around her and these Overseers in carrying forward the work? Do you say, God helping us, we will?

Answer—"God helping us, we will."

General Overseer—May God bless you.

The Overseer will deliver her address.

ADDRESS OF REV. JANE DOWIE, OVERSEER OF WOMEN'S WORK THROUGHOUT THE WORLD.

Mrs. Dowie, Overseer for Women's Work, then said:

The time has come in the Providence of God for the fulfilment of the prophecy that was uttered by the General Overseer at the beginning of his address:

The Lord giveth the Word:
The Women that Publish the Tidings are a Great Host.

The General Overseer has today given me this position as Overseer of Women's Work.

I desire to do what lies in my power to carry it into effect, with all humility, with purity of heart, with love, with faith, and with wisdom and knowledge so that I may be able to do what, by the Grace of God, he has set me apart to do.

Jesus Knew the Gift of Women.

I believe that the emancipation of women has been hindered by the Church failing to recognize the fact that the Lord Jesus Christ approved of their labor.

If He approved of a woman such as He met at the well of Sychar—a poor, sinful woman who had just been converted—if he approved of her taking the Gospel into that city, and blessed her in doing so, will He not bless other women? especially those who are pure and clean, and who have not, by the Grace of God gone into the depths of sin?

I believe He will. I know He will.

He does it today.

We can live and preach this Gospel.

We can preach it by living it, and we can also tell it out to the people. God has blessed and He will continue to bless.

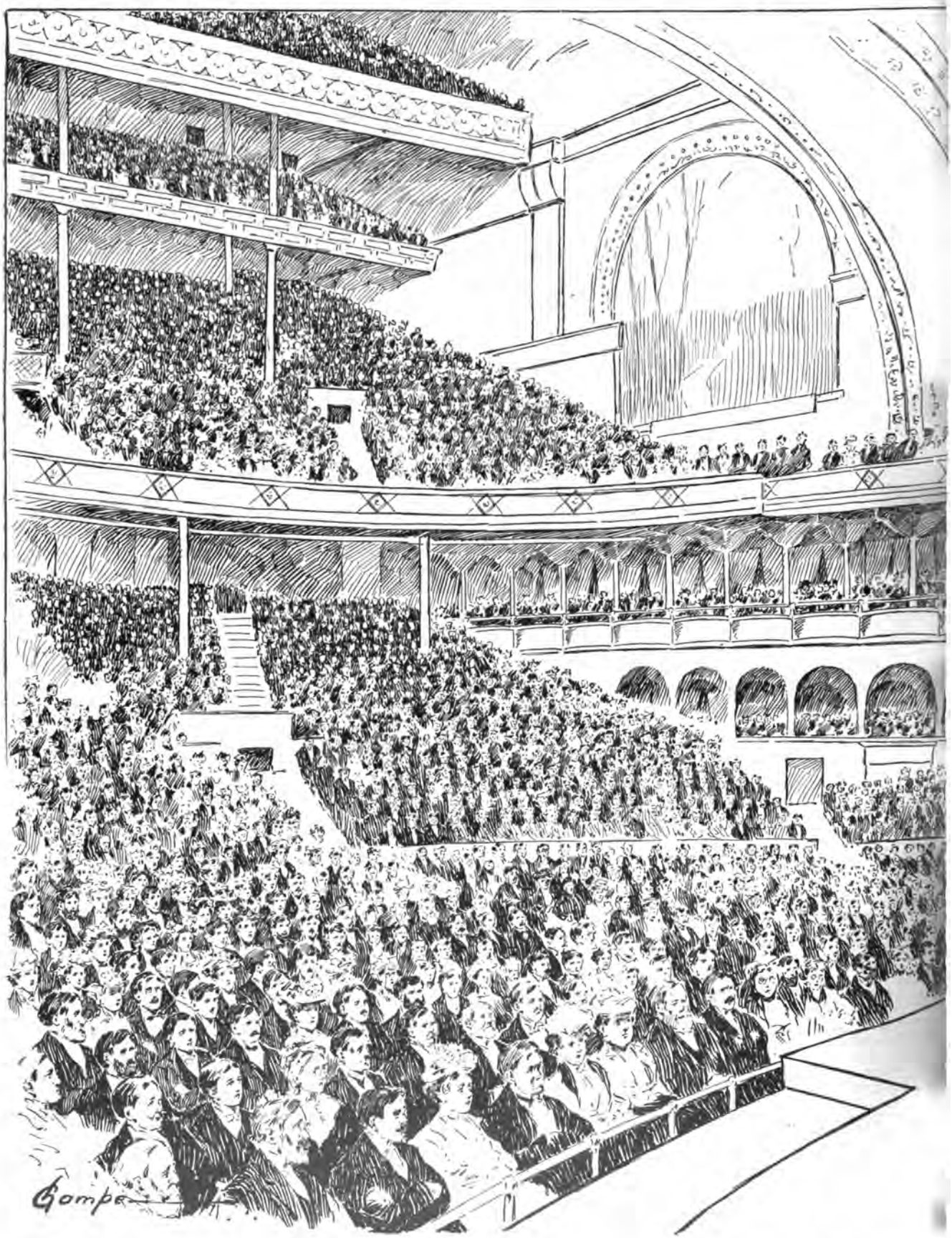
Work Begins in the Heart and at Home.

We must first begin at home. We must begin with ourselves; because God's Word tells us that if "any provideth not for his own, and specially his own house, he hath denied the Faith and is worse than an unbeliever."

So we propose to begin, first of all, at home.

We propose to begin with the aged women, the mothers, and care for them.

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INAUGURATION OF WOMEN'S WORK IN ZION, AND TWENTY-FIFTH ANNIVERSARY OF THE

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F REV. AND MRS. JOHN ALEX. DOWIE.—Chicago Auditorium, Lord's Day Afternoon, May 26, 1901.

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We will also concern ourselves with husbands, fathers, and brothers: with daughters, and sons; with the little ones who are coming into the world.

We will also teach those who need instruction in domestic duties, that great work of women.

We will seek out the poor working girls, who have no homes and are subject to so much temptation. We will endeavor to help them.

We will endeavor to help those, also, who have homes; but oh, what homes they are! Homes where there is no love; where there is no Christ. We will endeavor to bring them into union with the Lord and help them.

We shall seek to rescue the erring sisters who have fallen, whether secretly or openly, and do our utmost to bring hope back to those who have entered the portals of despair, who have entered the house of her whose house is the gate of hell. The dead are there, for those who live in pleasure are dead while they live.

Zion City a City of Hope for All Women.

We also desire to find employment for them under the guidance of our General Overseer and the Business Managers in Zion Lace Industries, and in other delightful employment in works that we will have.

We intend to attend not only to the spirit, but also to the, soul and the body.

We will take those who have higher talents and are educated and use them to instruct others.

We will counsel them and help them to do what God would have them do in these matters.

What a field there is open before us!

You know the many, many thousands of working girls whom there are here in this city, girls who have no homes, and are in temptation. These can be brought out, many of them, to our beautiful Zion City.

In the far-off lands where we have been visiting there are thousands and thousands of girls uncared for in those great sin-cursed cities.

There are thousands of good women, also, who need Protection from unscrupulous thieves who rob and oppress them.

These also shall be brought to that city "whose Builder and Maker is God."

Pitiful Condition of Working Girls in Paris.

This lady the Doctor was telling you about touched my heart many a time while she was teaching me how to speak the French language. She touched my heart many a time by telling me about the poor of that city.

She taught in the night schools, and she told me that these poor girls who came there were happy and bright in their dispositions.

They longed to get more education, so that they might be able to earn more and do more for their families.

Frequently these poor girls fainted as they studied in the evenings. This lady would go to their homes and find that they had fainted because they had not enough to eat.

When she heard about Zion City and our Industries, she said, "Oh, what an opening that would be for them."

When we have attended to the need in Chicago, we can get them to come here from other lands.

We intend to send out our people and our teachers to these lands.

We have a great opening, too, in China.

We intend to teach the Chinese the English language, and help them to know more about God.

We want to carry this work to all parts of the earth.

As I look at this great audience today, I see a great company of workers whom God has raised up—the women who are to publish the blessed tidings.

I long to see the Gospel published to the ends of the earth and the multitudes brought in.

Satan Hates the Work; God Loves It.

It is not to be wondered at that the enemy hates this work. He does not love it.

But God loves it, and He will protect His servant.

I do not believe that God will let our General Overseer be killed. I believe that the angels of the Lord will encamp around him and keep him safely.

Many and many a time, when his life has been in danger, the message has come to us from those who knew of the plot, and he has been taken away from danger.

It is for his many good works that he is being persecuted; not for evil.

We all want to stand by him and by each other.

By the Grace of God we will.

We will not allow the enemy to triumph, because we have the Spirit of God in our hearts, and His power is above all power.

God, our Father, is the Almighty One, and He does hear and answer prayer.

Warm Clothing and Good Food.

We desire that in this city during the coming year there shall not be one girl, not one woman neglected. We will labor for their comfort. We want them to have warm feet, warm clothing, and warm food during the coming winter.

Will we not all help to do this?

We do not want one working girl, in the cold, damp weather, to go to her work without proper covering for her feet and proper clothing.

Anger of Doctors, Druggists, and Tobacconists.

Will the enemy not be in trouble over it?

Will the doctors not be in trouble?

The knowledge that Jesus Christ is Saviour, Healer, and Keeper will force the doctors out of their present employment, and the druggists from their business, and the drink shops will have to close.

The tobacconists will find their ungodly business destroyed.

The time will come when the land that is being robbed of its strength by that horrible weed, will be used in other ways; in ways that will produce food and strength for the people.

Obedience, Humility, and Love.

The office that has been given to me, today, I desire to hold under our General Overseer, and to obey him as having rightful authority over us.

God tells us in His Holy Word to do so.

We desire to obey in all humility; with love, with faith, with wisdom, and with knowledge.

Ask God today to help us all to do this, for Jesus' sake.

General Overseer—I will ask you to arise at once, and not one to leave until we have given praise to God.

A moment the people stood, as if reluctant to leave the place; then with words of praise on their lips, they slowly went away. It was a most noticeable fact that thousands who entered in a hostile or indifferent mood spoke kindest words of respect and congratulation for Zion, her General Overseer, and the Overseer for Women's Work Throughout the World, as they left the building.

God had given Zion another great and most important Victory in Jesus' Name.

The meeting was dismissed after the singing of the Doxology.

EVENING SERVICE.

Central Zion Tabernacle, Lord's Day Evening, May 26, 1901.

The service opened with the Processional.

The General Overseer pronounced the invocation, at the close of which all joined in singing Hymn Number 116:

There's a royal banner given for display
To the soldiers of the King;
As an ensign fair we lift it up today,
While as ransomed ones we sing.

CHORUS—Marching on! Marching on!
For Christ count ev'rything but loss;
And to crown Him King, toil and sing,
'Neath the banner of the Cross.

The thirty-fifth chapter of Isaiah was then recited and Hymn Number 151 was sung.

The General Overseer read the Gospel according to St. Luke, the seventh chapter, beginning at the twenty-fourth verse and reading to the end of the chapter, closing with the prayer:

May God bless His Word.

Overseer Speicher then led in prayer, followed by the Gen-

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eral Overseer, at the close of which all joined in chanting the Disciples' Prayer.

In making the announcements the General Overseer, among other things, said:

Letters, Telegrams, and Cablegrams of Congratulation.

I desire to say we have received a large number of telegrams and cablegrams from various parts of the world, congratulating Mrs. Dowie and myself upon this Silver Wedding occasion, and upon the Inauguration of Women's Work by her Ordination.

I will read some of them. There are many others that are not here, letters as well as telegrams and cablegrams.

I say that during the past week or two I have been receiving many cablegrams for prayer, some containing kind messages.

I have been requested by cable to pray for persons in India and in Australia, and for a noble gentleman in Moscow, Russia, and various places all over the world.

These messages that I hold in my hand now are specially connected with today's Installation and Silver Wedding.

One is from Paris:

Congratulations.

That is all it says, except the name of the brother sending it.

Another is from Shanghai, China:

DOWIE, Chicago.
Congratulations and blessings. VIKING.

May God bless Elder Viking and his wife, Evangelist Viking. (Amen.)

Then here is one by way of the Azores from Berlin, in Germany:

DOWIE, Chicago.
Herzliche Glueckwuensche. ZIONBERLIN.

It means hearty good wishes. does it not?

Audience—"Yes."

Thank God for Zion in Berlin. (Amen.)

We have some from various parts of our own country.

Here is one from Elder Eugene Brooks.

They sent him to prison and herded him with criminals, though not for many hours.

Zion got him out very quickly. Then we fought a long legal battle, and, thanks be to God, we won at every step.

The final victory came two days ago.

Elder Brooks is on top; and so is Zion all over British Columbia and Canada. (Applause.)

That settles the matter in Canada, and we will settle it in Chicago, too. (Applause.)

We love our brethren.

Pray for me, that no spirit of distrust or root of bitterness toward my beloved brethren in the ministry may ever get into my heart.

Pray that I may not be made suspicious because of a few defections. I trust my brethren, I trust my sisters; and I leave my honor, and the honor of Zion, in their hands.

May God bless you. (Amen.)

SEEST THOU THIS WOMAN?

After the tithes and offering had been received, the General Overseer 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, for Thou art our Strength and our Redeemer, in Jesus' Name. (Amen.)

In the Gospel according to St. Luke, seventh chapter, forty-fourth verse:

TEXT.

Seest thou this woman?

I read to you in the seventh chapter of the Gospel according to St. Luke that beautiful story of the woman in a certain city who was an outcast and a sinner.

She wept at Jesus' feet and wiped His feet with her hair.

Turning to the woman Jesus said: "Simon, seest thou this woman?"

An Oriental and Modern Feast.

When Jesus sat at that Feast which Simon the Pharisee had made for Him, He was sitting in a position which you, who sit at an ordinary English or American dining table, can scarcely understand.

At an ordinary American or English dining table, you sit with your feet on the floor.

It would be very difficult indeed for a woman to come in and sit at your feet, weep there, and wash your feet with tears

But an Eastern table was set usually on three sides of a square, and the couches upon which the guests reclined were so placed that the guests, leaned upon their left or right arm with their feet behind them.

The couch was so shaped that they were able to eat from the table in a reclining position.

Any one coming in from the street or outside could easily come up and be at the feet of the guest, and weep there.

The feet of the guests were usually carefully washed at the door by servants, and very light slippers put on, which were oftentimes tossed off.

That will explain to you the position of our Lord at this Feast.

Jesus and a Lost Woman.

This poor woman who came in from the streets is called Hamartolos (ἁμαρτωλός); in the original word, that is to say, a prostitute, a harlot; a poor, wretched, outcast woman.

Oh, is there any being upon God's earth so much to be pitied, so deplorably miserable, as such an one?

Perhaps she had known virtue, and a happy home.

She may have been pampered and petted; perhaps educated and made to think that she was the cynosure of all eyes. Now she finds herself, by the betrayal of her heart's affection, a poor wretched outcast, whose only means of sustenance is to prey upon unclean and vicious and foul humanity.

I know nothing so sad as this.

In all its naked horror it appeals to one. I have never ceased to shrink almost with terror, man of mature years although I now am, whenever I have been accosted in the street by such an one.

A Touching Incident.

One night in Melbourne I had been engaged in writing in a newspaper office.

I had been asked to write something for that paper, and I had written it for God, and for the people. It was very late.

I came downstairs, and stood out in the cold night air for a moment, with bared head. I was looking up at the stars from the quiet, silent street.

A little way off was a great thoroughfare where the people were coming out of the theater, and were crowding the street.

I was in a quiet part of the street, standing there thinking what way I should go home; whether I should take a cab or whether I should take a car.

I was enjoying, for a moment or two, that cool, fresh air, when I heard a clear and beautiful voice say to me, "Good evening, sir."

I turned around and saw the lovely face of a very beautiful girl.

I said, "Good evening," but I trembled as I said it; because I knew at once what kind of a woman she was. Yet she did not seem to be deeply stained with sin.

"Good evening," she said; and I again said, "Good evening," and that was all.

She said, "Will you go home with me?"

And then, having silently prayed, I turned to her and said, "Home with you?"

"Yes."

"Where is your home?"

So she told me.

"Oh, no," I said, "that is not your home. Your home is the house of her which is the gate of hell.

"The dead are there. If I went home with you I should share the fate of all who enter there, unless God delivers them. But will you go home with me?"

She was trembling violently, holding on to an iron post with a ring at the top of it, and her fingers were grasping the ring.

"Home with you?" she said "Yes, sir. But where do you live?"

I said, "I live on earth, but my home is in heaven. Oh, won't you go home with me, and if you will go home with me to heaven, I will take you to a lovely woman tonight in Melbourne who will be as kind to you as to her own daughter."

She then knew that she had spoken to one who was a child of God.

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I am sure that she had not been long in sin.

She opened her eyes wide and held up her hand, and I will never forget her cry—"It is too late. The waters have gone over me. It is too late," and with that she darted away.

I went after her, but she was lost in a moment amidst the great multitude that was surging up and down the streets.

"Too late! The waters have gone over me."

I went home that night with these words ringing in my ears: "Too late! Too late! The waters have gone over me."

I said, "It is not so, God; we shall search for that woman in this city until we find her."

I have every reason to believe that today that woman is living a holy and a happy and a virtuous life.

A Lost Woman Used to Save a Dying Man.

One dark, stormy night a woman came to my home in Fitzroy, which is a part of Melbourne.

The rain was falling heavily; the thunder had been rolling along the sky; the lightning flashes were almost blinding.

The storm was increasing in intensity, and the rain was falling in great sheets, when I thought I heard a knock at the door.

I could scarcely believe it, for it was midnight, or past.

I went to the door.

I had been working in my study, and I saw a woman standing there dripping wet, and I said, "Come in."

"Oh," she said, "I cannot come in. I am too wet; but oh, will you come and see a man who is dying at ——," naming the street and number.

"I do not know him," I said. "Come in and tell me about him."

"I cannot come in."

I said, "But you can; this is an oil-cloth here; your dripping clothes will do no harm; come in out of the wet."

"I will not come in," she said. "I once was a child of God. I once heard you preach, and I know you are a man of God; now I am down in the deep, deep depths, and the waters have gone over me.

"I cannot come in; but oh, my paramour is dying, and he is such a good kind-hearted fellow.

"He has had a dream, and he saw you in that dream; although he has never heard you speak or has never read a line you wrote. He said to me, 'Go and ask him to come and see me.'"

I went to see the dying young man with this woman.

She had been a prominent member of a neighboring church, a beautiful woman in her younger days; but she had gone down into the depths of sin.

I had the joy of leading that young man to Christ. There on his deathbed he was won, and when I left that city I had no member of the Church of which I was pastor who was a more devoted and bright and shining light for God than that woman, whose sins had all been washed away.

She loved her Lord much, for He had forgiven her much.

Oh, I was so happy when I saw that woman's face among those whom I baptized, and saw her living a good and holy life.

Long years after, she became the happy wife of a good and holy man, and I left them happy in their home in Melbourne.

One night there came to me a man belonging to our Church who said, "There is such an interesting woman here, but she will not come up from the back of the hall. She is broken up entirely, and wants to find God, but says it is too late."

Home, Sweet Home.

I saw her, and heard the story from her of how she had read the little tract that was put under the door.

It was the one entitled, "Home, Sweet Home," and it told in part the story of the girl of whom I first told you. When that tract reached her she said, "Oh, I will go home with Dr. Dowie to heaven. O God, I will go with him to heaven."

She knelt down there in her little room, poor harlot that she was, and then crept up to the great hall where I was preaching.

When I left our city, long years after that, she was, as Mrs. Dowie knows, one of the best workers we had in all our Church, and she won hundreds to God.

I want you to look at erring women tonight with the same eyes of purity that our Lord looked at them.

May God give you the purity of heart that will enable you to look at them without the damning passion that would make you partakers, in thought, of their sin.

Seest thou this woman?

Publicans and Harlots Flocking into the Kingdom.

If you will look at them in the light of God, and in the Spirit of Jesus, you will find that multitudes of them will be won for God.

Why was it this woman came to Jesus?

Did you not hear, as I read it tonight, that our Lord said that these Pharisees and lawyers would be shut out, but that the publicans and harlots would be taken into the Kingdom.

Then He lifted His great arms of mercy and rang out the invitation which, doubtless, so often came from His lips in the streets of these cities:

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 to your souls.

Can you wonder that the laboring and heavy-laden men and women came to Jesus?

She came because she heard the voice, the All-Pitying and Merciful Voice of Christ. It reached her heart. And that same Spirit that was in Him He will impart to us, if we will go out to do His work of seeking and saving the lost.

Zion is Saving Lost Women.

This work of winning the erring to God is no new thing in Zion.

Zion Home of Hope for Erring Women has been established now for a long time, and this month we have had to double its accommodations.

I failed to ask the exact number, but I think it is somewhere over fifty poor, erring women, and something like fifteen children who are in that Home tonight not far from this Tabernacle.

Hundreds have passed through these homes already, who have been restored to parents, restored to husbands, restored to society, restored to paths of security; and many of these dear girls tonight are in this very house, sitting here clothed and in their right minds.

They have come to Jesus' feet, and they have wept their penitence there.

He has said, "Thy sins be forgiven thee; go in peace."

They have gone in peace, sheltered by Zion, sheltered under the wing of God; sheltered in Zion Home of Hope, and safely guarded from the infernal foes that had entered within them, drunkenness, the morphine habit, and all kinds of vile thoughts and powers.

They have been won to God, not only from the paths of vice, but also from paths to which they were bound by the deadly drugs that the Devil adds to the damning vice.

Outcasts, helpless, friendless, forsaken even by their destroyers, Zion has found them in every street and lane of the city, through the tender administration of our Zion Seventies.

This is but a beginning.

I want to ask you, good women, to nerve yourselves for a greater onslaught upon the enemy.

Zion is Cleansing This Neighborhood.

Many bad houses have been broken up in this neighborhood, and it is a statement made, I am informed, by the police themselves that from Twelfth Street up to this point, there is only known to be one bad house, where there were many when Zion first planted this Tabernacle here, early in 1897. (Amen.)

I thank God for all that He has wrought.

The Treasurer of this city, ex-Alderman Gunther, said to me a short time ago: "I told my fellow councilmen, the other day, that Zion had done more to improve the value of property and make it possible to live with comfort, in this neighborhood, than all the other agencies put together; and that Zion was like a Bright and Shining Light in a dark place."

He himself lives just behind us in Indiana Avenue, and he told me that he was almost driven out by the annoyance of so many bad houses Now, he says, nearly all the bad people have gone out of Sixteenth Street between Michigan Avenue and the Illinois Central Railway and it is being filled up with Zion people.

I thank God that every real estate man is glad to get a Zion tenant. (Amen.)

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Now I want to ask you, can you not help Overseer Dowie in er work more effectually in this matter?

Our beloved Deaconess Paddock, who has had charge from s beginning of Zion Home of Hope for Erring Women, and ne Deaconesses assisting, especially Deaconess Hertrich, with ne coöperation of the Overseers and Elders, have made a ood beginning.

Can you not help Overseer Dowie in this work yet more and nore?

This is the form of work we must do:

We must—

Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus, the mighty to save.

Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart,
Awakened by kindness,
Chords that were broken will vibrate once more

We want also to do Preventive Work.

We want to help the poor girl who has little clothing and poor shelter, and almost no food; because she has got no work.

Monsters! Thieves! Scoundrels!

We must help those who have been betrayed by means of their affection, and from over-confidence in those who promised them marriage; who have been left to bear their shame. Monsters! Thieves! Scoundrels! some of you are found today writing these lies against Zion in the press.

I say boldly that there are some who are writing against us in the press whose record in this connection is of the darkest and foulest character.

If I were revengeful I could rake up that record, and publish it in the pages of our papers to their everlasting shame.

Many of these doctors know that I have their lives in the hollow of my hand. Many of them have committed criminal operations upon women whose babes have been murdered before they died, and these scoundrels are amongst those who are fighting Zion today.

Hundreds of doctors are nothing better than Professional Abortionists.

They want to kill me, because, buried in my breast, are the secrets that would weave a rope around scores of their necks.

But there is a limit to patience in this matter. God will have inquisition for blood.

I call upon the doctors, I call upon the press, to look at these women; to remember that in their ranks today there are many of them who have been deceived and betrayed by men of these professions.

Bestiality of a Doctor.

Some years ago there was brought to me the statement that a young woman, a member of this Church, was missing.

She had been wonderfully healed.

They searched for her high and low in this city.

She was missing. It was as if the waters of the lake had swallowed her up.

She had gone out from her aunt's home simply saying, "Auntie, I will be back to supper."

She did not return. I began to make a little investigation myself.

I remembered the name of a certain doctor who had once treated her before she was healed. Her healing was very marvelous.

I remembered that this doctor had again and again tried to get her to go to his house and office, and it struck me that she was there.

I caused a search to be made in the offices of that doctor, but could not find her.

I then learned that this doctor had a number of rooms above his offices where there were patients whom he was "treating."

It struck me at once that she might have been enticed into one of these rooms, drugged, and kept there.

I was right.

We found her lying in a bed, laughing, adorned with rich jewelry, and with diamonds upon her fingers.

She was drunk with morphine! She did not know what she was doing. She scarcely knew her relatives.

The doctor was asked to give her up.

He said "No, she is my patient."

We investigated, and found she was simply being made the tool of the beastly lust of that doctor and a number of others.

We investigated until we were sure of it.

Then one day I sent a carriage, and sent some of my men—and I won't tell you all I did.

I sent this message, that if the doctor attempted to prevent her from being taken away, they were to take him by the throat and drag him downstairs; take him to the first patrol box, call up the police and give him in charge, and that I would go and swear out the information against him.

When he was told that, he damned Dr. Dowie, and said he would see him six feet under the earth some day. But he let the girl go.

The poor girl had been drugged through a glass of water in which there was some narcotic poison.

She knew no more until she woke up in bed, and found herself ruined.

The name of that man is in my hands tonight, and in the hands of others; and if there is a single thing befalls me of a violent nature, I shall know it is that man, and such as he, who are at the bottom of it.

I have lived a number of years since he said that I should soon be six feet under the sod, and he owes it simply to my forbearance, and to my regard for his victim and her relatives, that he has not been arrested and punished.

The condition of these women in this city today is chargeable to real estate men, lawyers, merchants, and people in professional positions, in hundreds and in thousands of cases.

Letters Exposing Doctors.

I nave the letters of young women who went to doctors to be their secretaries and attend to their mail, and were betrayed. If these men are going to fight God and His truth, we may have yet, to open our hands and give the State's Attorney more work in that direction than ever a State's Attorney has had in his life. (Applause.)

If I were to appear before the Grand Jury tomorrow, have I not a good case against every one of these newspapers inciting the people to murder me?

Audience—"Yes."

General Overseer—I have a right to ask the Grand Jury to indict these monsters, and hold them for trial to the Criminal Court.

The Anarchists were not guilty of one-half the direct incitement to murder that these wretches have been this last week.

One reason of their hatred is, because they know I am acquainted with their practices; that the women who have been their victims have confessed to me their entire story.

They hate me with cruel hatred because I have protected these women, and by the Grace of God I shall continue to do so. (Amen.)

I do not want to have to punish them. I would rather leave them to God.

"Vengeance is Mine. I will repay," saith the Lord.

It may be that in the interests of humanity we shall have to direct the attention of the legal authorities of this State to these scoundrels whom the Gospel does not reach, because they reject Christ.

I am speaking plainly now.

Seest thou this woman?

Guilt of Church Wardens and Church Officers.

I see her, Lord. I see her in numerous cases, as the victim of men who today are standing in churches as church wardens and church officers; who have left the poor woman to bear the weight of her shame.

They have left their children, their own flesh and blood, to be nameless bastards, to grow up as they may at the expense of this community, to become criminals or harlots.

May God in His infinite mercy enable Zion to help these women. (Amen.)

There is no work dearer to my heart than that of rescuing these erring sisters.

Many of these women make noble Christians, and I thank God that many of them have already become noble Christians in Zion.

I hope that the day will come when I shall have in Zion

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establishments that will have not less than a thousand of these women continually, so that they shall be drafted out to make way for others, until we help to clean the city from this mass of disease and misery which is caused by the poverty and vice of these poor, erring women, and, primarily, by the diseased, licentious monsters who are their betrayers and then their paramours.

May God help us. (Amen.)
May God help us to smite the Pharisee. (Amen.)
May God help us to smite the lawyer. (Amen.)
May God help us to smite the press viper. (Amen.)
May God help us to smite the lie. (Amen.)

Long years ago I heard these words. They come to my spirit, and with them I close:

Wherever Wrong shall Right deny,
Or suffering spirits urge their plea,
Be thou a Voice to smite the lie,
A Hand to set the captive free.

By the Grace of God I shall be a Voice to smite the Lie.
I shall also be a Hand to set the captive Free.
Will you also?
Audience—"Yes."
General Overseer—God help you.

All who want to help the fallen, and to consecrate themselves to God, stand and tell Him so. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit, that I may trust Thee, and serve Thee, and help poor, fallen humanity; and in every way that I can, help me to extend this work in Zion, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?
Audience—"Yes."
General Overseer—Then get to work. God help us to do this thing yet better than we have hitherto done it.

After the Doxology had been sung, the service was closed by the General Overseer offering the following prayer and benediction:

Our Father, not in words merely, let us love; but as Jesus, let us love in deed and in truth. O God, help us to bring in the fallen. (Amen.)

Give to Thy Zion a large home and heart for those who have wandered from Thee. If there be one poor, wandering daughter within this place tonight, may she not spurn the Voice Divine. May she kneel and pray and seek that Mercy which Thou didst give to that poor one who crept in from the street; and may she also hear the words, "Thy sins are forgiven, go in peace." Oh, let us all "go in peace." Then when earth's life is over, take us all into Zion above. But help us to do our part here. Bless this week of Conferences.

May the prayer meetings in the morning, the morning and afternoon conferences, and the night engagements all be blessed. Bless us in our visit to Zion City. May thousands be blessed in that great assembly. Bless the service that shall be held there in the grove at Shiloh Park, in Zion City, on Thursday. Oh, bless the multitudes who shall gather there, for Jesus' sake.

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

ONE HUNDRED AND FORTY-TWO NEW OFFICERS ORDAINED.

The following is a list of the officers ordained by the General Overseer at Central Zion Tabernacle on Friday evening, May 24, 1901.

The Tabernacle was filled with a most prayerful audience, and never was the presence of the Spirit of God more deeply felt by all as when God's Messenger laid hands upon those consecrated workers and invoked the indwelling of the Holy Spirit:

ELDERS.

John Dietrich, Chicago, Illinois.
Francis M. Royall, Province of Shantung, China.

EVANGELISTS.

Mrs. Lena G. Bouck, Cleveland, Ohio.
Mrs. Emma Dempcy Bryant, Chicago, Illinois.
Mrs. Nellie Blackman Hammond, Philadelphia, Pennsylvania.
Mrs. Minnie J. McFarlane, Marion, Ohio.
Mrs. Margaret Esther Mercer, Chicago, Illinois.
Mrs. Margaret A. Moot, Lima, Ohio.
Mrs. Anna D. Michener Reiff, Toledo, Ohio.
Miss Emma Samuel, San Antonio, Texas.
Mrs. Mary Sullivan Royall, China.
Mrs. Mollie Voliva, Chicago, Illinois.
Mrs. Mary E. Williams, Benton Harbor, Michigan.

DEACONS.

Burton J. Ashley, Chicago, Illinois.
John William Baushke, Benton Harbor, Michigan.
Joel H. Bishop, Wolcott, New York.
Lucian G. Boggan, Tupelo, Mississippi.
Burton W. Brannen, Royalton, Minnesota.
William James Bull, Racine, Wisconsin.
John D. Burt, St. Paul, Minnesota.
Arthur T. Chapman, Milwaukee, Wisconsin.
Jesse J. Christenson, Clarinda, Iowa.
William Bruce Clauson, Minneapolis, Minn.
Walter Hurd Clendinen, Delphos, Kansas.
Horace Cook, Cleveland, Ohio.
Joseph L. Cook, Lamar, Colorado.
Rasmus L. Erickson, Brooklyn, New York.
Onias William Farley, Pontiac, Illinois.
Francis M. Gallant, Hebron, Nebraska.
Caleb Gaumer, Philadelphia, Pennsylvania.
Fred Hackeman, Menominee, Michigan.
Russell W. Hargrave, Madison, Wisconsin.
Francis M. Herrod, South Bend, Indiana.
William T. Horter, D. D. S, Philadelphia, Penn.
Louis A. Hildreth, Cincinnati, Ohio.
Peter L. Humphrey, Benton Harbor, Michigan.
John Johnson, Zion City, Illinois.
Norton T. Kesler, Elkhart, Indiana.
Judson H. Klein, Eskridge, Kansas.
Enoch H. Leiby, Zion City, Illinois.
Burnett S. Love, Bradford, Pennsylvania.
Zedekiah McNew, Chicago.
John B. Meloche, Port Huron, Michigan.
Louis Neiswander, Toledo, Ohio.
James W. Noland, Hammond, Indiana.
Forrest T. Patterson, Newton, Iowa.
William Peter, Jr., Benton Harbor, Michigan.
Stephen Hulbert Pushee, Marinette, Wisconsin.
Ransom Durward Pelton, Zion City, Illinois.
Andrew Rasmussen, Ogdensburg, Wisconsin.
Joseph B. Rendall, Ledyard, Iowa.
Noah A. Robinson, Westfield, Illinois.
Edmond Ronayne, Chicago.
John Peter Schaeffer, Cincinnati, Ohio.
Ezra Schlappi, Petoskey, Michigan.
Van Buren Schumaker, Marion, Ohio.
Lewis Seeger, Dwight, Illinois.
William Shaw, Waupaca, Wisconsin.
George W. Smith, D. D. S., Cincinnati, Ohio.
Wilhelm A. Sommer, Peoria, Illinois.
Thomas Stanley, Dedham, Iowa.
Fred A. Steffler, East Tawas, Michigan.
William C. Suitt, Cambridge, Ohio.
David Newel Tarbox, Cedarville, Ohio.
Irving J. Thurston, Windom, Minnesota.
Anthony J. Turner, Vesta, Ontario, Canada.
Joseph L. Vinnedge, Waterloo, Iowa.
William Matthew Wigham, Chicago, Illinois.
Jos. B. Westlake, DeKalb, Illinois.
Peter G. Winters, Menominee, Michigan.
George F. Woodard, Kalamazoo, Michigan.
Charles W. Wright, Pittsburg, Pennsylvania.
Charles Zeeb, Philadelphia, Pennsylvania.

DEACONESSES.

Mrs. Addie Laign Ashley, Chicago, Illinois.
Mrs. Annie Bailey, St. Louis, Missouri.
Miss Minnie J. Barringer, Belvidere, Illinois.
Mrs. Mary F. Bohn, Walton, Indiana.
Mrs. Mary A. Boyd, Chicago, Illinois.
Miss Carrie Louise Bradley, Philadelphia, Pennsylvania.
Miss Amy E. Burgess, Toronto, Ontario, Canada.
Mrs. Caroline Richardson-Burt, St. Paul, Minnesota.
Mrs. Marietta A. Cosper, Sistersville, West Virginia.
Mrs. Alice E. Crane, Owatonna, Minnesota.
Miss Ella Erickson, Minneapolis, Minnesota.
Miss Josephine C. Gaumer, Philadelphia, Pennsylvania.
Mrs. Sarah J. Granger, Hornellsville, New York.
Miss Susan T. Green, Chicago, Illinois.
Miss Nellie A. Hanna, Logansport, Indiana.
Mrs. Mary Darling Hibbard, Toronto, Ontario, Canada.
Mrs. Mamie Jane Hildreth, Cincinnati, Ohio.
Mrs. Martha S. Hollingsworth, Philadelphia, Pennsylvania.
Mrs. Juliette Howard, Port Huron, Michigan.
Mrs. Matilda Humphrey, Benton Harbor, Michigan.
Mrs. Emily J. Inglis, Galien, Michigan.
Mrs. Mary C. Jackson, Mt. Gilead, Ohio.
Miss Christine Johnson, Bay City, Michigan.
Mrs. Engry Johnson, Cherry Valley, Illinois.
Mrs. Ida Johnson, Zion City, Illinois.
Mrs. Josepha Johnson, Ashley, Ohio.
Mrs. Clara B. Karr, Omro, Wisconsin.
Mrs. Ella Thorp-Kessler, Chicago, Illinois.
Mrs. Minnie B. Kindle, Kalamazoo, Michigan.
Mrs. Alice J. Klein, Eskridge, Kansas.
Mrs. Emma M. Lang, Detroit, Michigan.
Mrs. Hannah J. Leech, Philadelphia, Pennsylvania.

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Miss Lydia Leggett, Chesley, Ontario, Canada.
Mrs. Albina J. Lehr, Ada, Ohio.
Mrs. Ida E. Leiby, Zion City, Illinois.
Mrs. Jennie Main, Marion, Ohio.
Mrs. Sarah M. Markley, Vineland, New Jersey
Mrs. Luella T. Mason, Toledo, Ohio.
Mrs. Sarah E. McCreight, Lafayette, Indiana.
Mrs. Susie McCullom, Corning, Iowa.
Mrs. Margaret H. Noble, Fostoria, Ohio.
Miss Anna Oestreich, Blue Earth, Minnesota.
Mrs. Hilda E. Ohlson, Washington, D. C.
Miss Mary S. Ortman, Philadelphia, Pennsylvania.
Mrs. Rachel A. Osborn, Hornellsville, New York.
Mrs. Catherine H. Penrod, Marinette, Wisconsin.
Mrs. Augusta Peter, Benton Harbor, Michigan.
Mrs. Lulu May Rodda, Cincinnati, Ohio.
Miss Emma Louise Rodenberg, Newport, Kentucky
Miss Mary Louise Rodenberg, Newport, Kentucky.
Mrs. Jessie Mildred Rodgers, Washington Court House, Ohio.
Mrs. Julia Reakirt Root, Boston, Mass.
Mrs. Hannah Amelia Ruby, Chicago, Illinois.
Miss Ida E. Rush, Lake Mills, Iowa.
Miss Jennie Schommer, Philadelphia, Pennsylvania.
Miss Pauline L. Spingler, Philadelphia, Pennsylvania.
Miss Margaret Storey, Cincinnati, Ohio.
Miss Eliza E. Taylor, Pontiac, Illinois.
Mrs. Lola Teeterick, Oceola, Ohio.
Mrs. Julia Ann Thompson, Forest City, Iowa.
Mrs. Mary O. Walmsley, Eau Claire, Wisconsin.
Mrs. Martha A. Weaver, Falls City, Nebraska.
Mrs. Lena M. White, Philadelphia, Pennsylvania.
Mrs. Ernestine Will, Oak Park, Illinois.
Miss Martha L. Wing, Davenport, Iowa.
Mrs. Fannie Almena Yerger, Cincinnati, Ohio.
Miss Amanda L. Zeller, Alma, Wisconsin.

NOTES OF THANKSGIVING TO ZION'S GOD.

FOR GOD is my King of old, working Salvation in the midst of the earth.

WHILE the enemies of God and of Zion are pouring forth in the press generally, and in other ways, their animosity against Zion and against our leader, the General Overseer, it is pleasant to record testimonies of how God is hearing and answering prayer in Zion.

So long as God approves the ministry of the General Overseer and answers prayer so constantly, Zion will not need to trouble about what the world, the flesh, and the devil do, say, think, or threaten.

We herewith record again, to the glory of God, more testimonies of God's answers to prayer, and are compelled to hold back large numbers because of lack of space to publish them.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

And blessed be His glorious Name forever: and let the whole earth be filled with His glory. Amen, and Amen.

One Healed Four Years Ago Is Again Blessed.

CAMBRIDGE, ILLINOIS.

DEAR GENERAL OVERSEER:—It is with joy and gladness I write to tell you the Lord has healed me again in answer to prayer.

It will soon be four years since I came to Zion Home, a total wreck, almost unable to talk, practically blind, almost helpless.

When you prayed with me the Lord healed me. Since that time He has kept me until the latter part of March, when I was taken sick with nervous and internal troubles.

I did not send a request to you for a few days, and kept getting worse all the time.

Then I sent a request to you to pray for me. You did so, and I received a blessing each time you prayed and I knew I was getting better.

I did not receive the healing until I sent the fourth request asking you to pray for me.

After I had sent it to the postoffice I was thinking of what the Lord had done for Deaconess Peckham, whose testimony I had just read.

I asked God to help me trust Him without doubting. It was then I received the healing.

After four weeks hoping and praying God gave me the Victory. All fear left me.

Praise the Lord for all His goodness to me. I am getting stronger every day.

I have visited Zion Home three times, and always received great spiritual blessing as well as physical.

My prayer is that God will spare your life many years to teach this Full Gospel.

Thanking you for your prayers and kind words, I am

Your Sister in Christ,

(MRS) I. N. STURGIS.

Brought To Life Through Prayer After Apparently Dying.

FOREST CITY, IOWA, April 22, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:— Referring to our telegram of yesterday morning asking you to pray for our babe who was choking, I am very happy to again be able to report Victory in Jesus' Name.

Our little one is again strong and well; although yesterday morning he was not only brought down to the very gates of death, but, as we verily believe had passed beyond its portals, and the breath of life had entirely left his body.

We indeed feel that God has restored him to us again from the dead.

Just after we arose yesterday morning, while the little fellow was sitting at the table in his high-chair he got hold of some orange peel which his older brother had carelessly left within his reach; and in some manner a piece became so firmly fastened in his throat that all our efforts to dislodge or remove it were fruitless.

It so effectually closed his windpipe that he could not get a particle of air into his lungs.

After working over him for some time, I know not just how long, praying as we worked, we found that all our efforts were useless, as he had lost consciousness some time before, ceased to struggle at all, and lay perfectly limp in our arms, with absolutely no signs of life in him.

We took him upstairs and laid him upon a bed believing him to be dead.

My mother had by this time joined us, and we all fell upon our knees and cried mightily to God for help and deliverance.

My wife then in a kind of frantic way threw herself upon him and with her mouth to his breathed quite forcibly into his mouth once or twice, and then began pacing the floor and claiming aloud God's promises.

As I looked at the child I thought I detected a slight action of the lungs, and then thinking of Elisha with the Shunamnite's son, I put my mouth to the mouth of the child and breathed into him several times, and as I did so God brought his spirit back again.

As soon as we saw that he lived again, although breathing with great difficulty and very slightly, we sent the children for Sister Curtess, and for Brother C. W. Gleason of Dubuque, who was stopping at the Summit Hotel, and also sent a message to you.

When Brother Gleason and Sister Curtess arrived, we all went in prayer for a complete deliverance, Brother Gleason leading. From that time on there was no more severe choking, and the child breathed quite freely, although he did not fully recover so as to sit up and recognize what was going on about him until about two o'clock P. M.

We had him at the Tabernacle service in the afternoon, bright and happy.

Brother Gleason was with us and told us of how he used to fight Zion, burn LEAVES OF HEALING and so on; of his conversion and healing and coming into Zion, and subsequent persecutions because of his denouncing Masonry; and how God has wonderfully blessed him in permitting him to be used in the Salvation and Healing of many since then.

It was a blessed service.

Several new faces were present.

I know God will make it all work to His own Glory and Zion's good. Pray for us.

We are waiting and looking for instructions to come to Headquarters to take our place in connection with the building of Zion City.

We are longing to be in Zion, and to have a part in that great work.

Still we feel sad at the thought of leaving the little faithful Band here, especially as it appears that they will probably be left without an Ordained Officer to take charge of the work after we leave, at least for some time.

On our own account we would like to get away quickly, but on their account we would like to stay as long as possible.

So we simply leave it in the Lord's hands, and say as "the Lord Will," so let it be done.

Faithfully your humble servant in Jesus,

J. H. PAXTON.

Special Notice.

We should like every officer and member of the Christian Catholic Church in Zion to act as agent in selling LEAVES OF HEALING and THE ZION BANNER. We shall be glad to send ten copies, or more, each every week, which can be had for three cents and which can be sold for five cents a copy.

We trust a large number will undertake this important work, thereby furthering and advancing the kingdom of God and Zion.

Sample copies, subscription blanks, and other information may be had from Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois.

Has God Blessed You in Tithing?

Have you realized a fulfilment of God's promise to those who "bring the Whole Tithe into the Storehouse"? If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion College and Divine Healing Home, Saturday evening, May 25, 1901, was conducted by Overseer Speicher.

After the usual opening exercises, the States represented were enumerated and found to be twenty-three in number, as follows:

Alabama, California, Colorado, District of Columbia, Florida, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Jersey, New York, North Dakota, Ohio, Pennsylvania, Tennessee, Texas, West Virginia, and Wisconsin.

The following foreign countries were represented:

Canada, England, and Japan.

The meeting was then thrown open for testimony.

EVANGELIST SARAH E. ADAMS, Waterloo, Iowa, said: "I am inexpressibly grateful to God for what He has done for me. I thank Him that He is blessing me from day to day. I thank Him for the way in which He brought me into Zion. I thank Him, because He has healed me of many diseases. Above all, I thank Him for His keeping power. I am quite well today, and I have been quite well for a long time, although for many years I was an invalid. I thank God that He counts me worthy to serve Him. I ask Him to continue to strengthen me and give me a greater measure of His Holy Spirit's power for service. I want to serve Him better and more faithfully than I have heretofore done."

ELDER M. HAYDEN, Litchfield, Michigan, said: "I am very glad for the privilege of testifying to the goodness of God. God has wonderfully healed me, and it was a wonderful thing, I believe, that I came into Zion at all, having been a Baptist minister thirty-nine years. When I sought the Lord for healing from the disease which had been upon me for thirty-five years; when I sought Him with all my heart, making, as far as I knew, a full consecration to Him, promising Him that if He would heal me I would as long as I lived be a witness for Him, then he healed me. He renewed my strength. He renewed my youth. I bless God that for seven years I have enjoyed this renewal of my life. The Lord healed me two or three years before I knew anything about this work.

"It was five years ago last March that a Baptist brother put two copies of LEAVES OF HEALING into my hands, and when I had read them carefully and prayerfully, I said, 'God's teaching through Dr. Dowie is the truth.' He has led me into Zion by my own experience and my own study of God's Word. I have from that time blessed the Lord for Dr. Dowie; the more I know of him the better I love him."

D. C. OWEN OPPERMAN, Lexington, Illinois, said: "I am very sorry that I have not always done the best I could. But I thank God for His wonderful mercy, and for His love and patience with me. I thank God that He hears my prayers. Last winter one of my pupils caught a severe cold, and it affected his speech. He could hardly speak at all when he returned to school. I sent his parents Zion tracts and LEAVES OF HEALING, and found that they and the boy were reading them. One evening I kept him after school and read him Overseer Dowie's article, "How Jesus Heals the Little Ones," and talked to him about Jesus the Healer. I saw that he believed, and we knelt and prayed that God would heal him. The next morning when he came back he could speak almost as plainly as he did before his sickness. I thank God for that. Some days afterward he was afflicted with his eyes. It appeared that the Devil would not let him alone and his eyes hurt him very severely. This time I brought the matter before the school and asked God to heal the boy. He got at least a temporary relief, but it almost broke up my school."

DEACON GEORGE F. WOODARD, Kalamazoo, Michigan, said: "I want to join with St. Paul in saying, 'Thanks be unto God who giveth us the victory through our Lord Jesus Christ,' I thank Him, first of all, for salvation through Jesus Christ; for the wonderful Baptism of the Holy Spirit that came upon me. I want to thank Him for salvation for my spirit, soul, and body; for healing me almost immediately after I accepted the teachings of Zion. It was because of the malicious reports I saw in the Chicago papers about the wonderful work Dr. Dowie was doing that I said, 'henceforth Jesus Christ is my Saviour for spirit, soul, and body.'

"I was healed instantaneously of pleurisy, with which I had been troubled for nearly forty years. I was also healed of bad stomach trouble. This past winter I had the grip, and I wrote to Zion asking them to pray for me. The next morning I prayed for myself about the time I thought Zion would be praying for me; then I forgot about the grip and it was about twenty-eight hours before I thought of it. All at once it came to me, 'Where is my grip?'

"You must not blame me, my brothers and sisters, if I take away more enjoyment from this meeting than most of you. I have to take a share for myself and my family also."

REV. ISAAC LEONARD, Vineland, New Jersey, said: "I am very glad to be once more in Zion. It is very unexpected to me. I did not know anything about coming to Zion until Thursday morning, when Overseer Piper sent me a requisition to appear at headquarters; and being the oldest veteran, as to years, in Zion, I thought I ought to set a good example to the rest of the membership and obey orders; so I am here. As I reached Fort Wayne yesterday afternoon, the Chicago papers were brought on the train for distribution. I thought I would see if there was anything going on in the press in regard to Zion; and, sure enough, there it was. The *Inter Ocean* and the *Tribune* were full of the misdoings (!) of the General Overseer and all those poor, deceived, weak-minded (!) people, who are willing to take his lead and follow as he counsels.

"I rejoice in this glorious salvation. I bring the greetings of a little band gathered in Vineland. God is at Work. We are sowing the Seed broadcast among our people, and I can see the evidences of it. Persons come and want me to baptize them. We have a meeting every Thursday at 3 o'clock at my study for Bible study and prayer for the sick. I had a number of candidates who were to be baptized tomorrow, but Overseer Piper said, 'Drop everything and come.'"

DEACONESS SARAH E. MCCREIGHT, Lafayette, Indiana, said: "I praise God tonight for Zion and for the wonderful teaching of this Full Gospel. I know I was a child of God before I heard of Zion. I know I was saved, but since I have cut loose from every denominational tie and have come into Zion, God has revealed some precious truth to me every day; and it makes me feel how ignorant I was before, and how much He has had to teach me.

"I rebelled against sickness, although I was an invalid for almost fifteen years. I was wonderfully healed here, and praise God for Zion.

NED BECK, Anderson, Indiana, said: "I feel a little timid in attempting to give my testimony before so many who are filled with the blessings of God. Yet

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as this is my second visit to Zion, I feel not like telling what the Devil has done, because he has been at work; but like telling what God has done for me since I came to Zion. I was for years a member of the United Brethren Church, an Elder in that Church. I never got healing for my body until Dr. Dowie, our beloved General Overseer, revealed God's Way of Healing to me.

"Five years ago the doctors had given me up to die with stomach trouble. After I became a little better, they said I would have to diet myself for six months and could not preach any for six years. Then I began to call upon the Lord for healing. I thought that man's extremity was God's opportunity. At 11 o'clock one day I was instantly healed and went out and ate a hearty dinner. A couple of days after that I received word that on receipt of a letter from Mrs. Haskett they had offered prayers for me in Zion, and I was wonderfully healed without even knowing that they had prayed for me. I did not know there was such a Church as Zion. I came last July and joined the Church. I went home, and my wife seemed to think possibly I had gone too fast. She did not like the reports that were flying through the air. When I told her the wonderful things I saw in the meeting, she began to think it was of God, and when she read of the Mansfield trouble, she said, 'I want to hand in my application; I want to be where the Devil fights.' Since then we have had no medicines in the house.

"My little girl Neva started to school this fall. The rheumatism came back again. She could not walk as fast as the other girls. I talked with her and told her how willing God was to heal her. We then prayed for her and the Lord wonderfully healed her and she can walk as fast as any little girl. My little girl six years old was healed of croup. I thought to try her faith, and said: 'What do you do when you get sick? Do you send for Dr. H——?' She said, 'No, I just pray.' 'But suppose you do not get healed?' She said, 'I just pray and pray until I get healed.' I think that is what prayer is.

"I thank God for Zion, for this privilege of testifying for the God of Zion."

DEACON JOHN LAKE, Sault Ste. Marie, Michigan, said: "Our brother spoke about 'How Jesus Heals the Little Ones.' We have a little girl in our home who was blind three years, who was healed in answer to the prayer of the little tots in our Zion Juniors.

"About two months ago two of our children took the smallpox. A member of Zion visiting at our home had the disease—she did not know it—and the children took it. We wondered about it, because all through the winter I had been called upon to pray with those who had the disease, while we had lived under the ninety-first Psalm. However, we telegraphed to Zion, as our custom is, and asked for prayers for the healing of the children. At seven o'clock in the morning one of the children woke up and said, 'Mamma, I am going out doors.' His mother said, 'You are sick; you cannot go out; you were pretty sick last night.' 'No, I am not sick this morning. I asked Jesus to heal me, and I am well this morning, and I am going out.' The matter had all gone, the pimples had fallen flat, and they looked like a scab several days old; and from that moment he never had a particle of fever. He was perfectly well.

"In our work we had the healing of a little child of spinal-meningitis. His feet and head almost touched behind his back. Three of the local physicians had given him up. We heard accidentally that he was very ill, and my sister, who assists me in the work, called on the mother. She gave her heart to God, and in the evening we called at the home and prayed with the child. The next morning my sister called again and found the child sitting up in a high chair, playing with an apple. Its hands were locked together the evening before. The father is so broken up he does not know what to do. We expect him to be in Zion soon."

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 will also 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 WINDOWS OF HEAVEN OPENED.

Received Blessing Through Tithing.

WIARTON, ONTARIO, April 29, 1901.

DEAR OVERSEER PIPER:—I can add my testimony with the many others who have been blessed in Zion through tithing.

I knew it was right to pay the tenth to God, but never saw or realized what a strict command it was until I got the teaching of Zion, and then I saw plainly how I had been robbing God.

I became a member of Zion shortly after we received the teaching, and I started at once to pay my titbes.

Before this I had laid a little money away each week that I was able to work.

When I started to pay my tenth I was always glad when Saturday night came and I had some money to give to God, which I knew belonged to Him.

But it took all I could earn to get the necessary things and pay my tenth and the offering. I was unable to save any money, but kept on giving what belonged to God.

Satan tempted me often, but I would go and put more money away for God, and in this way I got entirely rid of him.

I never received the blessing of which so many others had spoken, but God had promised, and I knew what He gives to one, He offers to another, for He is no respecter of persons.

I thought when I did not get a blessing that there must be something in the way.

It often came to me that I should pay the tenth of the money I had laid away.

The thought always came to me that I had paid my tenth to help in Church work. Well, I knew I hadn't, but Satan always kept this before me.

I know more about Satan now than I did at this time; and I know I will be safe in saying that these thoughts were suggested to me by the evil one.

I got down before God and promised Him I would pay my back tithes, and it was then I realized God's promise fulfilled.

I have since saved more than I ever did before, and I feel the presence of God so near and I am trusting Him for the future.

Thanking God for our dear General Overseer, and all Zion teaching and Zion, I remain

Yours faithfully in Jesus,

(MISS) MARY JASPER.

God Never Fails When Tithes Are Paid.

SALEM, INDIANA, April 15, 1901.

DEAR OVERSEER PIPER:—I wish to thank God for the blessing received, both spiritually and financially, in paying tithes.

God has never failed to bless us when we obey Him and do His commandments.

I paid tithes for eleven years while in the M. E. Church, but now we are in Zion and have received great blessing in tithing.

We trust God for body, soul, and spirit.

Christ is our All in All.

I thank Him for His great love to us, and for the teaching we received from our dear General Overseer.

God bless him and Zion all the world over.

Faithfully yours in Christ,

(MRS.) M. L. SILVEY.

An Unexpected Gift Increases Tithes.

PARRAMATTA RIVER,
NEW SOUTH WALES, March 24, 1901.

REV. W. H. PIPER:

Dear Brother in Christ:—I have much pleasure in testifying that I have been much blessed financially since having begun to pay my tithes.

I began sending my tithe to Melbourne Branch of the Christian Catholic Church before I became a member, and some months after I became a member I received an unexpected gift of money, enabling me to pay a tithe to the amount of ten pounds.

I have also received a small gift of property.

I shall always expect that by paying my tithes and offerings, God will bless me in basket and store, according to His promise in the tenth verse of the third chapter of Malachi.

Your Sister in the Master's Service,

M. A. KEECH.

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NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer.

AND ALL THINGS, whatsoever ye shall ask in prayer, believing, ye shall receive.—*Matthew 21:22.*

IN these latter days, before the coming of Jesus Christ, the King, God has sent His Messenger to prepare the way before Him and to restore all things.

As day after day we sit in the place where we can behold how the ministry of the General Overseer is reaching unto the ends of the earth and touching the hearts of multitudes, leading them to seek God's mercy and trust Him for what they need, we can only say, "It is too wonderful for words."

Thousands are hearing and reading the Word and their faith is increasing, so that they are being able to look to God in confidence, "in prayer, believing," and are receiving whatsoever they ask.

Not all who hear or read are praying in faith.

It is true many will not listen and many fail to pray in faith. But we thank God for the vast army which is arising and Going Forward, preparing to meet their God.

They seek the cleansing power of the Holy Spirit in their lives, and ask that they may be able to know and do the will of God, the Father, for the sake of Jesus.

God hears and answers, and every hour the testimonies come to Zion.

We add to the printed record this week a few testimonies.

Bleeding Wound Instantly Checked.

PORT HURON, MICHIGAN, May 1, 1901.

REV. WILLIAM HAMNER PIPER.

Reverend and Dear Sir:—Although I have been very neglectful about sending my testimony of the great blessing and healing of my children, my wife, and myself, I cannot let this opportunity go by without testifying to God's Divine Manifestation and Power in my body yesterday.

It is confirmed in Brother Klammer's testimony, as he was present and near me at the time of the accident, being a railroad man and on the wrecking staff at this point.

We were called day before yesterday, April 29th, to a very bad wreck; I went in the capacity of foreman, and while at work at the wreck I was struck just above the forehead on the right side with a piece of flying fishplate belt.

I fell forward almost to the ground, from the shock; for, as one of the men who was standing near me said, it whizzed by him like a ball shot out of a gun.

Still I recovered myself very quickly, and as soon as I stood on my feet a stream of blood flowed from the wound.

Naturally, several gathered around me and offered assistance. They wanted to take my hat off to see how bad it was.

Others suggested taking me somewhere and applying cold water so as to stop the blood; for, as they said, "You will faint away if you don't get that stopped right away."

I said, "Don't touch me or my hat, for God will stop this, and stop it very quickly."

One man ventured to say, "*Who?*" I said again, "God, and He will do it right away."

Again he said, "How can He stop that?"

But just as soon as I said our little prayer of faith: "In the Name of the Lord Jesus," etc., praise be to that Holy Name, it stopped like a flash, before them all.

They all turned away dumfounded.

Thanks be to God.

To Him be all the glory.

I went right on with our work.

I felt no weakness or pain, and it has all healed without swelling or soreness.

Praise God! the half will never be told.

May God bless Dr. Dowie and his household, and use him more than ever.

Yours respectfully, JOHN B. MELOCHE.

PORT HURON, MICHIGAN, May 1, 1901.

REV. WILLIAM HAMNER PIPER.

Dear Sir:—I was present at the wreck, and was near Brother Meloche at the time of the accident to which he testifies, and confirm his statement.

Being on the road to Zion, I was greatly strengthened in faith to see how God stopped the flow of blood in Brother Meloche's case.

I also wish to thank God for the healing of bowel trouble I received after Elder Kennedy and Deacon Howard prayed for me.

May God bless Dr. Dowie and his family for this teaching.

Yours respectfully, EDWARD J. KLAMMER.

Healed of Tonsilitis.

PORTVILLE, NEW YORK, April 9, 1901.

DEAR GENERAL OVERSEER:—I requested your prayers for my mother lately, as she had tonsilitis.

Her palate seemed to come down in her throat, and the blood rushed to her head.

Her arms and head were very painful.

She was healed instantly of all her troubles.

She was healed shortly before of the grip at the time of your prayer.

We are very thankful to you for your prayers.

Yours in Jesus, ORREN R. NICHOLS.

Cattle Healed in Answer to Prayer.

BUCHANAN, MICHIGAN, April 13, 1901.

REV. W. H. PIPER.

Brother in Christ:—I am pleased to tell you how God answered your prayer for our cattle.

The one that held her milk up, now lets it down.

That is a wonderful answer to prayer.

Nothing but God alone can heal an animal of this habit.

And the other one, that had gatherings and gave bad milk, has only given bad milk once since, and no gathering.

We do praise God for this wonderful blessing. It means much to us.

We thank you for your prayers.

OLIVE DECKER.

Prayer Heals Stiff Arm and Shoulder.

EAU CLAIRE, WISCONSIN, April 27, 1901.

REV. WILLIAM HAMNER PIPER.

Beloved Overseer:—A week ago at this hour I was writing to you a request for prayer for an old soldier, Jacob Mawers, who was afflicted with many diseases, including rheumatism and deafness.

On Friday, I received your letter stating that you had prayed that God would grant deliverance according to his needs.

When he came to meeting this afternoon, I told him what you had written and he said, "He has begun to do it already, and I am going to trust Him for the rest."

He then told me of a wonderful deliverance he had this morning.

When he awoke, his right arm and shoulder pained him severely and he could not move them, even to throw off his bed clothes.

But he cried to God in a simple prayer for help, and as he ended, the pain was gone and he could lift his arm.

It is our custom to have testimonies toward the end of our meeting, and today, when the time for testimonies came, I asked the old man to tell the others what he had told me.

He arose, trembling, and in a broken voice not only repeated the story of this morning but added that, while we were singing one of the hymns, in the first part of the meeting, his left ear opened and he had heard the rest of the services better than he had heard for five or six years.

We rejoiced with him and praised God.

He asked us all to pray for his complete recovery, and we believe God will answer.

Pray for him, and for all Zion in Eau Claire.

Yours in Christ,

(MRS. H. B.) MARY O. WALMSLEY.

Words of Appreciation of the General Overseer's Ministry in California.

LOS ANGELES, CALIFORNIA, March 12, 1901.

REV. JOHN ALEX. DOWIE.

Dear Brother:—Under separate cover I send you a picture of our two little girls.

I am thankful to say that they are healthy children, and neither of them has ever tasted medicine, and by God's help never shall.

Evelyn was exposed to measles and whooping-cough at school last summer. Both had a light attack of measles, and Evelyn had the whooping-cough with the measles.

I kept them in bed two days when the measles came out on them. Thank God, they were all right in a week.

Evelyn has two hollow teeth. One pained her quite often.

One day it was very bad. We went in the bedroom, and she in her simple way asked God to take the pain away. Since then it has never bothered her.

We have many things to thank God for.

We do thank you and Overseer Jane Dowie for teaching us how to live for God, that our spirits, souls, and bodies may be kept day by day.

We have loving remembrances of the meetings you held here when you first came to America.

How much we should like to hear your voice again, teaching us of God's Way.

Your Sister in Christ Jesus,

(MRS.) FLORENCE A. SOPP.

Little Boy Healed of Deafness.

WAVERLY, IOWA, May 2, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I have felt for some time that I should write and tell you that after you prayed for our dear little boy he received his healing.

The first words he said after God healed him

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were, "Oh, Papa, listen to the birds sing"; and the little fellow laughed for joy, and he got down on his knees before God and thanked Him for the prayers of Dr. Dowie, and for God's healing power.

Your Sister in Christ,

(MRS.) DAISY PELTON

God's Deliverance in Childbirth.

32 GROVE COURT, CHICAGO, ILLINOIS, April, 9, 1901.

DEAR GENERAL OVERSEER:—I want to give my testimony and to thank you for the wonderful answer to your prayers, and those of Deaconess Post.

God has helped me through so wonderfully in childbirth.

I was sick only half an hour.

Mrs. Post prayed that I might have a short and safe delivery, and that all would be over before my husband got home from the office, and her prayer was answered.

We have also received a great many blessings in answer to Elder McClurkin's prayers.

I thank him and all the kind friends in Zion.

May God bless you and all of them, is my prayer.

Your Sister in Christ,

(MRS.) ANNA C. BENNETT

CHICAGO, ILLINOIS, May 4, 1901.

DEAR GENERAL OVERSEER:—I would like to confirm Mrs. Bennett's testimony.

I was with her at the time of her confinement, and God did most wonderfully answer prayer in her behalf, at the time her child was born, and also when the pain became so severe.

Elder McClurkin came and prayed, and God most wonderfully heard and answered his prayer, and she suffered no more pain at all.

I have thanked God so many times for having sent us a man of God, as I have seen so many wonderful answers to his prayer, both in my own home and in other homes.

Praying that you and your wife may be spared many years to us, I remain,

Yours in Jesus' Name,

MRS. MARY ROGERS.

Much Blessing From God.

350 EAST FIFTY-FIRST STREET, CHICAGO, ILLINOIS, April 29, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I have felt for some time that I must testify publicly to God's goodness to me and mine, to some of the many blessings I have received in Zion.

First, and best, He gave me spiritual light, strength, and blessing.

Then He healed me of an extremely weak action of the heart, hemorrhoids, and a very serious attack of what physicians probably would have called appendicitis; the effects of a violent plunge, head foremost, down a flight of sixteen steps, and two attacks of grip.

Some of these healings occurred at the moment of prayer, others a little more slowly, but all as soon as the Divine conditions were fulfilled.

God healed my daughter also.

Just what the trouble was we did not know, but she was in a very wretched condition.

A doctor said there were no red corpuscles in her blood, that she ought to have medical attention at once, and if she were his daughter, he would think she was going to die.

But God answered your and our prayer of faith, and quickly restored the roses to her cheeks.

He has blessed me in Baptism, in tithing, and in the Zion Seventy work.

I do thank Him for enabling me to be of some assistance to others, in the healing in answer to prayer of a neighbor (Methodist) and her little son, also a colored janitor of a severe case of grip.

Truly there is joy in His service.

I praise Him for all His tender mercies, and thank Him for Zion, and for our much loved General Overseer.

In His Name, (MRS.) A. F. STEVENS.

Faithful to God—The Answer Comes.

205 HOWLAND STREET, TREMONT, OHIO, May 6, 1901.

DEAR GENERAL OVERSEER:—Your kind letter, stating you had prayed with us at the hour mentioned in telegram, was received.

Thank you for your prayers, also for the Scripture references, which were very helpful.

Mr. Smith's trouble was due to over-lifting.

Something gave way—he thought it was his kidneys.

This was on Monday.

We trusted God alone, as we have done for six years.

Mr. Smith suffered agony, and on Saturday evening we sent you word to pray for us.

He was very weak and suffered greatly.

He felt better after the hour of prayer, but was not healed until the next Tuesday or Wednesday morning at 4 o'clock, when the Lord gave us the prayer of faith, and he fell asleep without any pain, and arose at 8 o'clock, perfectly healed.

We praise God for healing, for a living Gospel, and for the faith He has given us.

For the Glory of God I will say that there have been remarkable healings in our family since we took Jesus for our Healer.

On Sunday, before the above attack, we were out west of the city carrying LEAVES OF HEALING to the sick and dying.

God honored our faith, and gave us the victory through our Lord and Saviour Jesus Christ.

Praise His Name forever.

May the Lord bless you and all Zion everywhere, is our prayer.

(MR. AND MRS.) HENRY H. SMITH

Another Mother Delivered by God.

WINTON PLACE, OHIO, May 1, 1901.

DEAR GENERAL OVERSEER:—I feel that I ought to write my testimony to you of God's wonderful goodness to me and mine. If you see fit to use it for the extension of God's Kingdom, I shall be so glad.

On April 10th God gave us a baby boy, who weighed eight pounds.

God was present in mighty power in delivering our baby. He was born five minutes after five in the evening, and a short while afterward I ate a good hearty supper.

No midwife or doctor was in attendance, only a good Zion lady, and we took everything to God in prayer.

I had no after pains, and only three real hard pains, and then baby was born.

My bowels didn't move for six weeks, but God kept us both, and when Overseer Mason prayed, that same night, they moved.

Words cannot express what God has done for my husband, baby, and myself, but I want God to use these few simple words, and may they be a blessing to some one.

We pray God's blessing upon you and your dear wife and family, and Zion everywhere.

Your Sister in Christ,

(MRS.) CHARLES BUTZ.

A Mother Blessed by God.

66 LITERARY STREET, CLEVELAND, OHIO, April 30, 1901.

DEAR GENERAL OVERSEER:—I was very glad to receive your letter of the 13th, stating that prayer had been offered for mamma, and I want to let you know that it was answered at just the time you prayed on the evening of the 11th.

She received such a blessing, felt so strong, and fell into a refreshing sleep, from which she had to be awakened for supper—this being something very unusual.

Your letter was read at the Cottage Prayer Meeting which was held at our house on the next Wednesday evening, and she was able to give her testimony to the great blessing she had received through your prayers.

She is gaining in strength, and was able to attend the services at the Tabernacle last Sunday (Isaiah 9:2; Psalm 103:7).

I give God all the praise, and thank you for your kind interest.

Yours in Jesus' Name, (MISS) MAY GRACEY.

Little Girl Healed by God.

WEST CHICAGO, ILLINOIS, May 1, 1901.

DEAR GENERAL OVERSEER:—It is with joy that I tell you that God has heard and answered prayer.

On April 26th, my little girl was very sick with a cold.

She had a high fever, and a rash broke out all over her body, which looked like scarlet fever.

She said, Sunday evening, "Mamma, send a request for prayer to Dr. Dowie."

I at once wrote to you, but did not mail it until Monday morning.

She was quite sick Monday, but I trusted God, and Wednesday she was as well as could be, and on Thursday she was out playing.

We give God all the glory, and thank you and Mrs. Dowie and all Zion for your kind prayers.

Your Sister in Christ,

(MRS.) ANNIE CLEMENTS.

Parent and Child Healed.

519 SOUTHWEST STREET, JACKSONVILLE, ILLINOIS, May 8, 1901.

DEAR GENERAL OVERSEER:—If you remember, I wrote you to pray for me.

I had a very bad pain in the small of my back.

I prayed for God to remove it, but it kept hurting me for several days.

I said, "Well, Father, I am going to write to Your servant."

So I did, and I was well in two days after I sent the letter.

I also asked you to pray for my little boy, who at that time had a high fever. His fever left him the next day. That morning he was all right.

He had been pining for two or three days.

We praise God for the teaching in Zion.

Yours faithfully, F. T. ROGERS.

Healed of Mumps and Abdominal Trouble.

SALEM, SOUTH DAKOTA, May 1, 1901.

DEAR GENERAL OVERSEER:—Permit me to thank you for praying for me a few days ago, when I was sick in bed with the mumps and abdominal trouble.

I feel and know that prayer and faith in God saved me.

I thank God for His blessed teaching of Salvation and Healing in Zion.

I pray God that He may ever bless you and Mrs. Dowie, and all of your followers in Christ.

Praise God that there is a Heavenly Physician.

I wish that all drugs were out of existence so that more people would go to Christ for healing.

I am your faithful servant in Christ,

HENRY MAYHAK.

Healed of Kidney and Bladder Trouble.

BRODHEAD, WISCONSIN, May 9, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I desire to express to you my sincere thanks for the help received from you through your prayer.

I am fully restored, and was immediately relieved of my kidney and bladder trouble, which had confined me to bed for several days.

Very truly, THOMAS SHAFF.

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OPEN YE THE GATES

That the Righteous Nation which Keepeth Truth may Enter therein. —Isaiah 26:2.

Zion's Trumpet has sounded. The Message has gone forth. God's Exiles shall go Free. Zion throughout the world will sing Hallelujahs to Him who sitteth upon the Throne.

GOD'S MESSENGER HAS DECLARED .. **MONDAY, JULY 15, 1901** TO BE THE DATE OF THE .....

OPENING OF THE GATES OF

ZION CITY

GOD'S CITY OF RIGHTEOUSNESS.

An abiding place for the afflicted of His people. A City for those who would live godly in Christ Jesus.
A City where the true Christian Home-life will be established and maintained in all its purity.
A City where God's people will be trained and prepared for the Coming of their King, Christ Jesus our Lord.

Be glad then, ye Children of Zion, and rejoice in the Lord your God:—Joel 2:23.

THE 6400 ACRES OF BEAUTIFUL LAND selected and secured for this City has been Consecrated to God and the advancement of His Kingdom. Upon that site there will be tolerated

NO
Breweries or Saloons.
Gambling Hells.
Houses of Ill-Fame.
Hog-Raising, Selling, Handling.
Drug or Tobacco Shops.

NO
Hospitals or Doctors' Offices.
Theaters or Dance Halls.
Secret Lodges or Apostate Churches.
Bad Books, Pictures or Papers.
Nor any of the other Curses or Abominations which Defile the Spirits, Souls and Bodies of Men.

ZION CITY WILL HAVE

Christian Educational Institutions from the Kindergarten to the College.
Manual Training Schools.
Christian Art—Painting, Sculpture, Architecture.
Christian Music—Vocal, Instrumental, Choral.
Libraries, Orphanages.
Divine Healing Homes.
Homes for the Aged.
Homes for Young Men.
Homes for Young Women.

AND ABOVE ALL, THE GREAT

ZION TEMPLE

Seating at least 25,000 people, where multitudes will assemble every Lord's Day to hear the Everlasting Gospel preached in all its fulness.

This land will be conveyed by lease only and not by deed. Leases will stand for a period of not less than 1000 years.
Certificates of Stock in Zion Land and Investment Association will be accepted in payment for lots, and shareholders only will be entitled to the first choice of selection at the lowest prices.
Owing to the limited number of lots that will be ready by the opening day, we would advise every prospective purchaser or homeseeker in Zion City to secure stock at once, or before the first series closes, which will be at an early date.
The mutual interests of employer and employee will be provided for by the establishment of Manufacturing Industries and Commercial Enterprises operated on the Coöperative, Profit-sharing Plan.
Pamphlets, Articles of Agreement and any other information desired by prospective investors, gladly furnished upon application.

Address all communications relative to Zion City to

H. WORTHINGTON JUDD,
Secretary and General Manager.
DANIEL SLOAN,
Assistant Manager.

ZION LAND AND INVESTMENT ASSOCIATION,
1300 Michigan Avenue, CHICAGO, ILLINOIS.

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The Year Text for 1901 says: *"Arise ye, and let us go up to Zion unto the Lord our God."*

ZION'S FEAST OF TABERNACLES

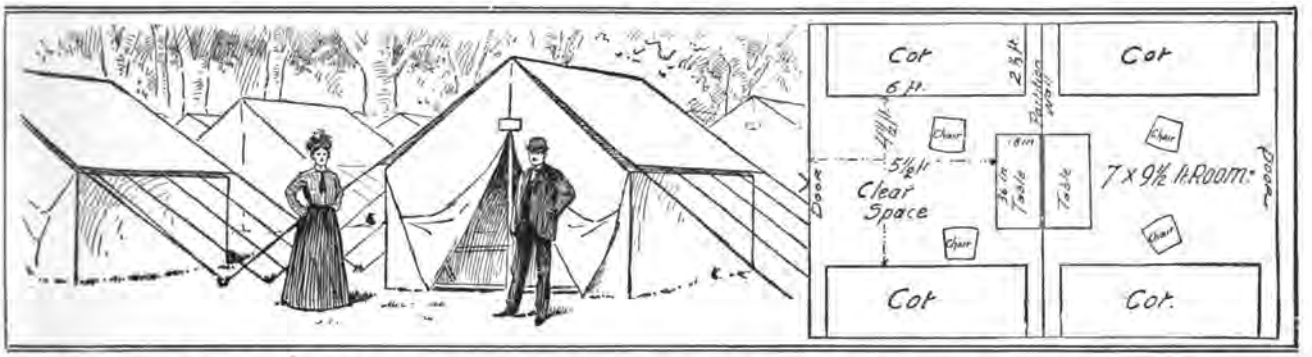
THE GREAT ENCAMPMENT OF THE YEAR
FRIDAY, JULY 12, UNTIL MONDAY, JULY 22

CONDUCTED BY

REV. JOHN ALEX. DOWIE
General Overseer of the Christian Catholic Church in Zion

Assisted by **OVERSEER JANE DOWIE**
and other Overseers, Elders, Evangelists, Deacons and Deaconesses.

Zion's White-Robed Choir and Zion's Guard will be in attendance—with the thousands of Zion coming from all over the United States and Canada. **REDUCED RAILROAD RATES** will be secured and announced later.



THIS GREAT DEMONSTRATION WILL BE HELD IN SHILOH PARK, ZION CITY, ILL., IN CONNECTION WITH THE OBSERVANCE OF THE ANNIVERSARY OF

CONSECRATION OF ZION TEMPLE SITE

SPECIFICATIONS AND PARTICULARS

The Chicago and Northwestern Railway will run special excursion trains Sunday, July 14th, as well as provide good train service throughout the Encampment, at greatly reduced prices. Twenty thousand or more people will be present to see the beautiful location of Zion City, with its Six Thousand Five Hundred Acres, two miles and a half of which are on Lake Michigan. An outlay of many thousands of dollars is being made for special camp furniture for this Feast, consisting of miles of tents, furnished with cots, bedding, chairs, tables, and cooking utensils.

COMFORTS

The tents are 9½x14 feet, made of good duck material, with double covering, pitched over a boarded floor, so that they will be not only rain-proof, but the dampness from the ground will also be shut out. The cots are canvas or woven wire, with raised head covered with a cotton mat, with outing sheets, and good wool blankets for covering. Each section of the tent supplied with table, chairs or stools, and suitable night light; also with wash-basin and water bucket, together with tin cups, plates, pans, spoons, knives, forks, etc. In each tent will be an oil stove accessible to the parties occupying the same, for the warming of foods for meals.

CONVENIENCES

Zion City General Stores will be represented at the Camp, and will have for sale canned meats, fish, vegetables, relishes, fruits, etc., together with butter, eggs, cheese, milk, bread, crackers, rolls, etc., and will daily receive supplies of fresh fruits and other seasonable table articles. At Zion lunch stands, which will be conveniently located throughout the Camp, the following foodstuffs will be prepared, ready to serve: Oatmeal, milk, rolls, sandwiches, tea, coffee, soups, cold meats, potatoes, pies, cakes, ice cream, lemonade and other soft drinks, all of which may be obtained at moderate prices.

Families or individuals are expected to bring their own towels and soaps, and may, if they choose, bring also lounging pillows, rugs, hammocks, bathing suits, bicycles, etc. To all of Zion these Ten Days will cover remarkable events. Each day will commence with a sunrise prayer meeting; the forenoons will be given to conferences and discussions; the afternoons to addresses and teaching; the evenings to testimony and fellowship. **THE GREAT OPEN-AIR AUDITORIUM** canopied from sun and showers can bring to a common center of easy hearing **Fifty Thousand of the Members and Friends of Zion.** Thousands of locations of home sites will be thrown open for selection to shareholders in Zion Land and Investment Association, Monday, July 15, and selections perfected throughout the entire week and thereafter. Plats with important information noted thereon will be ready in advance. **TENT ACCOMMODATIONS MUST BE SECURED BEFOREHAND** for the entire Encampment by those who will attend, as provision will only be made for those writing in advance for accommodations. With all of the above **COMFORTS** the price will be only **$7.50** for each adult person—and for small children one-half this price.

MAKE YOUR APPLICATION AT ONCE BY SENDING A FORM LIKE THE OPPOSITE

Two persons in a family or party would require half a tent. If more than two to four, a whole tent. Single parties in every case will be located in a section of a tent with some one else. On one side of the Encampment, location will be reserved for men, and on the other for women, with family tents between.

Please enter my Application and RESERVE ..... Cots for 1901 Zion Feast of Tabernacles, in (Family or Individual) Tent. I will be accompanied by ..... other persons.

Signed .....

Date ..... Address .....

Address Applications for Tent Accommodations to **DEACON DANIEL SLOAN, 1201 Michigan Avenue, Chicago**

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THE ZION BANNER

A Weekly Semi-Secular Paper for the Extension of the Kingdom of God and the Elevation of Man.

Edited by the REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion.

This Paper will consist of at least sixteen pages, the size of Leaves of Healing, with a very beautiful four-page cover, artistically designed and printed in three colors and gold and black. It will be profusely and handsomely illustrated.

Editorially the Events of the Day, Ecclesiastical, Political, Social, Educational and Commercial, will be treated boldly and fearlessly and truthfully, from National, International and Religious standpoints.

The News of the Week will be given in concise and reliable form, without partiality or prejudice.

Special Departments will contain articles of interest and information for the Home, the Workshop, the Office, the Store, the Garden and the Farm.

Full and Fresh News of Progress in all Departments and Industries of Zion and Zion City will appear each week.

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One Year, - - - - -	**$1.50**	**Ten Copies, One Year, - -**	**$12.00**
Six Months, - - -	**.85**	**Single Copies, - - -**	**5 Cents**

Fill out the following slip and send with remittance to General Manager Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois:

General Manager Zion Printing and Publishing House:

I hereby enclose $ ..... for subscriptions to THE ZION BANNER, to be sent to the following addresses:

NAMES. *ADDRESSES.*

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(Make all drafts, checks, express and postoffice money orders payable to John Alexander Dowie.)

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, JUNE 12th or 13th.

God's Messenger in Zion Speaks Authoritatively to the Whole World.

1. *This present time is just before the Marriage Supper of the Lamb.*—Luke 14:15.
This rapturous event is everywhere spoken of in Scripture.
The blessings God's Spirit unfolds now enable us to see.
The curse will be no more when that event is reached.
2. *God has in twenty centuries been bidding millions to this coming event.*—Luke 14 16.
God's plans in this regard have long been known through His Word.
The call of God has been sounding forth for centuries.
The people who hear the joyful sound are blessed by it.
3. *Through one man He now notifies all that the event is near at hand.*—Luke 14 17.
God puts the notification into the hands of one man.
Those who do not obey His call will be shut out.
He promised to send Elijah before the tribulation comes
4. *His call to them is about the wedding garment, a Divinely healed, redeemed, and consecrated body.*—Matthew 22.11-14.
The body belongs to God, and must not remain in bondage to death.
The blood of Christ only can cleanse it from all impurity.
There cannot enter into that Feast anything that is defiled.
5. *The Greek, Roman, and Protestant Churches here referred to, are making all manner of excuses.*—Luke 14:18-20.
The State Church thinks more of landed possessions than of God's Kingdom.
The Roman Church is concerned more over the power she exercises than over righteousness.
The Protestant Church is married to the world, and pleases it rather than her Lord.
6. *They must be left to their doom after warning is given, and the poor, maimed, halt, and blind be sought out, and blessed through the Gospel.*—Luke 14:21, 22.
The Gospel has good news in it for the poor.
The Gospel has release for those oppressed of the Devil.
It has wonders for blind eyes to see.
7. *A sweep of Seventy Evangelism over the cities of Israel is coming which will spread throughout the world.*—Luke 14:23.
The Gospel of the Kingdom must be published to all nations.
All tribes and tongues and people must hear the glad tidings.
God's plans will succeed and the elect number be filled, ere Jesus come.
8. *The Supper will then take place and the churches of today will be shut out, in the darkness of the tribulation which follows the Rapture.*—Luke 14 24.
To refuse Divine Healing is to insult God by doubt.
Those who invent this and that excuse bring judgment on themselves.
Zion's Message, if refused, means death to those refusing it.

The Lord our God is a Prophet-Sending God.

SUNDAY BIBLE CLASS LESSON, JUNE 16th.

Zion Is a Distinctive Church in the Plans of God.

1. *The early Church was commanded in the first hour to evangelize the world.*—Matthew 20:1, 2.
She went forth with power over the enemy.
She was told to make disciples.
Christ said her field was the world.
2. *In the third hour, what is now the Greek-Anglican Church was sent forth.*—Matthew 20:3, 4.
God's servants can never be hirelings to men.
Ambitions for political greatness will kill a church.
Clannishness can have no place in the House of God.
3. *The six-hour call is seen in the present Roman Church, with all her pollutions.*—Matthew 20:5.
God can see the mystery of iniquity which worketh.
God hears all the false teachings of the Pope.
God cannot bless a church which ceases to preach heart searching truths.
4. *God called His people into separation from the Greek and Roman Churches; thus the Protestant Church had its birth in the ninth hour.*—Matthew 20:5.
How wonderfully God's spirit worked in the Reformation.
That Church today protests not against evils, but against God's truth.
She is sound asleep in the world's embrace, and Christ will come on her as a thief.
5. *Just before the day closes in the face of a neglected work, God calls Zion to go forth and labor until Jesus comes.*—Matthew 20:6, 7.
The altars of sanctified living are all broken down.
The shadows of darkness and doubt are becoming more dense and subtle
The work of God must be done, even if strength is feeble and opposition fierce
6. *Her reward will not be long. Her work will be short. Then she will enter into the joy of her Lord.*—Matthew 20 8, 9.
The night will soon come and then there will be no more work.
The call to reward will change our bodies in a moment.
Those who suffered last, shall reign first with Him.
7. *She can have no fellowship with those who have failed to do God-given work, but who always complain against God, or betray His cause.*—Matthew 20:10-14.
To be with those who fight God's truth is to be counted as an enemy of God.
The murmur against God is proof of a selfish, wicked spirit.
Christ bore all for us and we should bear all for Him without murmuring.
8. *The few, whatever it may cost, who heed God's call in this last hour that remains, will be vindicated of Him.*—Matthew 20 15, 16.
All that we have and are, are His.
Few seek the narrow way of self-denial which finds life.
This last Church will be first with Christ, for she is His Bride.

God's Holy People are a Call-Obeying People.

Has God Blessed You in Tithing?

Have you realized a fulfilment of God's promise to those who "bring the Whole Tithe into the Storehouse"? If so, let others know how true the promise is Write your testimony and send it to Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point.

Are You Thinking of Taking Up

A COURSE OF READING?

THE Eight Bound Volumes of LEAVES OF HEALING are a HISTORY of the most important events of the last years of the Nineteenth Century; they contain the best and wisest comments on CURRENT EVENTS in the world; they are a safe guide in BUSINESS and POLITICS; they contain the best thoughts about ART, MUSIC, LITERATURE and SCIENCE; they tell of things far more strange and interesting than fiction, and all true; they are an inspired BIBLE COMMENTARY and the safest and best works extant on THEOLOGY.



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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."

Ten Thousand Two Hundred and Twenty-Eight Baptisms by Triune Immersion Since March 14, 1897.

Ten Thousand Two Hundred and Twenty-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 Marcb 14, 1897:

Baptized in Central Zion Tabernacle from March 14, 1897, to March 14, 1901, by the General Overseer	4447		
Baptized by Elders, Evangelists and Deacons	2092		
Total Baptized in Central Zion Tabernacle			6539
Baptized in places outside of Chicago by the General Overseer		504	
Baptized in places outside of Cbicago by Elders, Evangelists and Deacons		2684	
Total Baptized outside of Chicago,			3188
Total Baptized in four years			9727

Baptized since March 14, 1901:

Baptized in Central Zion Tabernacle by the General Overseer	135		
Baptized in Central Zion Tabernacle by Evangelist Fisher	3		
Baptized in Central Zion Tabernacle by Deacon Sprecher	5		
Baptized in Central Zion Tabernacle by Deacon Stevenson	17		
Baptized in Central Zion Tabernacle by Elder Fockler	11		
Baptized in Central Zion Tabernacle by Elder Graves	15		
Baptized in Central Zion Tabernacle by Elder Mercer	13		
Baptized in Central Zion Tabernacle by Elder Voliva	10		
Baptized in Central Zion Tabernacle by Overseer Speicher	12		
Baptized in Central Zion Tabernacle by Overseer Piper	42		
Baptized in Central Zion Tabernacle by Elder Bryant	17		
Baptized in Central Zion Tabernacle by Elder Excell	8	288	
Baptized in California by Elder Taylor		7	
Baptized in Canada by Elder Kennedy		3	
Baptized in British Columbia by Elder Brooks		2	
Baptized in British Columbia by Elder Simmons		3	
Baptized in China by Elder Viking		5	
Baptized in England by Evangelist Cantel		31	
Baptized in England by Deacon Taylor		5	
Baptized in England by Deacon Randall		2	
Baptized in France by Evangelist Cantel		1	
Baptized in Illinois by Deacon Sprecher		1	
Baptized in Illinois by Overseer Piper		4	
Baptized in Indiana by Elder Excell		29	
Baptized in Kansas by Elder Reed		4	
Baptized in Michigan by Elder Kennedy		18	
Baptized in Michigan by Deacon Lake		2	
Baptized in Michigan by Elder Williams		9	
Baptized in Minnesota by Deacon Crane		5	
Baptized in Nebraska by Elder Hoy		12	
Baptized in Ohio by Elder Voliva		12	
Baptized in Ohio by Elder McFarlane		5	
Baptized in Ohio by Elder Bouck		9	
Baptized in Ohio by Elder Moot		1	
Baptized in Ohio by Elder Basinger		3	
Baptized in Ohio by Overseer Mason		10	
Baptized in Ohio by Elder Fletcher		3	
Baptized in Oregon by Elder Ernst		2	
Baptized in Texas by Deacon Anderson		5	
Baptized in Wisconsin by Elder Bryant		20	213 501
Total Baptized since March 14, 1897			10,228

The following-named three believers were baptized in Wolcottville, Indiana, Lord's Day, May 19, 1901, by Elder D. S. Fletcher:

Anderson, Glen J. ..... Wolcottville, Indiana
Anderson, Miss Blanche ..... Wolcottville, Indiana
Fletcher, T. Joseph ..... Wolcottville, Indiana

The following-named two believers were baptized at Cleveland, Ohio, Lord's Day, May 19, 1901, by Elder R. N. Bouck:

Erismann, Jacob ..... 130 Dodge Street, Cleveland, Ohio
Vorel, James ..... 37 Parker Street, Cleveland, Ohio

The following-named two believers were baptized on Friday, April 19, 1901, at Clifton, Ashbourne, England, by Deacon Robert E. Randall:

Henson, Francis ..... 164 Ilkeston Road, Nottingham, England
Henson, Mrs. Martha ..... 164 Ilkeston Road, Nottingham, England

The following-named believer was baptized at Clifton, Ashbourne, England, on Friday, April 19, 1901, by Deacon Herbert E. J. Taylor:

Wood, Miss J. ..... Highfield House, Ashbourne, England

The following-named forty-three believers were baptized in Central Zion Tabernacle, Chicago, Wednesday evening, May 29, 1901, by the General Overseer:

Allison, Mrs. Mary ..... 458 Liberty Street, Aurora, Illinois
Anderson, Ellis ..... Hobart, Indiana
Austin, S. P. ..... Carrolton, Missouri
Bailey, Mrs. John R. ..... Allandale, Ontario, Canada
Bark, Alvin C. ..... Manistee, Michigan
Bark, William ..... Manistee, Michigan
Bark, Miss Anna ..... Manistee, Michigan
Burbridge, Mrs. Julia A. ..... 392 Main Street, Kenosha, Wisconsin
Darst, J. W. ..... 1911 South Jefferson Street, St. Louis, Missouri
Duffy, John ..... 512 West Fourth Street, Mankato, Minnesota
Dunkin, Mrs. Agnes E. ..... Frankfort, Indiana
Espy, Thomas ..... Washington, Iowa
Fuller, Mrs. Martha S. ..... Kenosha, Wisconsin
Gates, Mrs. Clara ..... Guatamala, Central America
Hammond, John J. ..... Viroqua, Wisconsin
Hammond, Mrs. J. J. ..... Viroqua, Wisconsin
Harley, Edgar T. ..... Washington, Iowa
Hipwell, Mrs. J. ..... Allandale, Ontario, Canada
Huntley, Mrs. H. S. ..... 618 West Sixty-first Street, Chicago, Illinois
Jamison, Mrs. Ruth D ..... 604 Wood Street West, Lafayette, Indiana
Juul, L. P. ..... Waukegan, Illinois
Kraling, M. ..... Harmony, Minnesota
Laydon, Mary A. ..... State Line, Indiana
Lepouce, Theodore ..... Sherburn, Minnesota
McLallin, Mrs. Mary J ..... Ashtabula, Ohio
McMasters, W. A. ..... Northwood, Iowa
McMasters, Mrs. Nellie A ..... Northwood, Iowa
Moore, Adelbert A. ..... Dundee, Illinois
Moore, Mrs. Agnes L. ..... Dundee, Illinois
Opperman, D. C. Owen ..... Zion College Home, Chicago, Illinois
Powell, Mrs. Isabelle ..... Mission Ridge, Tennessee
Reiff, Rev. J. C. ..... 434 Thirteenth Street, Toledo, Ohio
Reiff, Mrs. Anna D. Michner ..... 434 Thirteenth Street, Toledo, Ohio
Robinson, Mrs. Eva ..... Monon, Indiana
Robinson, Bettie ..... 70 East Sixteenth Street, Chicago, Illinois
Robinson, Fountain ..... 70 East Sixteenth Street, Chicago, Illinois
Robinson, Emma Dell ..... 70 East Sixteenth Street, Chicago, Illinois
Shaner, J. E. ..... Durant, Ohio
Smith, William ..... Winnipeg, Manitoba, Canada
Tanner, Miss M. A. ..... Campbellsport, Wisconsin
Taylor, H. D. ..... 5944 Union Avenue, Chicago, Illinois
Wakefield, Mrs. Addie ..... 1318 Wabash Avenue, Chicago, Illinois
Walker, Miss Ursie E. ..... Cedarville, Ohio

Railroad Rates to Zion's Feast of Tabernacles July 12th to 22d

Tickets coming to Chicago may be purchased at any railroad ticket office within the Western, Central, Trunk Line, and New England Passenger Associations, which include the territory from New York to Denver and north of Cincinnati and Washington, D. C., at the full fare one way, and may be secured coming any time

Tuesday, Wednesday, Thursday, Friday, and Saturday, July 9th, up to and including July 13th.

Certificates are not likely to be honored for the reduced return rate if tickets are purchased after July 13th.

Return tickets may be secured in Chicago at one-third of the full fare paid coming, any day on and after July 16th, up to and including July 25th. All certificates for return tickets will be attested by the proper authorities July 16th.

INSTRUCTIONS ABOUT PURCHASING RAILROAD TICKETS.

When you purchase your ticket to Chicago, ask the Railroad Agent for a Credential Certificate on account of the Convention of the Christian Catholic Church in Zion, which has been granted the rate of one fare and a third to Chicago by the above-named Associations, which control such rates—the one-fare rate to be paid coming to Chicago, and the one-third fare paid returning home. All railroad ticket offices have the blank forms of their respective Passenger Associations, to be filled out, signed, and stamped, and have been notified in advance that such a rate has been given Zion for this meeting, and can get instructions by telegraph if a mistake has been made in notifying them, or if they have mislaid their instructions.

Do not ask for a receipt, but insist on having a Credential Certificate, and see that it is stamped and signed in due form by the Railroad Agent.

If they refuse to give such a Certificate, then secure and have officially stamped an ordinary receipt for purchase of ticket. The first day upon arriving in Chicago, present these Credentials to me in person, either at the sessions of the Convention, or bring them to my office, so that they can be arranged for proper endorsement. Parties must call in person for their Certificates, Tuesday, July 16th, at my office, 1201 Michigan Avenue, between three and six P. M., and they will be given their Certificates, properly attested and good at the railroad depot or downtown ticket offices for return tickets at one-third of the full fare.

Those who call after this date will be directed where their Certificates may be obtained.

Correspondence and information concerning railroad rates, if the above notice is not explicit enough, should be addressed to

DEACON DANIEL SLOAN,
1201 Michigan Avenue, Chicago.

Press of Zion Printing Works, 1300 Michigan Avenue, Chicago.

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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 IX. NUMBER 7. CHICAGO, JUNE 8, 1901. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

HEALED WHEN DYING OF MUSCULAR INFLAMMATORY RHEUMATISM AND HEMORRHAGES OF THE HEAD.

CHILDREN CRYING IN THE TEMPLE—HOSANNA.

Zion's great services always open with the songs of Children. While thousands pray in reverent silence, up through the midst comes the Processional.

This Solemn Act of Praise and Worship is led by Zion Girls' Choir.

Their high, sweet voices send up a Song like incense to God.

Their slender, white-clad figures, swaying gently with the rhythm of their song, they slowly mount to their places in the great Choir Gallery.

Many a hard, bitter, rebellious heart has been touched by the sincere joy of that Song.

Many a cold, indifferent spirit has been aroused and warmed by the wondrous beauty of that scene.

Many a mountain of prejudice has been lifted and borne away on the wings of that music.

Many a heavy burden of care has slipped away while the burdened one heard these little girls sing the pure gladness of their hearts.

Their Song reaches the hearts of the hearers, because it comes from the hearts of the singers.

They praise and glorify God for countless blessings.

Some of them were born in Zion, and cannot remember when they did not know Jesus as Saviour, Healer, Cleanser, and Keeper.

They have never known the terror and suffering caused by the visits of physicians and surgeons, with their poisons and knives.

They have never heard curses in their homes; but morning, noon, and night, God's Word and the Voice of Prayer.



FRANKIE MAUD OGDEN.

Others praise God for deliverance, through God's work in Zion.

Their homes, once wretched, are now happy.

Their little bodies, once cruelly tortured by disease, are now healthy.

Their hearts, once almost stilled by fear of the inhuman doctor, are now beating high with joy—God is their Great Physician.

The sweet-faced little girl who stands here in her simple but graceful robe was once dying.

When very young she had scarlet fever.

Medical science does not even claim to be able to cure that disease.

"It must run its course," say the pundits of medicine.

Yet, although they knew they could not cure, they filled the delicate system of this little girl with poison.

This barbarous treatment brought on muscular inflammatory rheumatism and hemorrhages of the head. Year after

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year she suffered the agonies of death. She was in such pain that she could neither move nor be touched.

At one time she was paralyzed.

Her life's blood was ebbing away weekly, almost daily.

Physicians who, God's Word says, are of "no value," acknowledged that they could not help her.

She was slowly dying, suffering horribly, before the agonized eyes of her parents.

Medical Moloch was about to claim another innocent victim.

But God sent a Messenger to her parents with the joyous Message that He was the Healer.

They learned that He had said, "I am the Lord that healeth thee."

They learned that He had sent His Son to "bear our sicknesses."

They learned that when Jesus Christ, His Son, came, He "healed all manner of disease and all manner of sickness among the people."

They learned that "Jesus Christ is the Same, yesterday and today, yea, and forever."

They believed this Message to be true, because it was from God's Word.

They took their daughter to Zion Tabernacle.

God's Messenger to Zion laid hands upon her, praying for her "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."

Instantly her terrible afflictions began to pass away.

When she obeyed God in Baptism by Triune Immersion, she was completely healed.

Once weak, sick, suffering, dying, she is today strong, well, happy, and filled with the Life which Jesus came to bring.

Lies, revilings, calumnies, and curses are in vain

God is the Healer still.

He has established His Zion as a Refuge for the afflicted of His people.

He has sent the Messenger of the Covenant of Salvation, Healing, and Holy Living.

That Covenant is being boldly and fearlessly declared.

Tens and hundreds of thousands are fulfilling man's part of that Covenant.

God has never failed to fulfil His part.

He requires only Repentance, Faith, and Obedience. A. W. N.

WRITTEN TESTIMONY OF MRS. J. L. OGDEN TO THE HEALING OF HER DAUGHTER, FRANKIE MAUD OGDEN.

1260 LAKE STREET,
CHICAGO, ILLINOIS, May 16, 1901.

DEAR GENERAL OVERSEER:—I feel it my duty as well as a pleasure to testify for what God has done for my little daughter.

Her healing was miraculous.

It is complete and perfect.

She has retained it for more than two years.

May her testimony be a blessing to all who read it as it goes on the wings of the Little White Dove.

My daughter, Frankie Maud Ogden, was healed of muscular inflammatory rheumatism.

From the time she was five years of age she suffered at different times each year, her trouble returning and growing worse constantly.

She suffered excruciating pain, could not move or be touched, and was paralyzed from her hips down at one time.

This trouble followed scarlet fever, of which her physicians claimed it was the result

I now believe, however, that it was caused by the poisoned medicine she had taken.

It also left her with hemorrhage of the head, so that she would nearly bleed to death.

She suffered with this terribly every week, bleeding at times every day and through the night, until life itself was despaired of.

This affliction lasted for nine years, and all the remedies and skill of the medical school were of no avail.

I was heartsick and discouraged, and lost all faith in man and medicine, for they gave me no hope.

Dr. Kenning, Clarkson Court and Lake Street, advised a change of climate.

Our business called us to the South, where we spent one year.

She was not benefited, but rather grew worse.

Many physicians acknowledged their inability to help her, or understand her case.

She was a weak, poor little piece of humanity when we took her to Zion, at the advice of her aunt, Mrs. J. F. Peters, 682 Park Avenue, who brought us the Message of God's Way of Healing, and told us of Dr. Dowie and his wonderful work under God, in Zion.

Mrs. Peters believed that my child would be healed if I would take her to God for healing.

We attended the services, accepted Jesus as our Healer; and when Dr. Dowie laid hands on her for the first time, and prayed, on January 26, 1898, she began to improve at once.

When she obeyed in Baptism she received her perfect healing.

God blesses her continually.

She has also been healed of measles, and of other attacks of sickness.

We as a family have been wonderfully kept by the power of God.

My daughter is now a strong, healthy girl, singing for God's glory in Zion's beautiful White-robed Choir.

She loves God, Zion, and our beloved General Overseer.

I praise God and give Him all the glory for His wonderful blessings to us as a family.

I thank Him for the healing of my own body and that of my dear husband, and for spiritual blessings.

I thank God for Zion, for our General Overseer, his beloved wife, and all the kind Elders and officers.

We ask God to bless you all abundantly.

I write this testimony for God's Glory and for the suffering ones who do not know our beloved Saviour, Jesus Christ, as the Healer.

Your Sister in Christ. (MRS.) J. L. OGDEN.

NOTES OF THANKSGIVING TO ZION'S GOD.

GOD HEALS AND KEEPS.

NORTH GREENFIELD, WISCONSIN, March 19, 1901.

DEAR OVERSEER SPEICHER:—I had stomach trouble for over thirty years and was treated much; but there was no help for me. I had the trouble ever since the war.

I was examined by four different physicians.

One said that my liver was too large and that I had heart trouble.

Another said that my kidneys were swollen; another said that I had weak nerves, and the fourth said that my kidneys were very much affected and that he would cure me in three months.

I was very much discouraged and gave up doctors entirely.

I improved, but had to be very careful what I ate. My stomach troubled me a great deal.

Then we read LEAVES OF HEALING and believed what it said.

In June, 1899, my wife and I went to Chicago and stayed for one week.

We attended the meetings in Central Zion Tabernacle.

One day my stomach troubled me very much, so we came to your office, asking you to pray for me.

The Lord healed me, and I have never had it since.

I give God all the glory and thank you for your prayers.

We thank the Lord for our dear General Overseer and for Zion. We had lived a Christian life for many years, but through Zion we came to a fuller light.

May this humble testimony bring some one to the Lord, that they may trust Him as their Healer as well as their Saviour.

May the Lord bless Zion everywhere.

Your Brother in Jesus, JOSEPH MATZENBURG.

NORTH GREENFIELD, WISCONSIN, March 19, 1901.

DEAR OVERSEER SPEICHER:—In regard to my husband's testimony, I will say that every word is true.

I thank the General Overseer for his teaching in regard to Holy Living.

LEAVES OF HEALING is a great blessing to us.

We give the papers to others when we have read them.

Your Sister in Christ, (MRS.) J. MATZENBURG.

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, Zion, 1300 Michigan Avenue, Chicago, Illinois.

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By DEACONESS SARAH E. HILL

EVEN Jesus of Nazareth, how that God anointed Him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the Devil; for God was with Him.—*Acts 10:38.*

ZION LITERATURE bears a glad Message to the bedsides of the sick.

It tells them of Jesus of Nazareth, and that His Mission is still to heal.

It tells them that God is not their oppressor.

It tells them that their sickness, their suffering, is from the hand of the Devil.

God's hands hold only good gifts for them.

God's hands hold out life and health if His children will but receive His gift.

We are told that Jesus was doing good when He healed the people. Then it followed that the one who made them sick was doing evil. But some say, "Does not sickness make people better?"

No, it does not.

If they become better in sickness, they are made so in spite of their sickness, and not because of it.

The Devil will never do anything to make a person better.

He tears down and destroys the souls and bodies of the people.

It is not God's will for people to be sick.

Jesus tells us to pray that God's will may be done in us.

He said that He was doing the will of the Father when He went about healing all that were oppressed of the Devil.

A Young Lady Receives Zion's Message.

Mrs. J. F. Diemer, of Elizabeth, New Jersey, writes:

I like LEAVES OF HEALING very much.

I sent Minnie Greatsinger, a young lady in Newburgh, some of the papers. She was an invalid and had been so for years.

She had spinal trouble and could not walk.

A doctor made her a brace of iron that held her up so that she walked a few steps with this on.

She had an elevator in the house to take her up and down stairs. She was pushed in a roller chair on the street.

She was in this condition for years.

I went to see her, and told her of the Lord healing in these days.

She said she thought it was the Lord's will she should be the way she was, for many were led to Christ as they saw how patient she was.

I said to her: "Do you not think many more would be led to Christ if He healed you? Would not some want a Saviour who would heal them?"

I prayed with her and left her.

I sent her some copies of LEAVES OF HEALING at times.

I told her it was Satan who was afflicting her, not Jesus; that if she would turn to the Lord He would heal her body, just the same as He forgave her sins.

She had the witness of the Spirit that her sins were pardoned.

I received a letter the other day from my sister stating that this young lady is healed and has had the elevator taken out of the house.

She can walk now where she pleases.

It was only a visit to a sick one and telling her about the Lord healing in these days, and sending a few copies of LEAVES OF HEALING.

Jesus broke the bands that held her a captive for years.

Now she is rejoicing in the God of her Salvation, who supplies the needs of her spirit, soul, and body.

To Him be all the glory.

Ged bless the Little White Dove which carries the good news to those who are bound by Satan.

After reading, I give my copy of LEAVES OF HEALING to seven different families.

I have sent for a second subscription so that I can give to more.

I send it to one family and they pass it on to others, until it passes through the seven.

The Full Gospel of the Kingdom is to be spread, largely, through personal work.

Each one who has been brought into its Light has a great responsibility resting upon him in helping to carry it to others.

If persons refuse the Message you take to them, never mind.

Ask God to direct you to some one who will receive it.

Pray for wisdom in presenting it to the people.

It is often wise to say but little and let the printed page give the Message.

Do not be satisfied to give the Message in your own neighborhood alone, and simply among your acquaintances.

Send it to the ends of the earth.

Remember, if you are in Zion, that the world is Zion's parish.

Many letters come telling that

The Full Gospel is Welcomed by the Soldiers in Africa.

A soldier in South Africa writes:

You will be surprised to receive a letter from me.

I have had some of Zion Literature from Mrs. Harris, of Alexandria, Egypt, who told me to write to you.

I hope you will not think I have taken too much liberty, for I do not know how to get Literature, I must throw myself on your generosity.

I like Zion Literature because it hits right from the shoulder.

My friends warn me that my advanced views will take me beyond the Bible.

I tell them they must get deeper into it and give us a Full Salvation, not half a one.

You will have compassion on me when you hear that we were for six or eight months cut off from all Christian influence.

I praise God that His grace was sufficient for me.

Although the Devil did persist in attacking me, Jesus was with me.

We started from England, fourteen Christian men.

My comrades often jeered at me, and said it was no use trusting in the Lord, it would not get me something to eat.

I must tell you, I was among the starving eight months; I could tell them the words of my Saviour, "Man shall not live by bread alone." While they were always grumbling with themselves, did I not have Jesus, Jesus always?

How my lonely, miserable nights on outpost have been cheered with thoughts of Him.

This is a long letter from a stranger.

One in His Service, SLADE MURRAY.

Zion Literature in the Drinking and Gambling Hells of England.

One of Zion's Seventy workers in England writes as follows:

DEAR SISTER IN CHRIST:—I thank you for your helpful and inspiring letter, also for the roll of Zion Literature you sent.

We have been able to sell it, with God's help, in saloons. I sold them at 2½d. each.

We had a very profitable time a few weeks ago at our Stanningly Mission Room.

Evangelist Cantell conducted a three days' mission.

He asked who of us were willing to go into the saloons to sell LEAVES OF HEALING. We who held up our hands and said we would go, felt that we were promising God to do this work.

So we have been going into the public houses where men and women drink and gamble and spend their time and money in the Devil's service.

We thank God for the love He has put into our hearts for these poor, fallen women and men, who seem to be in the Devil's clutches.

Will you please pray that we may be used of God in this work.

I thank God that He has given me much more courage to stand up for the Truth since Oversee Piper prayed for me.

May God bless our dear General Overseer and Overseer Piper and their dear ones, and Zion everywhere.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending June 1, 1901.

5553	Rolls to	Travelers and Sailors
1809	Rolls to	Various States of the Union
900	Rolls to	Africa
562	Rolls to	Hotels of the World
324	Rolls to	Various Foreign Countries
Number of Rolls for the week		9,148
Number of Rolls reported to June 1		1,303,320

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A General Letter From the General Overseer

CONCERNING

His Mission as the Messenger of the Covenant, Elijah the Restorer, and "That Prophet" of Whom Moses Spoke.



Ben MacDhui.

MONTAGUE, MICHIGAN,
June 8, 1901.

TO THE OVERSEERS, ELDERS, EVANGELISTS, DEACONS, DEACONESSES, ZION'S SEVENTIES, AND MEMBERS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION THROUGHOUT THE WORLD; AND TO ALL LOVERS OF GOD.

Beloved Brethren and Sisters in Jesus Christ, our Lord and Coming King.

The Greeting from my heart with which I come to you, in the Name of God the Father, Son, and Holy Ghost, One Ever-Blessed Triune God, is best expressed in the following beautiful Words of Inspiration in the one hundred and second Psalm:

Thou, O Lord, sittest as King:
And Thy Memorial unto all generations.
Thou shalt arise, and have mercy upon Zion:
For it is time to have pity upon her
Yea, the set time is come.
For Thy servants take pleasure in her stones,
And have pity upon her dust.
So the Nations shall fear the Name of the Lord,
And all the kings of the earth Thy glory:
For the Lord hath built up Zion,
He hath appeared in His Glory;
He hath regarded the Prayer of the destitute,
And hath not despised their Prayer,
This shall be written for the Generation to Come:
And the People which shall be created shall praise Jehovah.
For He hath looked down from the Height of His Sanctuary;
From Heaven did Jehovah behold the earth;
To hear the Sighing of the Prisoner;
To loose the Children of death;
That men may *declare the Name of the Lord in Zion,*
And His praise in Jerusalem;
When the peoples are gathered together,
And the kingdoms, to serve Jehovah.

The Opening of a New Era in Zion.

A New Era opened in Zion last Lord's Day.

We yielded ourselves wholly into the hands of God our Father.

We obeyed the Direction of the Holy Spirit.

We obeyed the Command of Christ, our Coming King.

For more than two years we have taken the responsibility before the Church and the World of being the Messenger of the Covenant.

It was as such that we unfurled the Banner of Zion in Europe last year, and carried it victoriously from city to city and land to land.

The Course Taken was Careful and Orderly.

The Scriptural and logical issue of our action was the Declaration as Elijah the Restorer which we made in the Chicago Auditorium before about seven thousand persons last Lord's Day afternoon.

The Messenger of the Covenant, Jesus tells us, was John the Baptist.

John the Baptist, Jesus said, was Elijah.

God said through the prophet Malachi: "Behold, I will send you Elijah the prophet before the Great and Terrible Day of the Lord Come."

"Why say the Scribes," asked the disciples, "that Elijah must first come?"

"Elijah indeed cometh," said Jesus, "and Restoreth All Things."

These facts, therefore, logically require assent to the following:

First. John the Baptist was the Messenger of the Covenant, and Elijah the prophet.

Second. Malachi and Jesus say that the Messenger of the Covenant and Elijah must come again.

Third. If we are the Messenger of the Covenant, we must also be Elijah the Restorer.

How God Approved by Unmistakable Signs.

God did not rebuke us; but, on the contrary, has mightily blessed us in our ministry ever since we declared in His Name, more than two years ago, ourself to be the Messenger of the Covenant.

Zion has made immense strides forward in every direction during that period.

God does not rebuke us now in saying that we are Elijah, the Restorer.

Both offices center in one man.

Both are essential for the fulfilment of his Mission in the Latter Days.

What Does God Say?

The Preparation of God's people for Christ's coming can only be made through Elijah, since God has so decreed it, and through no other person.

It does not matter what the people say.

It does not matter what the papers say.

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It does not matter what the parsons say.
It only matters what God says.

The Revealed Mission and Reappearance of Elijah.

Those who have spoken and written largely concerning e next Coming of our Lord have failed to lay stress oon the fact that the Apostle Peter declared in Acts : 20, 21 that God would "send the Christ who hath een appointed for you, even Jesus; whom the heavens ust receive *until the Times of the Restoration of All hings*, whereof God spake by the mouth of His holy rophets which have been since the world began."

Elijah Identical With the Prophet of Whom God Spoke to Moses.

This "Restoration of All Things" was to be accompanied by the Prophet of whom God speaks to Moses in Deuteronomy 18: 15-22.

That prophet was to be a man.

"From among thy brethren, like unto me," said Moses.

These words cannot refer to Jesus.

He was not raised up "from among men."

He came down from Heaven, and was conceived by the Holy Ghost in the sinless womb of a sanctified woman, Mary, who became His blessed, holy, virgin mother.

Jesus was not "like unto Moses," for, as the Apostle John says, "The Law was given through Moses; Grace and Truth came by, or in the person of, Jesus Christ."

Moses was a medium of God's power.

Christ is Himself the Power and Wisdom of God, being God Himself manifest in the flesh.

The prophet of whom Moses spake was to be one whose Message came from God, who, Himself said, "I will put My words in His mouth, and he shall speak unto them all that I shall command him."

But Jesus Christ, our Lord, did not speak the words that were put into His mouth, for He spake by His own Divine Authority, which was that of the Indwelling Father and Spirit, words which were in themselves Divine, and He declared these words to be in themselves "Spirit and Life."

In the case of the prophet, the words were imparted from without to a fallible man, although they were infallible words: for God said, "Whosoever will not hearken unto My words, which he shall speak in My Name, I will require it of Him."

The Identification of Three Separate Offices in One Person.

Hence, the Messenger of the Covenant, and Elijah the Restorer, and That Prophet, of whom Moses spake, are all one and the same person.

A Fact or a Blasphemy—Which?

The Declaration that we are that person is either what those peculiar theologians, the "Thieves and Thugs of the Chicago Press," declare it to be, a Great Blasphemy, or it is a Tremendous Fact of the utmost importance to the whole world.

Which is it?

Who are the First to Attack the Declaration?

The Declaration has only been made for four days at the time we speak these words.

It is interesting to observe its critics, and to analyze their qualifications for the task which they have so lightly entered upon.

Who are they who have first attacked the Declaration?

We say, fearlessly, that they are a Band of the Vilest Wretches that ever cursed God's earth in any place or time.

They have been continually fabricating falsehoods concerning ourself and God's work in Zion, in the City of Chicago, for a period of more than ten years, or ever since our arrival in it in the month of July, 1890.

These modern Scribes, assisted by the apostate ministers of the apostate churches, who are beyond question the lineal descendants of the ancient Pharisees, have been continually denying not merely the Gospel of the Kingdom of God, which we preach, but the facts of our Ministry for which there are tens of thousands of living witnesses.

The Gospel which we have preached has been proved to be the power of God in the Salvation, Healing, and Cleansing of tens of thousands.

Not merely have the apostate churches and the vile press ignored these facts, or in a very few cases denied them; but these "birds of a feather" have invented countless lies.

At the time of our Declaration they had for many days openly advocated our murder in defiance of Law, which a recent Grand Jury in Chicago has been compelled to admit we had not violated.

Foes of Declaration are Proof of its Truth.

These are the first foes of our Declaration that we are Elijah, the Restorer.

We rejoice in that fact.

It is one of the strongest possible confirmations of our position.

Declaration No Surprise to Zion.

The Declaration made last Lord's Day was no surprise to Zion.

It had long been foreseen, and for many years it had been openly declared by our people, not in one place, but in many parts of the world.

Jews Have Long Seen It.

Again and again in bygone years Jews, and even some who had not become Christians, looked into our face and

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said, "You are Elijah," not knowing that others had said the same.

Last May, in crossing the English Channel, Overseer Jane Dowie and our daughter got into conversation with a courteous Jewish gentleman who had done them an act of much kindness. He had been long sick, and, for his health, had spent the winter in Europe.

After Mrs. Dowie had directed his attention to the Covenant of God as the Healer of His people, and had given many interesting facts concerning our work and ourself, he said, "Why, he must be Elijah!"

Evangelist Barnes, of Florida, one of the greatest prophetical teachers in the world, whom we have never met, has declared, in articles published above his signature, that we come in the Spirit and Power of Elijah.

Two of these communications have been published in LEAVES OF HEALING, Volume VII, Number 7, page 215, and Volume VII, Number 24, page 756.

Some Interesting Facts.

We have never permitted any one in this country to speak to us personally upon the subject of our being Elijah, the Restorer; we never asked either our wife or son or daughter whether they believed that we were or not; we never asked a single Overseer, Elder, Evangelist, Deacon, Deaconess, or member of the Christian Catholic Church in Zion what their opinion on the subject was; we never asked a single man or woman in the world what their opinion on the subject was; we never questioned ourself critically on the subject.

We declared the Fact before that vast throng of about seven thousand eager listeners in the Auditorium last Lord's Day afternoon, because God demanded that it should be declared, because God had most plainly revealed it to ourself and to our people, because we had already been doing for some years the work of Elijah, the Restorer, and because the "Times of the Restoration of All Things" had manifestly begun in Zion.

This is the truth in God, no matter what men or devils may say or think or threaten or do.

Had we been deceived in this matter, then God would have deceived us.

That is an impossibility.

What the Declaration Involves.

The Declaration involves an immeasurable responsibility.

At no age in the world's history, since the departure of John the Baptist, has any one been daring enough to assume this responsibility.

We have not assumed it.

It has been imposed upon us by God Himself.

It has been demanded by His people in Zion who had already realized it.

We did not lead in this matter.

We only followed where God led.

These are facts beyond all question.

What Follows this Declaration?

And now that Declaration has been made, what then?

Nothing has been changed; and yet, in Zion, "all things have become new."

The trees do not change; and yet in a day "all things become new," when Spring's glories burst forth on every side, and clothe the entire landscape with beautiful green verdure.

A New Era Has Opened.

Things can never be just the same in Zion.

The chrysalis has taken wings.

We speak no longer by "Permission," but by the full Authority of a completed Divine Commission.

We can ask no more, except the grace to fulfil God's will from moment to moment as every emergency arises.

That Authority we do not expect will be recognized by the world that "lieth in the Wicked One," or by the apostate churches that lie in the lap of the world, as Samson lay down among the Philistines in the Valley of Sorek, in the lap of Delilah.

What We May Expect.

We only expect a cruel world and a false Church to fight us and to fight Zion more fiercely than ever: for history always repeats itself.

We March to Victory.

The Christian Catholic Church carries the Banner of Zion, the Kingdom of God, forward into continuous Victory.

Who Will Go With us?

We expect that all the true and honest people of God will, soon or late, hear, understand, believe, and obey the Voice of him whom God hath sent to prepare the way once more for the coming of the King.

Things to Be Restored.

The "Restoration of All Things," begins by obedience to the Law of Marriage which God first decreed when man and woman were pure in Eden. Then in the Restoration of Obedience to the Ten Commandments which God gave to Moses in Mount Sinai, and which He reaffirmed, and increased in number, by Jesus Christ when He ministered on earth in the flesh.

These Fundamental Things must all be Restored.

They are now merely ornamental illuminations, for the most part, on the walls of the apostate churches.

The Supremacy of God's Kingdom over every other kingdom must be asserted, and, without earthly weapons of war, but with the spiritual weapons which are far more effective, God's claims must be *enforced:* for all the world

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must bow to the supremacy of Christ, the Lord of Lords and King of Kings, and to the will of God, His Eternal Father.

How Can This Be Done?

Only by the Spirit of Burning.

Only by the Tongues of Fire.

Only by the Holy Ghost, and a Consecrated Host of men and women in whom He dwells, filling their whole being in spirit, soul, and body, from the center to the entire circumference of each—all working together in perfect harmony

It can thus be done, and it shall, whether he who speaks these words shall live to see the Consummation or not.

One thing, however, is certain: it is not within the power of men or devils to take his life until his work is done.

In his heart, as he speaks these words, there is neither a fear nor a doubt; but the Spirit of Love and Faith, and Bright Eternal Hope, that he will live to see the Declaration which he has made find its effectual expression in Zion everywhere by the manifest "Restoration of All Things which God has promised by the mouth of His holy prophets since the world began."

A Wonderful Conference of God's Messengers and Ministers in Zion.

On the morning of Monday, June 3d, we met in Conference every ordained Officer of the Christian Catholic Church in Zion who was then present in Chicago.

The Conference was held in the Assembly Room of Zion College and Divine Healing Home, 1254 Michigan Avenue.

There were two-hundred and fifty-four Officers present, including Overseers, Elders, Evangelists, Deacons, and Deaconesses.

The Question of Affirmation or Denial Submitted.

After opening exercises, we submitted, before prayer, the whole question of the Affirmation or Denial of the position we had taken, as Elijah the Restorer, on the previous day in the Chicago Auditorium.

Reasons for this Action.

We informed the Conference that the time had come when this question should be determined upon by every ordained minister in Zion, so that we should no longer have it given as an excuse for apostasy, as had been done in the case of five Officers within the previous three or four months.

These persons had informed the newspapers that their opposition to our position as the Messenger of the Covenant had caused their withdrawal.

This was in each case a palpable subterfuge, and directly contrary to many previous declarations of these persons, both publicly and privately.

We said to the Conference that from henceforth there would be no possibility for any apostate to offer that as an excuse.

In the Name of Jehovah (The Coming One) we demanded a Yea or Nay from the heart of each as to the position we had assumed.

A Continuous Session of Four and a Half Hours.

For four and a half hours, from nine thirty A. M. to two o'clock P. M., the Conference continued in session.

We gave the utmost freedom to any who had objections to state them and retire.

We stated that the acceptance of this position was essential to continuance in ministry in the Christian Catholic Church in Zion, in conformity with the question in the Prophet Amos: *"Shall two walk together except they have agreed?"*

We said that while agreement upon this question was not a condition of fellowship with God, it must be made an essential condition of co-operation as ministers in His service, since division upon this point would make successful co-operation an impossibility

This position was apparently unanimously agreed to, and we then heard what the brethren and sisters present had to say.

Two Japanese Retire.

It was a wonderful Conference, the power of which was only apparent after five of our number had ceased to walk together with us.

Two of these were Elders Inouye and Kitano, two Japanese, one of whom, Inouye, had only the previous Saturday night affirmed voluntarily in open meeting, in that very room, his hearty acceptance of our position, as it was expected to be defined, and as it was defined the following day.

We had for several years cared for and educated these men and one of their sons at Zion College, paying all their expenses. We had provided them liberally with food and raiment, and had borne the entire cost of caring for their families in Japan from Zion's Storehouse.

They proved to be mere "Christ-traffickers," ready at the bidding of any foolish threats of opposition from influential fellow-countrymen to abandon their faith.

The announcement and reading of their resignations made a deep impression upon the Conference, every one of whom were deeply grieved over their duplicity, ingratitude, and their robbery of God.

They had been most liberally cared for from Zion's Storehouse, and, by their actions, they had proved that they had been for some time traitors in their hearts to Zion's doctrines, whilst professing allegiance with much oriental effusiveness with their lips.

Three Uncertain.

The other three were, we hope, only temporary withdrawals—one indeed has been able to make the Affirma-

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tion heartily since the Conference, and the other two have thus far shown an excellent spirit, and are likely to continue with us.

There was nothing offensive in the way they acted, and they have not yet been removed from our ministerial roll.

These two Japanese students were the only two who were struck off our Roll of Ministers; and up to this date there have been no further difficulties.

Two Hundred and Fifty-One Declare Their Approval.

On the other hand, all the Overseers, Elders, Evangelists, Deacons, and Deaconesses present, *to the number of two hundred and fifty-one, Affirmed their approval with the utmost freedom*, and with a delightful unanimity of their hearty acceptance of the Declaration we had made on the previous day, as Elijah the Restorer.

Had time permitted, the Conference would have developed into a glorious spiritual Love Feast for many hours longer; but the exigencies of God's work required that it should close.

Never have we been more joyously received by our fellow-laborers in the Master's Vineyard.

Never have we heard more touching words of love and sympathy and loyalty and devotion to our Lord, and to ourself as His servant.

Eloquent Words of Loving Appreciation.

They came from every rank in the ministry; and since we had not asked at any time for an expression on this subject from any one, it was most delightful to listen to the story of the way which God had led, long years before, one and another who had borne with us the heat and burden of the day, and not the least satisfactory were the words which fell from the lips of our own dear wife.

Many remained silent whose hearts were too full for utterance, and when the closing words were spoken, nearly all present were melted into tears of joy at the fresh inspiration and strength which had come with this Declaration, even although all recognized the possibilities of new persecutions, and, to the leader, of increased danger and cruel slander from the bitter foes of God and of Zion.

A Pentecostal Spirit.

Never can this Conference be forgotten.

A Pentecostal power rested upon it.

Gathered in that upper room were twice the number of those who were present in the upper room at Jerusalem, when, under the direction of the Holy Spirit, Matthias was numbered with the eleven Apostles.

From that day many will date a New Era of Spiritual Power in their lives and ministry.

A Message to the Absent Officers.

Let every Messenger of God and of Zion, ordained to the ministry of the Christian Catholic Church, in this and all the lands where this Church is planted, receive this Message, namely:

As the General Overseer of the Christian Catholic Church in Zion, we now require each Officer to declare himself, as the two hundred and fifty-one did at this Conference in Zion, Chicago.

If they cannot "agree," then we cannot "walk together."

We must ask in that event for their immediate resignation.

From henceforth, our beloved fellow-laborers in this ministry for God in Zion must be in perfect accord in in this matter.

This is essential to victory over the Powers of Evil.

The Future Conflict for the Supremacy of Zion.

We shall press the Battle to the Gate of every Nation under Heaven.

Nations must hear Zion's Message and obey, since God has said of her:

> For that Nation and Kingdom that will not serve Thee shall perish:
> Yea, those Nations shall be utterly wasted.

We shall declare the Everlasting Covenant of God with His people to be a Present-Day Reality; that God's Covenant of Salvation, Healing, and Holiness can never be changed; and, regardless of those who may oppose, we shall obey God, who requires that All Nations shall become Disciples of Christ, shall receive the Seal of the Living God, a Triune Baptism; and shall own Him in All Things as the Universal King.

Zion can make no compromise short of Divine Supremacy.

There is "no discharge in this War," and there can be no compromise made with God's enemies.

The only terms which Zion can offer a Rebellious World are those of Unconditional and Absolute Surrender to God.

Unity Essential in View of the King's Coming.

Hence, Zion must be one in Faith, in Hope, in Doctrine, and in Love.

Glorious Triumphs await us.

Glorious Rewards await us.

God's people must be prepared for their King's Coming:

> For the Lord Himself shall descend from Heaven,
> With a Shout,
> With the Voice of the Archangel, and
> With the Trump of God:
> And the Dead in Christ Shall Rise first:
> Then we that are Alive, that are Left
> Shall together with them be Caught up in the Clouds,
> To meet the Lord in the Air:
> And so shall we Ever be with the Lord,
> Wherefore Comfort One Another with these words.

Zion's Work to Prepare a Pure Church.

Zion must prepare a Church for her Lord and King.

The Wise Virgins must awake and Go Forth to meet

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he Bridegroom: for the Midnight Cry is already ringing hrough earth and skies:

"Behold the Bridegroom! Come ye forth to mee. Him."

The Coming Events.

Beyond the Rapture in the air, and the subsequent Glorious preparation in Zion above, there lies the Coming of the King to reign on earth a Thousand Years—the Glorious Millennium.

Blessed and Holy is he that hath part in the First Resurrection·
Over these the Second Death hath no Authority;
But they shall be Priests of God and of Christ,
And shall Reign with Him a Thousand Years.

The Final Conflicts and Victories.

Beyond that thousand years, that Millennium, lie the Final Conflicts and the Final Victories, the Great White Throne and the Final Judgment, the New Heaven and the New Earth, the New Jerusalem, and the Endless Bliss of Heaven.

The Hosts of God Are Gathering in Zion.

Onward sweep the hosts of Zion, growing day by day in Power and Purity, proclaiming the Eternal Covenant of Salvation, Healing, and Holiness in Christ our King, and "Destroying the Power of all who Corrupt the Earth."

The Trade Marks of Hell on Earth.

The Seal of the Beast, the "Mark on the Right Hand or upon their Forehead, so that no man shall be able to buy or to sell save he that hath the Mark, even the Name of the Beast or the Number of his Name," is now placed upon millions.

But the Day is fast approaching when Babylon shall be utterly fallen, when the Harvest of the Earth, now overripe, is reaped, when the Last Vial is poured out, and when the Cry will arise from the Host of the Army of the Redeemed:

Hallelujah: for the Lord our God, the Almighty, reigneth!

The Seal of the Living God and the Prosperity of Zion.

Dark days will come to those outside the gates of Zion who have not received the Seal of a True Baptism, the Seal of the Living God, upon their foreheads.

Peace shall dwell with Purity within the gates of Zion; for "The Time, yea, the Set Time is come, when God has Mercy upon Zion, when He builds her up, and appears in His glory."

Who Then Shall Be Saved?

We say not that all the world shall be saved when the Rapture of the Saints and their Meeting with the Lord in the Air takes place.

But we do say that in Zion, all must be "ready to enter in" with the King, and "they that are ready" shall enter in, and shall return with Him after brief absence for the Millennial Reign.

The Signs of the Times.

The Times of the Restoration of All Things in God's Israel have begun.

They will be speedily completed, and then shall come the happy day when "the Zion of the Holy One of Israel, the City of Jehovah, shall be an Eternal Excellency and Joy of Many Generations."

Zion Is God's Purifying Power.

God demands the destruction of every form of Government, and every Ecclesiastical Apostasy which opposes the Gospel of the Kingdom of God.

For, behold the Day cometh,
It burneth as a Furnace;
And all the Proud, and all that Work Wickedness,
Shall be Stubble:
And the Day that cometh shall Burn them up,
Saith the Lord of Hosts,
That it shall leave them Neither Root nor Branch.
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 shall tread down the wicked;
For they shall be Ashes under the Soles of your Feet
In the Day that I do this,
Saith the Lord of Hosts.
Behold, I will send you Elijah the Prophet
Before the Great and Terrible Day of the Lord come.
And he shall Turn the Heart of the Fathers to the Children,
And the Heart of the Children to their Fathers;
Lest I come and Smite the Earth with a curse.

This is the Mission in Zion of Elijah the Restorer.

He will accomplish it in this Age through the Christian Catholic Church in Zion, which God has enabled him to establish as the Messenger of the Covenant over all the Earth.

Questions.

Who will Go Forward?
Who will Go Backward?

Ordained Officers in Zion, you are only as yet but as a little Gideon's Band of Three Hundred!

Do you fear the vast numbers and seeming strength of the Amalekitish host, and will you go backward as you are about to be led into the Mighty Conflict?

Or, will you Go Forward with me, and win a Glorious Victory for God's Israel under Zion's Banner in this Day when "the enemy has come in like a flood"?

A Trumpet Call to Zion's Hosts.

And now I call over all the earth, to those into whose hearts God's Kingdom has come, for they are God's Zion, to Rally around the Standard which in the Name of Jehovah, the Coming One, we have "set up" in the Christian Catholic Church in Zion.

Every Talent must be used for God.

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Every Tongue must speak His praises and proclaim His Gospel.

Fellowship with all the "Unfruitful Works of Darkness" must forever cease.

Separation from the World, the Flesh, and the Devil must be complete.

God's Kingdom has come.

The "Little One" has "become a Thousand."

"The Small One" must become "a Strong Nation."

This is God's time.

Let the Work be hastened.

Let all Zion rally around the Standard which has been set up by Zion in this Great City of Destiny, Chicago.

Let them go up with us from thence, and from all the land, to Zion, unto the Lord our God.

Let them gather with us a Mighty Host around the Site of Zion Temple, in Zion City, on Lord's Day, July 14, 1901, the First Feast of Tabernacles in Shiloh Park, five weeks from tomorrow. And when the Gates of Zion are thrown open on the following day, let Zion's children from all the lands be there in spirit; and, as far as possible, let them come then, and from year to year, in the flesh.

Victory is only possible to the Organized Forces of God.

These can only be prepared in a City of God.

Zion City is that destined place.

There, under the Constitution and Flag of the United States, which guarantees absolute religious freedom, Zion will organize her armies for the Peaceful Conquest of the World.

Taught by Christian Instructors, Zion's children, from the Kindergarten to the University, will be trained to take their part, even from childhood, in this glorious conquest, where Wisdom, Love, and Purity are the weapons of war.

Thousands and tens of thousands of Zion's Messengers will be trained in that City, and sent forth to gather God's people out of All the Nations.

The Prophecy is now being fulfilled:

This shall be written for the Generation to Come:
And a People which Shall be Created Shall Praise Jehovah (The Coming One).

Come then, ye Hosts of God, scattered now throughout all the Apostate Churches and in all the Lands, join hands with us Across the Seas, and speedily appear, Representing All the Nations, and help us to Build a City from whence the Evangelization of the World shall proceed, so that o'er all the earth the shout will ring:

The Lord hath built up Zion,
He hath appeared in His Glory.

Words of Cheer to Zion Everywhere.

Calm, quiet, confident, strong, peaceful, and wise, a Glorious Company has already arisen, and hundreds on hundreds are ready to Enter the Gates of the City, on Monday, July 15th.

Our Feast of Tabernacles will not be interrupted, but rather cheered and increased in Joy and Strength by this Business for God.

It is supposed that Six Thousand Lots will be applied for on that day in Zion City.

The Despair of God's enemies is the Hope of God's people, the Establishment of Zion City.

Lift your eyes, ye Sons of Light,
Zion City is in sight.

"Come! for all things are now ready"; the Feast is spread; the King Himself in Spirit will be there, and we, in His Name, shall Welcome His People to the beautiful spot of earth on which Zion City is about to rise.

Be of good cheer, Friends of Zion, and Friends of God everywhere!

We speak these closing words in the stillness of the night, in our quiet home across Lake Michigan, one hundred and twenty miles from the din and smoke of Chicago.

We have withdrawn for a few days from the continuous toils of our Headquarters Offices, and the great congregations in that mighty city, upon which the eyes of millions in America are turned as they behold this strange Conflict between Zion and hosts of Open and Secret foes, where Victory constantly comes to Zion's Banner.

We are able to look calmly from here at the Seat of War, and to mark the line of continuous Victory, for more than ten years, which God has given to us.

We see, from our Watchtower, that "The Morning cometh."

"There is no Fear in Love."

We know this is true: for Love reigns in our hearts, and, by God's Eternal Grace, we say humbly there is no fear there.

"Perfect Love casteth out fear."

We know this is true: for in Zion that Perfect Love has transformed the people in thousands and tens of thousands into Fearless, Heroic Spirits, to whom loss of friends, or of property, or of life, has no terrors, since Victory, come what will, is sure in Zion here and in Zion above, forever.

What of the Night?

One calleth unto me out of Seir,
Watchman, what of the Night?
Watchman, what of the Night?
The watchman said,
The Morning cometh, and also the Night:
If ye will Inquire, Inquire ye:
Turn ye, Come!

And this is our answer from Ben MacDhui, on this lovely starlit night.

It is, "The Burden of Dumah (Silence)."

All around us is Silent, Stars over us Silent, Earth under us Silent, and the waters of our little White Lake flow silently before us.

We send back to Seir, the Land of Esau, and All the Lands that sit in darkness, and the shadow of death, the answer of the ancient prophet, who cried,

The Burden of Dumah.
Turn ye, Come!

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And now "the night is far spent; the day is at hand."

Let there be no delay; no faltering in the ranks of Zion.

Let all who agree "walk together" in the Unity of a Perfect Love, day by day, serving their God in what men call "the trivial round and common task," where all may find room to deny themselves, and to walk with God, and be a blessing to their fellowmen.

Zion is only a Terror to the Evil; but it is a Joy to all who Love God, Virtue, and Truth.

To all such we send forth this General Letter, as well as to all those who are affiliated with us.

We wish that every reader may be blessed as they are read o'er all the earth.

We thank God for this privilege of speaking, from the "Burden" of the silence of the night, words that shall find earnest readers on every Continent beneath the Sun.

"Brethren, pray for us."

With very hearty prayers for all who read, and gratitude for all who will obey, I am

Your Brother and Partaker with you in the Tribulation and Kingdom and Patience which are in Christ Jesus,



General Overseer of the Christian Catholic Church in Zion.

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GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

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

Jesus said, "*I am* the Way, and the Truth, and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am* 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, 1300 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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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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CHICAGO, ILLINOIS, SATURDAY, JUNE 8, 1901.

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BAPTISM AT ZION CITY

REV. CYRUS B. FOCKLER

ELDER IN THE CHRISTIAN CATHOLIC CHURCH IN ZION

Will conduct Divine Services on the Shore of Lake Michigan, at Zion City Site, on Lord's Day, June 16, 1901, at 2:30 o'clock p. m.

Ordinance of Believers' Baptism by Triune Immersion will be administered.

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EDITORIAL NOTES.

"WOE UNTO them that call Evil good, and Good evil; that put Darkness for light, and Light for darkness; that put Bitter for sweet, and Sweet for bitter!"

THIS "WOE" has overtaken, once more, the enemies of God, of Zion, and of the writer.

FROM ocean to ocean, in tens of millions of copies, the malignant newspapers have been proclaiming that we had violated the laws of God and man, and had been held "guilty of manslaughter" by a Coroner's Jury, and we were compelled to find bonds for $25,000, being held to the Grand Jury of Cook County, Illinois.

AFTER exhausting every open and secret device to mislead the public and the Grand Jury, every viperous tongue is suddenly silenced.

The best legal and medical authorities in Chicago have been compelled to brand the verdict of the Coroner's Jury as absolutely false, and to rebuke the "Thieves and Thugs" of the Chicago Press, by declaring that "NO TRUE BILL" could be found.

NEITHER can any one find the so-called "present public sentiment" adverse to us, which our enemies in the financial world declared to be the reason for denying Zion City Bank the usual Clearing House privileges.

WITHIN ten days we have held, as arranged for months ago, a great series of public gatherings in Chicago.

More than thirty-five thousand persons attended, and many thousands could not find even standing room at a number of meetings.

These assemblies have been absolutely quiet, orderly, and sympathetic.

Not a trace of antagonistic "public sentiment" has appeared.

Only one man had to be removed from the Auditorium gatherings.

He was a vile fellow who had been used by the press as a tool to stir up insane persons to murder us.

The newspapers gave columns to his "prophecies" to that effect.

He had been dismissed from the Christian Catholic Church

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in Zion for wilfully neglecting to provide for his wife and family, and for other serious acts of misconduct.

Even that interruption was but for a moment, and was scarcely noticed by the seven thousand persons present in the audience at the Auditorium last Lord's Day afternoon.

It did not interrupt the service for one moment.

ZION once more emerges from the conflict, in the Name of Christ, our King, absolutely victorious over all the forces of hell in Chicago, from the Coroner's Court to the Grand Jury, from the petty parson's fling in his perishing church to the combined newspaper press of America, with but few exceptions.

AT THESE great gatherings during the last ten days, of which we have spoken, we ordained one hundred and forty Elders, Evangelists, Deacons, and Deaconesses to the ministry; we "set apart" one hundred and sixty-three additional members of the Church for service in Zion Seventies, which now number about one thousand in Chicago alone; we received more than two hundred members into fellowship; we baptized nearly eighty persons; on one occasion nearly three thousand persons sat down at the Lord's table; and crowds of persons have blocked the streets on the Lord's Day afternoons for hours outside of the Chicago Auditorium where every seat and all the standing room was filled; and many thousands have attended large private receptions and public conferences.

YET, amidst all this, the press raises the cry: "Zion is declining! Zion is breaking up! Dowie Deserted and Doomed!" etc.

Countless barefaced lies were manufactured to support these false headlines.

There has been an incredible audacity in these shameful inventions.

OUR DISCOURSE of last Lord's Day afternoon on "The Coming of Elijah, the Restorer of All Things," based upon Christ's own words, "Elijah indeed cometh and restoreth All Things," has been falsely represented as having been rejected by Zion, although it was publicly endorsed, when delivered, by at least six thousand persons in the Auditorium.

We desire, therefore, to record publicly the FACT that at a Private Conference held the next morning, Monday, June 3d, which continued for four and a half hours, only five persons withdrew, one of whom has since desired readmission.

The remainder of that Conference, two hundred and fifty-one in number, unanimously affirmed their approval of the position which we took in the discourse on Elijah the Restorer, which is published in full on pages 201 to 212 of this paper.

WE FEEL it right to place these FACTS before the public as our truthful answer to the press LIES.

Let all the people know that we have been, and God helping us shall be, victorious against every foe, whether within or without.

There is too much involved in Zion's Continuous Triumph, and in the Success of our ministry as the Restorer, for the "blind leaders of the blind" throughout the world to discontinue their endeavors to hinder us and blacken us.

Daily, however, do all men see that they are themselves falling into the dirty ditches and horrible pits which they have dug for our feet.

THE Deadly Poisons of "the Sorcerers" (pharmacists) are too profitable to the Devil, and too effective in the extension of his kingdom, for him and his to view with equanimity the escape of millions of people from the cruel bondage of disease, and crime, and death which these poisons produce.

THE entire medical "profession" are fighting, therefore, like so many demons, because their "craft is in danger to be set at naught."

They and their supporters in the press, whom they fee with millions of dollars of advertisements, and otherwise, continue their murderous threats.

But all the people are getting to see that Zion violates no law of God or man in teaching that Life and Health and Purity and Peace are to be found in obeying God alone, according to Christ's commands.

WE HAVE withdrawn to Ben MacDhui, across Lake Michigan, for a few days from the city to attend to many matters connected with the Extension of the Kingdom of God throughout the world, and to prepare for fresh campaigns against God's foes in every direction.

The constant strain of many months at our Headquarters Offices, and in public work in Chicago, make it necessary that we should occasionally rest a while from the constant demands upon our personal attention.

Yet even here beside the quiet waters of White Lake, our little Galilee, the work accompanies us; and until our earthly task is done we shall never find rest from incessant demands which that work imposes.

We would not wish it otherwise since God so wills: for we know that we are "Preparing the Way" once more for the Coming of the King of Kings, the despised and world-rejected Jesus Christ, who will one day rule and reign, to the exclusion of all other authority, over every spot of this World, which He created by His own Power, and which He has redeemed by His Blood.

THE building up of Zion City, near Chicago, continues to attract the attention of men and women everywhere.

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DESPITE all the attacks of the enemy, the three great Departments of Zion's Work move forward in a grand and glorious manner Ecclesiastically, Educationally, and Commercially.

GREAT preparations are being made for the Opening of the Gates of Zion City, on July 15th, when many thousands of lots will be open for selection.

Also for Zion's annual Feast of Tabernacles, from Lord's Day, July 14, to Monday, July 22, 1901, in Shiloh Park of two hundred acres, the Temple Reserve of Zion City.

ABOUT Six Thousand persons went out by train to Zion City from Chicago, on Thursday, May 30th, and were met by thousands who had come by train and otherwise from many parts of the surrounding country.

We had the joy of speaking to about Ten Thousand persons on the afternoon of that day, at the Auditorium in Shiloh Park, near Zion Temple Site.

THE beautiful and splendid appearance of the ten square miles of land surrounding that spot, two and a half miles of which are on the lake front, impressed the many thousand persons present that day.

The enthusiasm and quiet earnestness of these throngs made a deep impression even upon our enemies, and Zion's splendid order wrung a few words of reluctant praise from some of our bitterest enemies in the press.

ORDER IS GOD'S FIRST LAW IN ZION, as everywhere.

Our enemies being witness, Zion is at all times orderly: for its people are sober and godly, and courteous and kind to each other and to all—they are beyond question, and beyond reproach, as a whole.

Not a whiff of tobacco smoke, not a single drop of "liquid fire and distilled damnation," and not an oath or a curse were seen or heard over all that great City Site.

Cloudless skies, invigorating breezes, Spring in all its glorious green verdure, and the shining blue waters of the Unsalted Sea of Lake Michigan, with the evidences of "good beginnings" on every side, made the day a memorable one to the many thousands at Zion City on Decoration Day, May 30th, last.

IT IS NOT our intention to discuss Zion's business in detail, in the columns of this paper.

But we desire to say, in a word, that the numerous rumors in the press, and otherwise, as to mysterious dangers to Zion's Lace Industries ARE ABSOLUTELY FALSE.

Although one man has broken his agreement and gone, the Industries are being established by the Experts whom we imported from England, without any other exception.

Under the direction of Deacon Arthur Stevenson, who is now the Acting Manager, assisted by his brother, Deacon Harry Stevenson, both of them in the first rank as Lace-makers and Managers, the splendid staff are attending diligently to, and preparing for, business.

We shall be able to show our friends some of the first beautiful products of these Industries, when we meet them at Zion City in July and also before that time in the beautiful Offices and Parlors of Zion Lace Industries now ready in Zion Building.

Meanwhile we simply write these words to assure our friends that the prospects for these Great Industries were never brighter; that all goes well, and that their progress has never been for a moment impaired.

In every direction there is progress, in none is there retrogression, and these words are the simple truth despite all statements to the contrary.

We have no hatred for, or desire to injure for a moment, any one who has, from personal spite, or disappointed ambitions, opposed Zion's Onward Movement; but we will not suffer any one to attack Zion with impunity or to damage her investments.

With the weapons of Truth and Wisdom, and Faith and Hope and Love, we shall fight against and destroy to the very uttermost all the evil designs of demon-possessed men who undertake to hinder the Kingdom of God and the Elevation of Humanity.

Zion stands for this eternally.

BRETHREN PRAY FOR US.

NO PLACE TO SLEEP

The many hundreds coming to

The Feast of Tabernacles

JULY 12th to 22d

Zion's great demonstration

MUST WRITE AT ONCE

if they want a cot to sleep on. All ordained Officers and members of Seventies, Choir and Guards, together with every member and friend of Zion

MUST WRITE AT ONCE

stating how many cots they want reserved. Those writing after June 22d may not be provided for.

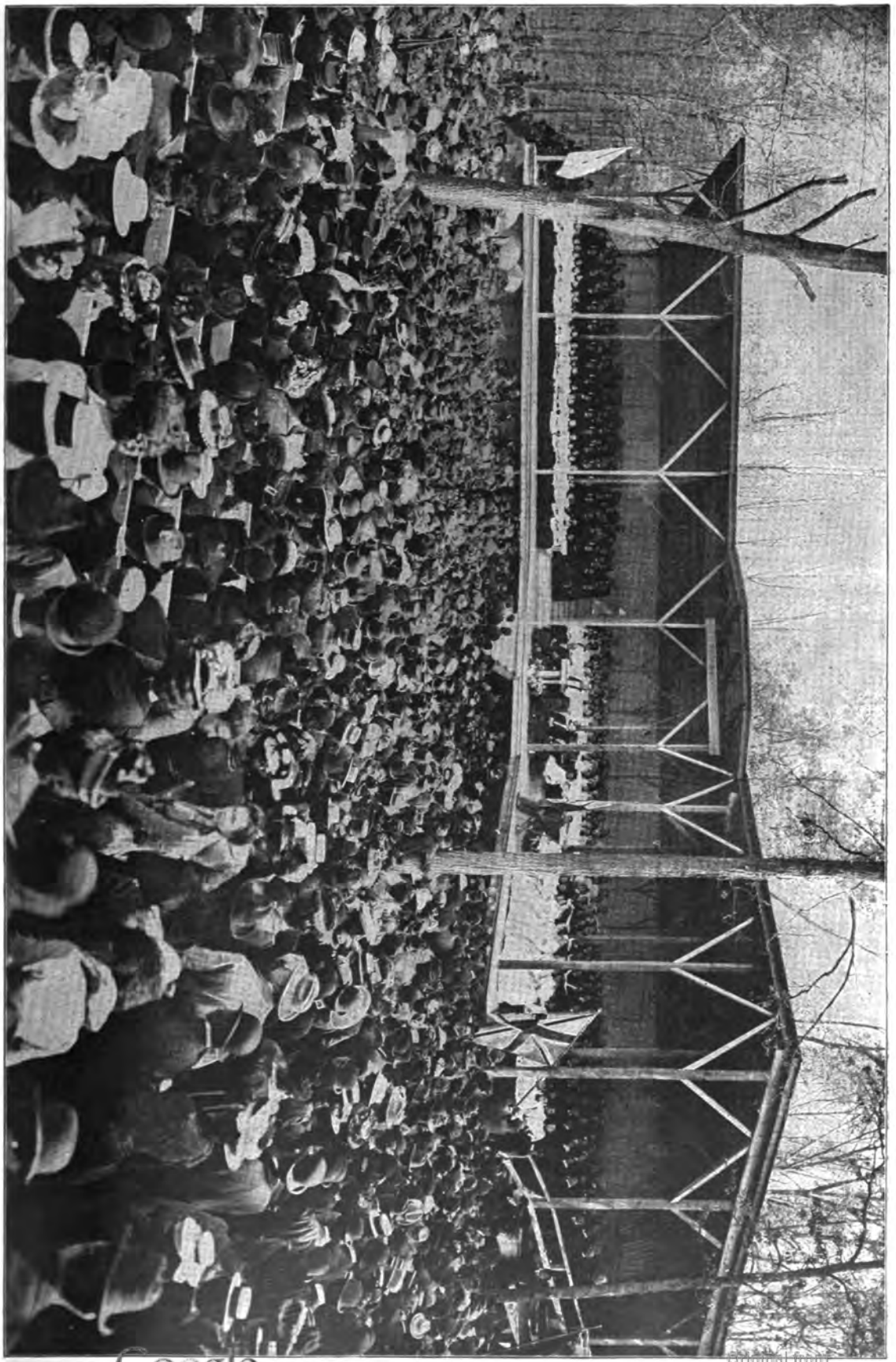
The railroads have given a low rate to Chicago for this occasion. Pay full fare coming, taking a Certificate from the agent when the ticket is purchased on account of the Convention of the Christian Catholic Church in Zion, and when this Certificate is properly endorsed here in Chicago, persons holding the same can get a ticket home for one-third of the money paid coming.

YOU MUST WRITE AT ONCE

if you are coming, addressing your request to

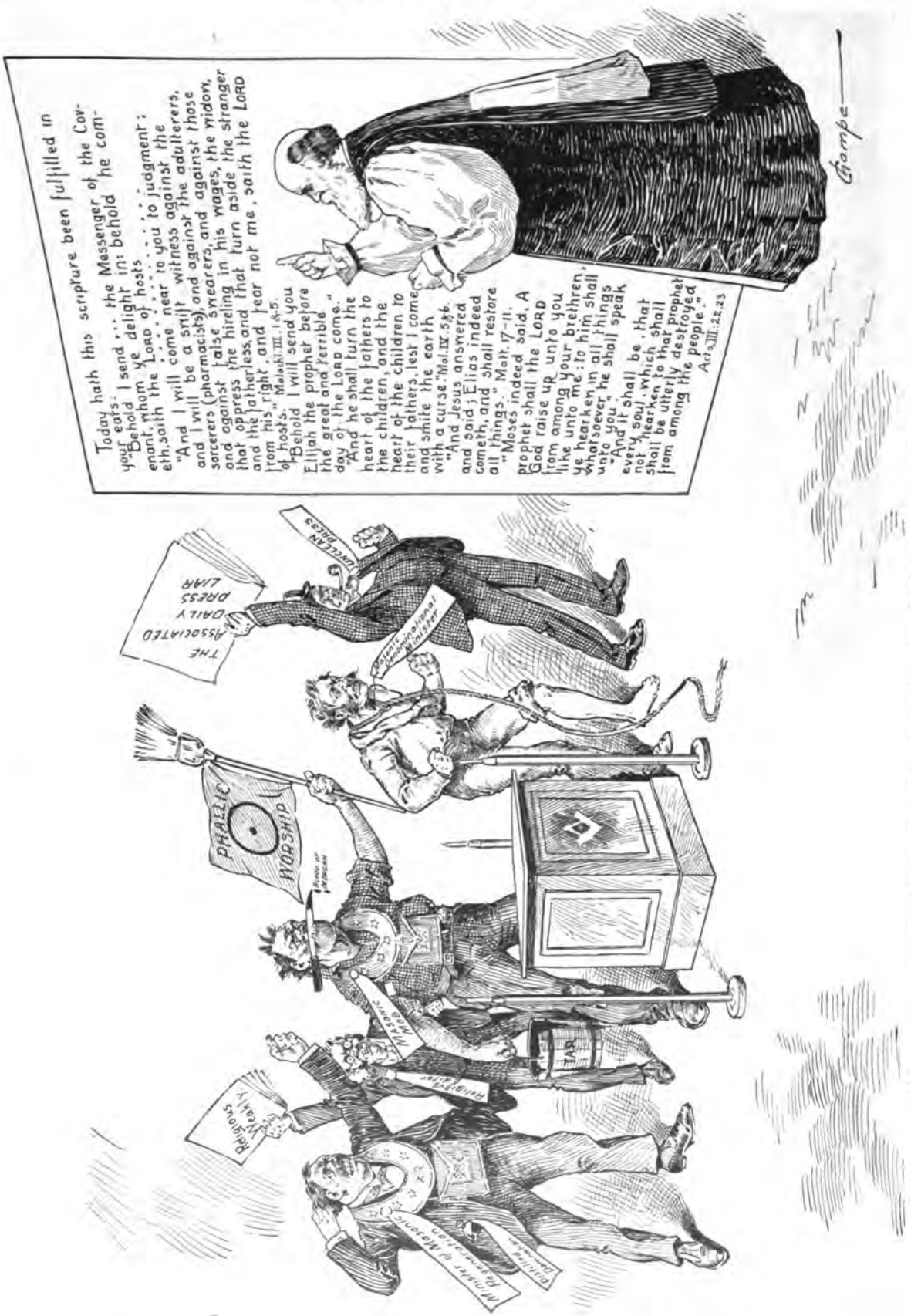
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THE GENERAL OVERSEER ADDRESSING 10,000 PEOPLE AT ZION CITY SITE, THURSDAY, MAY 30, 1901.

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THE OLD CONFLICT—ELIJAH AND THE PRIESTS OF BAAL.

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THE MESSENGER OF THE COVENANT

—AND—

THE COMING OF ELIJAH, THE RESTORER OF ALL THINGS.

Chicago Auditorium Lord's Day Afternoon June 2, 1901.

THE Times of the Restoration of All Things have come.

The times which Moses prophesied nearly 3400 years ago have come.

The Times prophesied by David, Isaiah, Jeremiah, Malachi, and other of God's Holy Prophets have come.

The Times prophesied by Jesus Christ the Son of God during His earthly ministry in the flesh have come.

The Times prophesied by the early apostles of the primitive Christian Church have come. The Times which saints and martyrs and holy men of God in all the ages have foreseen and looked forward to with intensest longing have come.



The Times to which the Holy Christian and Catholic Church throughout all the world has been marching on have come.

Elijah the Prophet, the long-promised Messenger of God's Covenant, the forerunner of the coming King, has come.

He has announced his identity.

Tens of thousands have recognized him.

God the Almighty has placed the unmistakable manifestation of His Divine Authority upon the announcement.

Glorious victories, and rich and far-reaching blessings have attended the declaration of that prophet, priest, and ruler.

This declaration was made solemnly, reverently, but boldly, before 7000 people in the Chicago Auditorium when John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion, delivered his discourse on "The Coming of Elijah, the Restorer of All Things."

This discourse had been announced for weeks beforehand, and all Christendom, and the World, the Flesh and the Devil had been looking forward to it with the most intense interest. The Divine truth of the declaration was attested by a terrific storm of persecution, and loud cries of rage with which the Devil received the announcement.

Once more, as on the previous Lord's Day, the doors of the Chicago Auditorium were besieged for hours by waiting crowds, eager to enter.

Once more, when the gates were opened, a perfect flood of humanity flowed into the great building, quickly filling the splendid seating capacity, tier on tier, until but a few seats in the topmost gallery remained vacant.

There were, however, thousands of people standing in the spacious foyers who would have much more than filled the vacant seats.

Once more the great throng was deeply thrilled and impressed by the beautiful and solemn act of praise and worship when Zion's White-robed Choir of 300 voices and nearly 300 robed officers marched down the aisles and mounted the platform, singing:

On, brothers, on to the better land,
Chanting our songs in triumphal strain,
Shoulder to shoulder marches our band—
On, till the golden gates we gain!
Forward our steps to the Home beyond,
Seeking the country yet unseen,
Where to our hopes shall at last respond
Glories untold in dazzling sheen.

REFRAIN.

On, brothers, on to the better land,
Chanting our songs in triumphal strain,
On, ever onward the march of our band!
On, brothers, on!

Led by the pillar of cloud by day,
Israel journeyed amid the wild;
Nightly the fiery pillar's ray
March of that lonesome host beguiled
God for their guardian, God their Guide,
God 'gainst the foe for His people fought,
God at the Jewish warriors' side—
They to their promised land were brought.

Onward the march of the Christian host,
On through the world's dread wilderness;
Christ for our Captain, His Name we boast,
Jesus the Lord our Righteousness;
Under His banner sworn to fight,
Journey we onward day by day:
Comrades, we trust in the Victor's might,
We shall be victors in the fray.

Perils may come and the storm-clouds rise,
Foemen may threaten, snares abound;
God sets His rainbow in darksome skies,
Angels our path shall compass round.
On, let us on, till the march be done,
Strong in the Leader's strength we stand;
Forward we press till the prize be won—
Rest, endless peace, the Fatherland.

Chicago Auditorium, Lord's Day Afternoon, June 2, 1901.

The General Overseer then 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 Health among All Nations,
For the sake of Jesus. Amen.

The congregation then joined in singing Hymn No. 195:

Our Lord is now rejected,
And by the world disowned,
By the many still neglected,
And by the few enthroned;
But soon He'll come in glory,
The hour is drawing nigh,
For the Crowning Day is coming by and by.

CHORUS—Oh, the Crowning Day is coming,
Is coming by and by,
When our Lord shall come in "power"
And "glory" from on high.

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Oh, the glorious sight will gladden
Each waiting, watchful eye,
In the Crowning Day that's coming by and by.

After the hymn, the audience joined the General Overseer in repeating 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.

The General Overseer then said:

Let us read in the Inspired Word of God.

My readings this afternoon will be taken, without any exception, from the Revised Version, from which it is our custom to read, and which we use at every public service in this Church.

I shall ask you to read with me, first, from the last of the prophets of the Old Dispensation, save John the Baptist, and he was the Forerunner of our Lord Jesus Christ, the last prophet of the Old and the first prophet of the New.

Let us therefore read in the book of the Prophet Malachi, the last book in the Old Testament.

It was written, it is supposed, about 420 years before Christ came in the flesh.

We will read the third and fourth chapters.

Behold, I send My Messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His Temple; and the Messenger—

The Messenger of the Covenant Is Not the Lord Himself.

"And," not "even." The Old Version says "even"—a manifest mistranslation.

The Messenger of the Covenant is not the Lord Himself, as Jesus told us.

I call your attention to that fact just at this point: for the difference between the word "even" and the conjunction "and" makes the whole difference in the understanding of that first verse of the third chapter of Malachi.

With that word then, I will read it again:

Behold, I send My Messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His Temple; and the Messenger of the Covenant, whom ye delight in, behold, he cometh, saith the Lord of Hosts. 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 the Lord offerings in Righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years. And I will come near to you to judgment; and I will be a Swift Witness against the Sorcerers.

Makers and Venders of Deadly Poisons.

Now we must pause. What does this word "Sorcerers" mean?

The Hebrew word *kashaph*, and its Greek equivalent in the Septuagint version, *pharmakos* (φαρμακός), used throughout the whole of the Greek New Testament, is simply our English word Pharmacist.

It means a "maker and vender of deadly poisons."

That is just what the word *pharmakos* means, nothing else.

It is simply the English word druggist.

A Pharmacist is, therefore, a Sorcerer, a maker or a dealer, a vender and user (as a physician) of deadly poisons: such as alcohol, strychnine, morphine, opium, cocaine, arsenic, and many other deadly drugs.

They are mostly narcotics.

They destroy the brain, madden the user, and are ruining the spirits, souls, and bodies of the countless thousands who use them.

This is just the simple meaning of the word, "Sorcerers."

As a matter of scholarship it cannot be contested.

I therefore will use it in its plain English.

And I will come near to you to judgment; and I will be a swift witness against the Pharmacists, and against the Adulterers, and against False Swearers; and against those that Oppress the Hireling in his wages, the Widow, and the Fatherless, and that turn aside the Stranger from his right, and fear not Me, saith the Lord of Hosts. For I the Lord change not; therefore ye, O sons of Jacob, are not consumed.

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 the Lord 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 the Lord 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 the Lord of Hosts. And all nations shall call you happy: for ye shall be a delightsome land, saith the Lord of Hosts.

Your words have been stout against Me, saith the Lord. 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 the Lord 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 the Lord spake one with another: and the Lord 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 the Lord 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 the Lord 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 the Lord 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 the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

May God bless His Word.

Prayer was offered, first by Overseer Piper, and then by the General Overseer.

In making the announcements the General Overseer said: Pray that my words may be such as God will approve. I am not questioning whether man approves of them first. I desire God to approve them.

There is much in my heart I would like to say; but cannot find time to say today. There are some things I will say in connection with this subject of Elijah the Restorer by and by.

After the summer is over, if God permits, June, July, August being past, we shall begin a two years' lease of this building on September 1st, and on the afternoon of every Lord's Day for the next two years, omitting the three hot months I have named, the afternoon services of this Church will be held in this place.

I venture to say this, that my enemies, and the enemies of God, are more afraid of this platform and the words which will be spoken here than they will dare to let you know. But, God helping us, while we have breath we will deliver His Message.

Let the tithes and offering be now received.

THE COMING OF ELIJAH, THE RESTORER OF ALL THINGS.

After the tithes and offering had been received, the General Overseer delivered the following discourse.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto Thy Church in all the lands, and unto men in every clime and nation whither these words shall come, in this and all the coming time, till Jesus come. Amen.

I shall not say what I have to say, until I have read to you what God has said.

More important than my speaking is God's Word.

I read to you what God said in the last verses of the Old Testament:

Behold, I will send you Elijah the Prophet before the Great and Terrible Day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

This prophecy was delivered 420 years before John was born.

John the Baptist, the son of Elizabeth and Zacharias, a priest, was born when Elizabeth was an old woman, beyond the years when women bear children.

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Zacharias had the announcement made to him when he was offering sacrifice in the Temple.

Gabriel, the angel, came to him with the wondrous message that he should be the father and Elizabeth the mother of a son who should be Elijah the Prophet.

This saying seemed strange to him, and will seem strange to some of you.

Unless I read to you the words of Gabriel, some present may not think it true.

These are the Angel's words, in the first chapter of St. Luke, the seventeenth verse:

And he shall go before His face in the Spirit and Power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for Him.

You will remember that this child was born, and when he grew up he became an hereditary priest belonging to one of the highest orders of the Priesthood, that of Abijah, which was in the highest course or order of the Priesthood.

John the Baptist a Cultured Scholar.

When John the Priest was about to enter upon his priesthood he suddenly departed to the fords of the Jordan, and there he preached, and was soon known, far and wide, as a Prophet of God.

Do not forget that his training for thirty years would have made him a thorough scholar.

He was no wild man of the woods. He was splendidly educated in the very best society in Jerusalem.

It is probable that Herod knew him intimately, and had been much impressed with him in his boyhood, for they grew up together in the Jewish schools of learning at Jerusalem. Manaen, the foster-brother of Herod, who afterward became a "prophet and teacher" in the Christian Church may have been first awakened under John the Baptist's ministry.

We are told that Herod did many things that John told him, and that all the people counted John for a prophet.

I call your attention, therefore, to the fact that John the Baptist in the Spirit and Power of Elijah was a prophet and a priest.

John the Baptist Did Not Know That He Was Elijah.

The Gospel according to St. John, contains this brief account of an interview.

I will read you the passage. You will understand John's position when you read it.

And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ.

That was one thing he was sure about.

Now that is one thing I am sure about. I am not the Christ.

God forbid the thought should enter my heart; that I should take the glory of my Lord and King.

I am not the Christ.

He was sure about that.

He thought he was sure about some other things, and he was not.

They went on to question him.

It is one of the illustrations of how undesirable it is to give a reporter an interview.

If he had not allowed them to interview him, he would not have made a blunder such as he made.

And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No.

Now, he was wrong.

Why?

Because Jesus afterward said he was Elijah, and the angel Gabriel said he was Elijah before he was born.

But John said, "I am not." If you had asked me that question years ago, I would, possibly, have said the same thing.

When the Scribes asked John, "Art thou Elijah?" he said, "I am not." "Art thou the prophet?" And he answered, "No."

Well, I am not quite sure out that this answer was proper, because the time had not come for the prophet to manifest it, and no one should claim to be that which he has no consciousness of being. They referred to the prophet spoken of by Moses in Deuteronomy eighteenth.

However, it had been better that he had not said it.

They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the Voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.

He unconsciously revealed himself there, because that was the Voice of Elijah, the Messenger of the Covenant.

Now, let us look at the passages in connection with

Christ's Declaration Concerning John.

First, in the eleventh chapter of Matthew, just before the murder of John the Baptist by Herod.

Herod when he was drunk gave way to Herodias, his wife.

I should not call her his wife either; I had better have said his paramour. The kind of marriage he had with her was resting upon a kind of Dakota or Chicago divorce—not worth a snap.

I am going to come after you about that before I am through.

It is the old fight. It begins right in the family, the sanctity of the family. Satan always begins there.

Herodias had been denounced by John because she had left Herod's brother, Philip, and gotten a kind of Chicago or Dakota divorce and married this murderer, Herod.

John said, "Thou shalt not have her"; and when the time came, she said, "I will have your heart's blood."

She got it when Herod was drunk.

She got him to make a wicked promise when he was drunk.

If any of you have made a bad promise, either drunk or sober, break it in the Name of God.

It is a right thing to do.

It is only the Devil who makes you want to keep a bad promise.

God demands that you shall break it.

Now in the eleventh chapter of Matthew, we have this little story:

Now when John heard in the prison the works of the Christ, he sent by his disciples, and said unto Him, Art Thou He that cometh, or look we for another? And Jesus answered and said unto them, Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have Good Tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in Me.

When they had gone way, Jesus began to talk about John, who was in the prison and about to die.

And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment! Behold, they that wear soft raiment are in the kings' houses. But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. This is He, of whom it is written,

Behold I send My Messenger before Thy face,
Who shall prepare Thy way before Thee.

Now, where are these words written? They are written in Malachi the third chapter and in the first verse, and nowhere else.

They are written concerning the Messenger of the Covenant, the chapter I read to you.

Jesus said,

This is he, of whom it is written,
Behold, I send My Messenger before Thy face,
Who shall prepare Thy way before Thee.
Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist; Yet he that is but little in the Kingdom of Heaven is greater than he. And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and men of violence take it by force.

The marginal reading of the Old Version is even stronger—"the Kingdom of Heaven is gotten by force and they that thrust men."

You cannot win a good place in God's Kingdom without a fight.

The Power of Guns and the Power of the Holy Spirit.

I tell you I shall employ "Force" to extend the Kingdom of God.

It will not be the force of bullets.

It will not be the force of guns.

It will not be the force of numbers.

I shall ask God to give me the mightiest force of all—the Dynamic Power of the Holy Spirit. (Amen.)

We shall oppose the Forces of Evil with the Power of God.

For all the prophets and the law prophesied until John.
And if ye are willing to receive it (margin, him), this is Elijah, which is to come.

What then, after all, John the Baptist was Elijah, and did not know it? Yes.

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And Jesus added:

He that hath ears to hear, let him hear.

Elijah's Three Missions.

Now pause for a moment.

Jesus says that John the Baptist is Elijah, and although he is going to die in the castle of Machærus, he "is to come" again.

He came in the days of Ahab, and fought the Masonic Priests of Baal on Carmel's Mountain.

He won that fight.

But he got afraid of a woman, and he had to be taken up to heaven.

When a man gets afraid of a woman, it is time he were taken to heaven.

Some of my enemies have said that I am afraid of Mrs. Dowie, and that I have made her gifts, and ordained her to office, because I feared her.

Did you ever know it (addressing Overseer Jane Dowie)?

Overseer Dowie—"No."

General Overseer—No, I should think not: for it never was in my heart, all the lies told by apostate elders and the press to the contrary, notwithstanding.

When a man gets afraid of a woman, there is something wrong, is there not?

Audience—"Yes."

Well, there is nothing wrong in this house.

I never did anything which put me in the power of a woman, thank God. (Amen.)

That is more than you wretches of the press can say. (Laughter and applause.)

You are a "generation of vipers" all around.

I know you, and God Almighty knows you, too.

You are a bad lot, nine-tenths of you.

Some of you may be clean, but I would not like to take any chances on the great majority of you.

Elijah's Last Coming.

Now John the Baptist, Jesus said, was not only Elijah, but that Elijah was to come again for the third time.

We will go on with the reading in the seventeenth chapter, of Matthew, long after John had been murdered in prison and had passed into heaven.

Peter, James, and John had seen on the mountains two great figures, beside the Master.

They had seen Jesus.

They had seen Moses.

They had seen Elijah.

They were afraid.

When People are Afraid, They Say Foolish Things.

They said they wanted to build three tabernacles there: one for Christ, one for Moses, and one for Elijah.

There are always people who want to build tabernacles on the tops of mountains. That is not the place for them.

They ought to be built in the levee.

When God gives me a little money for it, I am going to have a Zion Tabernacle in the "levee" district of Chicago.

We have many of our Zion Seventies who are working there now.

May God bless the poor women of the levee (Amen) and the poor men. (Amen).

May God in his Infinite Mercy smite the men who keep the levee going by selling that damning liquor, that liquid fire and distilled damnation.

The Lord smite that traffic. (Amen).

Aye, and the men and the women who own the houses there—the Lord have mercy upon them.

They get large rents from wretched tenements, and are partakers in the profits of their tenants' sins and crimes.

May God in His Infinite Mercy convert these rich criminals, or sweep them away out of the earth.

I would like to be Mayor, with dictatorial powers, just for about a week.

I would do something effectual in that "levee" if I were dictator.

It is a foolish thing to talk about building tabernacles on the tops of hills.

You must build them where the people are.

We will build a Temple at Zion City, to which the people can come in vast numbers, God willing, but we have started in to build Tabernacles in Chicago.

We have about ten now. We have about 300 Cottage Meetings, and by the Grace of God I hope to turn every one of these Cottage Meetings into a Zion Tabernacle some day. (Amen.)

I want you to go in for that. Do not think because I go out to Zion City I am going to leave Chicago.

Verily, no. I will have a better grip on Chicago than ever.

I hope to evangelize every district of the city.

I will do my best at any rate with the forces at my command.

And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of Man be risen from the dead. And His disciples asked Him, saying, Why then say the scribes that Elijah must first come? And he answered and said, Elijah indeed Cometh, and Shall Restore All Things.

Elijah, not Christ, to "Restore All Things."

One of the blunders that people make in reading a certain passage to which we shall come presently in the Acts is that Christ is to restore all things.

What did Jesus say?

"Jesus answered and said, Elijah indeed cometh and"—what?

Audience—"And shall restore all things."

General Overseer—

But I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of Man also suffer of them.

That is to say, they killed him.

Even so shall the Son of Man also suffer of them.

Then understood the disciples that He spake unto them of John the Baptist.

Was John the Baptist Elijah?

Audience—"Yes."

General Overseer—Was he right when he said "I am not"?

Audience—"No."

General Overseer—Who knew best, Christ or John?

Audience—"Christ."

General Overseer—Christ or Elijah?

Audience—"Christ."

General Overseer—If I were to say "I am not," and God said "You are," who would know best?

Audience—"God."

General Overseer—Well, I have said "I am not" long enough about a number of things.

I Have Been Rebuked.

I have said, "Lord, I am not able to do this"; and I have been rebuked again and again by God, who has told me that He never expected me to be able to do it: for I was only at best a willing agent whom He could use as an instrument by means of which He would Himself do the work.

I am not to fight this battle in my own strength.

God is able, is He not?

Audience—"Yes."

General Overseer—Is not God able to give me strength?

Audience—"Yes."

General Overseer—And He will.

That is the trouble with some of us; we forget that "Power belongs to God." That is the reason we have not done many things that we might have done.

Now I desire to refer you to the ninth chapter of Mark, where we have the same story in three short verses:

And they asked Him, saying, The scribes say that Elijah must first come. And He said unto them, Elijah indeed Cometh First, and Restoreth All Things: and how is it written of the Son of Man, that He should suffer many things and be set at naught? But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

All Things Were Not Restored by Elijah in his Second Coming.

Did Elijah in the person of John the Baptist, restore All Things when he came?

Audience—"No."

General Overseer—Did even Christ Himself, during His earthly ministry restore All Things?

Audience—"No."

General Overseer—Then that must indicate another Coming when All Things are to be restored.

I will ask you now to read the third chapter of the Acts of the Apostles with me, and in this sermon of Peter at the Beautiful Gate of the Temple, we will get a flood of light upon this matter.

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Let me remind you what had happened that day.

A man who had been lame from his mother's womb, who was above forty years of age, had suddenly been healed.

He was able to jump and leap, and everybody was astonished.

After that healing Peter preached a sermon, and no less than 5000 men were saved.

Women Easier to Reach Than Men.

I always think there must have been 10,000 women.

Women are saved in about half the time it takes to save men, and in double the number.

They always lead the way in Salvation, and they ought to.

It was our mother Eve that led us out of Paradise, and her daughters ought to lead us back.

Women ought to be better than men.

Thank God they are.

The majority of men are a stinking bad lot. I am ashamed to say it.

The majority of men in Chicago can be smelled several yards off.

They stink of nicotine and alcohol, and all kinds of medical muck.

Ugh, you dirty dogs! (laughter) who chew your tobacco and puff your smoke!

The sun dries it up, that dirty catarrh and cancer in your throat which you expectorate on the streets, in your offices, and in your homes.

The wind carries it up to our nostrils and into our lungs, and good women, and some clean men have to breathe your disease-breeding filth.

Ugh, you dirty dogs! (Laughter.)

You call yourselves Christians. Ugh!

How can a man be a Christian whose throat is an open sepulcher, and whose stomach is a dirty cess-pit?

Ugh, you dirty dogs!

You sow nicotine and reap aumarosis, paralysis, cancer, and diseases of the stomach and bowels, and transmit them. You are worse than dogs! I apologize to the dogs: for they are far cleaner and better behaved than many men who are slaves to Nicotine in the form of Tobacco.

Give it up! Quit! I will never let up on you until you repent, and sin no more. Never! And God will not, and I hope the women will not.

Women, is it not a dirty practice?

Women—"Yes."

General Overseer—Speak up now. Never mind that fellow by your side. (Laughter and applause.)

Women—"Yes." (*This affirmation came with a shout from the thousands of women present.*)

General Overseer—You do not want your wives to smoke, do you?

You do not want them to chew, do you?

If it is good for you why is it not good for them? Why do you not bring home a few plugs for them? (Laughter.)

You dirty fellows!

I have no use for you.

You cut off your lives by many years.

That, perhaps, might be an advantage to the world; but for the miseries you leave behind you with your filthy pipes.

But you leave children whom your wives have to care for after you have cut your lives short from eight to twelve years, smoking, drinking, and riding a goat. Ugh! (Laughter.)

Fooling around with Mah-hah-bone. One shoe off and one shoe on. A halter around your neck. A bandage around your eyes while you are trotted around in a Masonic Blue Lodge. You fools!

How would you like your wife to see you in that condition?

An interesting sight you would be to your affectionate and admiring relatives, who would then witness the degradation of your manhood!

You fools who pretend to murder Hiram Abiff every night, and pretend to raise up his stinking body, the flesh coming off from it.

You get King Solomon to revive him with the omnific word, Mah-Hah-Bone. (Laughter.)

Ma, have you got a bone? (Laughter.)

Oh, you children of the Devil, what a mess you let him make of you!

I will get after you for your fool Baal-worship with which you degrade the Church, the State, the Nation—yea, the whole Earth.

Third chapter of the Acts of the Apostles.

Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come Seasons of Refreshing from the presence of the Lord; and that He may send the Christ who hath been appointed for you, even Jesus.

Until when?

Audience—"'Times of Restoration of All Things.'"

General Overseer—What did Jesus say about that? "Elijah cometh and shall——"

Audience—"'Restore All Things.'"

General Overseer—Well, is it not the "Times of the Restoration of All Things" when Elijah comes?

Audience—"Yes."

Whom the heaven must receive until the Times of Restoration of All Things, whereof God spake by the mouth of His holy prophets which have been since the world began.

A Clear Prophecy.

Now comes in a prophecy that is more confirmatory than any other:

Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren.

Whence was he to come?

Audience—"'From among your brethren.'"

General Overseer—"From among your brethren." He was simply to be a man of the nation "from among your brethren, like unto me."

He was to be a man like Moses.

Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people.

Now who was that prophet? Deuteronomy 18:15 gives you the passage from which Peter was speaking, and with that I will close my reading.

Then I will have something to say.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the Voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well said that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee; and I will put My words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto My words which he shall speak in My Name, I will require it of him. But the prophet, which shall speak a word presumptuously in My Name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the Name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him.

These are the words of Moses, the great leader of Israel just before his departure.

And now with these readings I proceed to say that which is in my heart to speak.

The Messenger of the Covenant.

It is now more than two years ago since I was led to declare that I believed that God had called me to be the Messenger of His Covenant.

That has been spoken, written, printed.

When I went to Europe, my first words in London, in the announcement of my Mission, were these:

"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."

That made a considerable stir amongst the dry bones.

A brother minister who attends my ministry said to me last Thursday: "When you went to Europe I said to my wife, 'Dr. Dowie is a pretty big man in Chicago, and in America, but when he gets to London he will be lost'; but I was amazed when I found that London, England, Scotland, and Ireland were stirred to their deepest depths by your presence."

I should think they must have been; for the little hall in which I spoke, St. Martin's in Trafalgar Square, holds about a thousand people. But I had about thirty thousand people outside, mostly medical students and doctors, who were howling as if they were cutting themselves with knives like the old-

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fashioned Priests of Baal when Elijah mocked them at Carmel. They were crying for my life in all kinds of cries.

They did not get it, though they wanted it very badly.

They cried out again in Edinburgh, Belfast, Ballymena, Londonderry; but they did not get it.

God's Answer to the Messenger's Declaration.

The multitudes heard the Message.

Multitudes received it, and I came through safe.

Every paper in the United Kingdom was wondering who this man was, what was the object of his declaration which God was so abundantly blessing. God so richly blessed that declaration that Zion has now got a footing in thirty-two centers in Europe since I went there less than a year ago. Thank God for that. (Applause.)

We have Zion in Berlin.

We have Zion in Paris.

We have Zion in Zurich.

We have Zion in Baden.

We have Zion in Austria.

We have Zion in Italy.

We have Zion in London, Edinburgh, Glasgow, Dundee, Belfast, Ballymena, Londonderry, and along the coast there.

We have Zion in China, Japan, Australasia, and Africa.

We have Zion in every Continent and in many of the Islands of the Sea.

Today we have a Gathering of Zion people in the island of Molokai, in the Hawaiian group, where the lepers live.

The Conductor of that Gathering is Mrs. Feary, the wife of the superintendent of the leper settlement.

Thank God that the Little White Dove is carrying LEAVES OF HEALING everywhere, and God has blessed my Declaration that I am the Messenger of His Covenant.

Only One Church Embodying the Covenant.

That Covenant is a Covenant of Salvation, Healing, Holy Living.

Who else is preaching it, and successfully demanding the practice of it?

Audience—"No one."

What other Church is maintaining it?

I say fearlessly today, that the Christian Catholic Church in Zion alone holds up the Banner of the Everlasting Covenant of Salvation, Healing, and Holy Living, in Christ our Lord. (Amen. Applause.)

Thank God for that.

Shrinking From the Truth.

When long years ago somebody said that they believed that the Spirit and Power of Elijah were with me, I said, No! do not let me get that in my head. No! And I was angry.

When God gets angry He is mightily angry, for it is a righteous anger.

I thought mine was a righteous anger.

I said No! do not talk to me like that. All the good that ever I can do will be spoiled if I get that thought in my head.

John the Baptist never more earnestly said "I am not," than I did. If anybody wanted to make me angry they had only to say I was Elijah.

Then I said, Get away. Attend to your own business. Leave me to mine.

But, friends, I saw it and I knew it not.

I feared, perhaps, if I can ever fear who do not really know what fear is. At least I hesitated to acknowledge what I saw, even to myself.

I do not think I ever was afraid. I have asked a good many people, when they said they were afraid, how it feels to be afraid.

I do not think I know. I do not want to know.

If any man fears, he is not perfect in love.

There is no fear in love, and I daily live a life of love; the love of God which strips me of everything that produces fear, so that I love men over all this wide world too much to be afraid to tell them the truth, no matter what the telling may cost me.

God forbid that fear should tie my tongue or still the Message on my lips which God has put into my heart, as well as into my mouth.

Elijah, The Messenger of the Covenant.

When a man gets to the age that I am, fifty-four, he naturally begins to think of letting up a little. But to my intense surprise, and I will not say other than delight, as I passed into my fiftieth year I found that a new spirit, a new life, a new strength had come.

I saw as the Century was swinging open before my sight, that my personal ministry had just begun; that the Messenger of the Covenant was also Elijah the Restorer.

John in his day was that Messenger: for Christ declared it.

Although the son of Zacharias and Elizabeth, he was the Physical, Psychical, and Spiritual Embodiment of Elijah.

Then I saw that the Messenger of the Covenant, when he came again, must not only be the embodiment of Elijah; but that, Elijah being the Messenger of the Covenant,

He Also Must be "That Prophet."

I saw that when the Times of the Restoration of All Things, which must precede the Coming of the Lord, had come, then Elijah must come.

Moses had said it thirty-four hundred years ago.

God had said it through Malachi twenty-three hundred and twenty years ago.

Jesus said it nearly nineteen hundred years ago.

Peter said it.

Elijah's first manifestation was that of Prophet in the reign of Ahab, King of Israel.

His second manifestation was also that of Priest, as John the Baptist was.

But of Elijah's final manifestation all the Scriptures had said that the Physical, Psychical, and Spiritual Embodiment of Elijah must take the form of Prophet, Priest, and Ruler of Men.

I say it fearlessly, that by the Grace of God I am, and shall be that. (Applause.)

Commissioned by God, Not the Church.

I take my Commission from no Church.

Elijah had no Church to give him a commission.

The Church had gone to the Devil. The priests of God were offering sacrifices in the groves, and were priests of Baal.

John the Baptist received his Commission from no Church.

The Church was a seething mass of hypocrisy, and proved that the Devil was in full control when it procured the murder of the Son of God.

I take my Commission from no Church. Although, thank God, I have a Church with me, before me, behind me, around me; and a Church stronger in its simplicity and purity than any other in America today.

I take my Commission from God. I stand here and tell you, that you must obey God or perish. (Amen. Applause.)

When a Divine Commission is given the man knows it who receives it.

I have never asked my wife, nor my Overseers, nor my Elders, nor my people, what they think of this.

I have never consulted with flesh and blood as to my making this Declaration.

The only question with me is this: What does God think?

What you think, what I think, what this Church may think—what does it matter?

The only thing that matters upon God's earth is,

What Does God Think?

If you do not think as God thinks in Natural Forces, and you should resist the laws which govern electricity, you would soon find that these Natural Laws would vindicate themselves by destroying your power to think any further.

You cannot fight the Law of Gravitation and live.

You cannot fight God, you Mah-hah-bone wretches, and live.

The Day has come when the God of Elijah will tear down the altars of Baal in every Masonic Lodge throughout the World. (Amen.)

The Day has come when the God of John the Baptist will tear down the thrones of adulterous Herods, and hurl the adulterous princess to the depths of well-merited infamy.

The Day of Reckoning for those who leave God out has come. The Times of the Restoration of All Things have begun.

This I preach and this is my work.

Restoration of a True Marriage.

The first thing in the Restoration of All Things is this: You have to go back to Eden, and find the Original Purpose and

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Nature of Marriage, which lies in the very heart of the Things to be Restored.

Make no mistake.

I plant my feet firmly upon the First Institution that God gave to man.

I plant my feet firmly here.

Before any other commandment was given, this one commandment was given to one man and to one woman when God married them, made them one flesh, and blessed them.

Be fruitful, and multiply, and replenish the earth, and subdue it.

I plant my feet here, and I say that the Foundation of a Nation's strength, the purity of the Church and of the Kingdom of God, lies in a virtuous relationship between one man and one woman, the foundation of a holy family. (Applause. Amen.)

The Terrible Curse of Polygamy.

I have no sympathy with the polygamy of Heathenism, or the polygamy of Mohammedanism, or the polygamy of Mormonism.

Polygamy is most shameful infamy, and although God winked at it in the times of men's ignorance, the most shameful records in the Bible are concerning the polygamist. Abraham drove out his own flesh and blood, Ishmael with his mother Hagar, at the bidding of Sarah, his first wife, the very woman who had driven him to be a polygamist.

Shame that such a story should have to be written of one who was "the Friend of God."

It degenerated Abraham's character, so that, coward as he was, he hid himself behind Sarah to save his life, and told her to tell Abimelech, King of Gerar, that she was his sister and not his wife. Isaac also acted in exactly the same cowardly way.

Polygamy lowers the character of the man.

When a man becomes a husband to more than one woman, he becomes a coward and a brute.

Solomon, with three hundred concubines and seven hundred wives—a thousand in all—was a kingly brute and a filthy apostate, a worshiper of many false gods, amongst them Ashtoreth, the goddess of the Zidonians; Milcom, the abomination of the Ammonites; Chemosh, the abomination of Moab; and Molech the abomination of Ammon. "And so did he for all his strange wives, which burnt incense and sacrificed to their gods."

Can it be wondered that it is written, "the Lord was angry with Solomon"?

His son, Rehoboam, was the destroyer of the kingdom.

Make no mistake about it. Polygamy saps the foundations of nations.

The Still Greater Curse of Promiscuous Intercourse.

And if polygamy is bad, what is this promiscuous harlotry and fornication that we have in Chicago?

Bad as is polygamy, the Mohammedans, the Mormons, and even the Heathen demand that a man shall take care of his own offspring.

They who in Chicago and elsewhere, sneer at the polygamist, have their streets filled with harlots, and the gaols filled with their criminal offspring. My God help me to smite this thing. (Applause. Amen.)

Help me, O God, to tear from the faces of these hypocritical wretches, who want to destroy Zion, the mask which hides them, and show them in their true nakedness to this community.

The adulterers!

The wretches!

Many of Zion's persecutors are steeped in vice, and wallow like swine in the very depths of immorality.

To the shame of men, there are thousands upon thousands of immoral women in this city.

If we are to have the Restoration of All Things, we must go back to monogamic marriage.

We must punish polygamy.

We must punish ten-fold more the man or woman who lives in harlotry and fornication.

Let the people say amen. (Amen.)

The Iron Hand of Law, God's Scepter, will smash this accursed social system that pretends to be monogamistic when it is simply promiscuous.

A Curse and Menace to Society.

Animals will take care of their offspring; but those who hunt for flesh, destroying and deceiving women, care nothing for their bastard offspring who become a curse and a menace to society, to the Church, and the Kingdom of God.

I go to the foundations, and I want to turn the heart of the children to their fathers.

If I should find the fathers of many of the poor waifs of our city, I doubtless would find them in high social and even in ecclesiastical positions.

Oh, that you might feel, my brothers, what a crime it has been for you to bring into the world a being who is left to Chance, to Charity, and to Crime; no father, perhaps no mother, owning him.

In the moment of your base passion you forget your God and the Fundamental Law of human existence and human society.

Oh, that God would turn your hearts to these poor wandering children, and that you would sin no more! (Amen.)

I stand here, and here I will stand for Monogamic Marriage as God originally ordained it.

I shall pour the fire of the thunderbolts of God into this rotten system of society, until the law is enforced; until the poor harlot is taken from the street, and the harlot's seducer finds his place in a prison. (Amen. Applause.)

The Messenger Must Restore the Home.

The first Commission of Elijah the Restorer is to turn the hearts of the fathers to their children, and of the children to their fathers, lest God should come and smite this earth with a curse.

Unless this is done, the iniquity of this Nation will sink it into irredeemable rottenness and destroy it utterly.

The Messenger and Restorer Must Destroy the Vile Filth of Masonry.

The nations whom God cast out of Canaan were cast out because of these sins.

Masonry represents today that sin in its vilest form.

The great symbol of Freemasonry is the Phallic symbol of Heathenism; the Point within the Circle; the worship of the Procreative Forces of Nature.

That is antagonistic to God.

Masonry, by its own professed admirers, is simply the embodiment, not of the worship of the one true God and Father and Jesus Christ, His Son, under the guidance of the Holy Spirit, but of that old Procreative Force which cursed the nations under the form of Baal, Molech, Ashtoreth, Milcom, Chemosh, or Aphrodite. In all you have the same unclean worship of Animal Lust.

There is no Christ there.

There is no Eden purity there.

Its symbol is deification of brute force and hellish lust.

I therefore shall fight the worship of Baal in all its forms.

I shall fight any society which is secret and keeps Christ out.

I ask you to help me to destroy the Secret Empire which, in all its forms, is a standing menace to Liberty.

Jesus said, "In Secret have I said Nothing."

I strike my first blow, therefore, not merely at Mormonism, Mohammedanism, or Heathenism in their polygamous practices, but at this veneer of civilization; this veneer of Christianity which has enthroned the worship of the Beast.

I strike hard at the hypocrisy which permits divorce, and permits criminal intercourse, and pollutes the land until God must come and smite it with a curse if the people do not repent.

Pray God that they may repent. (Amen.)

In closing, let me say that this ministry, this work of Elijah, the Restorer must not only strike there.

As the Messenger of the Covenant, he must sit as the Refiner of Silver, and purge the sons of Levi until they offer an Offering in Righteousness.

Unless you pay your tithes and your offerings into the Storehouse of God, you are a Nation of Thieves.

Will a man rob God? Yet ye rob Me, . . . even this whole Nation.

The Messenger and Restorer Must Restore the Theocracy.

The prophet of God must also establish the Principles of Theocracy.

Democracy has failed. The government "of the people, by the people, and for the people" is simply an embodiment of selfishness.

If one of these Overseers were to stand up and say: I believe in the government of John Jones, by John Jones, and for John Jones, you would say he was a selfish man.

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It is no true principle of government.

The only Principle of Government laid down in the Word of God is the Government of the People by God and for God—a Theocracy.

The Kingdom of God must be established upon this earth. Christ came to do it, and He will fulfil His task.

His Gospel was the Gospel of—what?

Audience—"The Kingdom."

General Overseer—The Kingdom of God.

And the Kingdom of God must prevail, and all other forms of government must eventually go.

While I am loyal to the Flag under which we stand, and would countenance no rebellion nor any violence, I at the same time declare that in the Constitution of this Nation the Name of God must be placed, and the Authority of God must be recognized. (Applause.)

Under such a government the liquor traffic, the lustful traffic in human flesh, and the traffic in all other evil things must be stopped.

No longer shall men be able to make liquid fire and sell distilled damnation, under license from the government, when God's Kingdom comes.

Therefore we must make a beginning.

The Messenger and Restorer Must Restore the Church.

We must restore God's Church to the Foundations of the Apostles and Prophets where Christ first placed it.

Then when God's Church is restored, we must extend God's Work.

May God help you.

May God help me.

May God help us to be willing to live, and, if need be, willing to die, to maintain these Principles.

All who believe these things to be true, stand up and tell God so. (With but few exceptions, the audience arose.)

Now pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Help me to do right; to follow Thy servant so far as he follows God; to stand by these truths, and establish them in my own heart, my own home, my own circle of influence; that the rule of God shall be above the rule of men.

For Jesus' sake cleanse my spirit, my soul, my body. In His Name I ask it. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Audience—"Yes."

After the Doxology had been sung, the General Overseer said:

My brothers and my sisters, permit one word of explanation. When I said I was angry, I simply used the expression in the Divine command: "Be ye angry, and sin not."

I want to be angry without sin.

I hate no man, but I do hate Rebellion against God.

May every rebel against God lay down his arms and yield to God now. (Amen.)

The General Overseer 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.

A few moments of intermission were then given to allow all who so desired to retire, while all Christians were invited to remain to the regular monthly celebration of the Lord's Supper.

When all was quiet the parquet, parquet circle, dress circle, boxes, and platform were filled with a company of 3000 earnest followers of the Lord Jesus Christ, gathered together to commune with Him about His Table, commemorating His death until His coming again.

The Ordinance was administered solemnly and impressively by the General Overseer, assisted by the Overseers and Elders. During the service, Zion's White-robed Choir led in a beautiful and appropriate hymn, while the General Overseer repeated those verses of God's Holy Word which have always helped to make the Lord's Supper in Zion one of the sweetest and most blessed occasions of the entire month.

At the close, the General Overseer arose and delivered that loving address which is always eagerly looked forward to by the members of Zion at the close of the Communion Service. He said:

My brothers and my sisters, just a word before we part.

This Series of Meetings, begun about ten days ago, is closed with this Special Gathering.

We have gathered together in this city audiences numbering considerably more than 35,000; possibly if all who came could have gotten in, 40,000 or 50,000.

How many went away cannot be well estimated.

But, my brothers and sisters, the triumph of numbers is a small thing.

God Has Been With Us.

Greater than this has been my consciousness throughout these meetings that the Spirit of God has been with us in them all.

Let us give Him thanks.

Do you realize that God has been with us?

Voices—"Yes."

General Overseer—Is He with us still?

Voices—"Yes."

General Overseer—Then follow me. Will God go with us?

Voices—"Yes."

General Overseer—My Cry to God is, "If Thy presence go not with me, carry me not up thence."

I want no more of life when God does not go with me, for I can never win a battle in my own strength.

The words that have been spoken today will reverberate throughout Christendom.

Yes, throughout Mohammedism, Heathenism, Mormonism. The false Prophet and the Beast and the Dragon will fight.

Who shall win?

Voices—"God."

General Overseer—God must win. Zion must prevail.

The Little One must become—it has become—a Thousand.

The Small One must become a Strong Nation.

God hasten it in its time. (Amen.)

Christ's Prayer For Unity.

Let this people be one.

Unity is essential to the preservation of Liberty and Life, even in national things.

How much more essential in the Kingdom of God.

Let us be one.

The prayer of our Lord and Master as He was about to give His life for us 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.

My brethren, let us be one in God. (Amen.)

If any man think otherwise than what I have said today, the Lord reveal this unto Him.

Pray for me. I have to go alone.

I cannot see the faces of my beloved wife and dear children and beloved associates.

I have to take a step ahead of them all.

I dare not look back to see who follows.

Where Jesus leads, I will follow. (Amen.)

I cannot look back.

And so I walk alone, yet not alone; for God is with me.

I know that a Great Unseen Host is around me, with me, above me, before me, and that I must conquer through Christ my Lord.

Oh, what a responsibility to stand before humanity, and worst of all before a divided Christianity, and declare that they must hear and obey!

But there is no alternative.

The Primitive Christian, Catholic, and Apostolic Church Must Be Restored.

All Things must be restored, and among the things to be restored is the Primitive Church.

God established this Church in Christ by the Spirit, and God set in it, first, Apostles; secondly, Prophets; then Teachers, and then the various Gifts and Orders of Ministry.

God prepare this people for the Apostolic Office (Amen), for the Prophetic Office; for the Teacher's Office; for the Priestly Office. "He made us to be a Kingdom, to be Priests unto His God and Father."

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A Priesthood shall arise after the Order of Melchisedec, subordinate to Christ alone, and shall offer sacrifices that will be accepted; a Priesthood who shall know how to present the Sacrifice once made for humanity, and to prevail as we plead with God.

God give us a prevailing, praying people who rest on Christ's Atoning Sacrifice. (Amen.)

Unceasing Prayer, Unceasing Devotion.

Pray.
Work.
Watch.
Stand together.

Use every moment of Time. Eternity should be stamped upon your eyeballs.

Go Forward.

Forward, shoulder to shoulder; heart to heart; man to man

If a brother falls, close up the ranks and march forward.

"Arise ye, and let us go up to Zion unto the Lord our God."

Let there be no laggards.

Let there be no want of self-sacrifice and devotion.

The time is short.

My time at the longest is short.

O God, help me to fulfil my mission and establish this Church; establish this City.

Help me to send this Gospel with Messengers from Zion to every land beneath the sun, conquering every nation for Christ our King.

May God bless you and strengthen you, keep you and establish you. May God purify you, and if there are sins to be put right by Repentance and Restitution, do it now.

Too late, will be the cry if you delay.

Though you may enter into heaven, you will not be crowned.

You will not get the Crown of Glory if you have not fought lawfully.

You will pass in like a derelict ship out of the tempest and the storm—her masts gone, her cargo thrown away, a mere wreck towed into the port.

Is that the way you want to get to heaven?

Voices—"No."

General Overseer—Let us go in with every sail spread to the wind; with every stitch of canvas set; with all the cargo on board; singing the song, "Home at last."

The Master is waiting for us.

Holy ones are looking down upon us and they are saying, "Oh, let no man take thy Crown."

Surrounded By a Cloud of Witnesses.

Witnesses from all the centuries and all the ages are looking down upon us from the battlements of heaven as the last fight between God and the Devil is fought.

The last contest for the dominion of this earth is now right on.

God help us to fight it out in this high place of the field, and to win Chicago for Christ.

All who intend to do their part, stand up and tell Him so.

Are there any cowards who will not stand? The Lord have mercy upon them.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as Thy blood-bought child, and make me whiter than snow. Help me by Thy Spirit to see my duty face to face, and trust in Thee for daily grace, and to Go Forward. Help me to strengthen Thy servant's hands and the officers of this Church, and to Go Forward in this country winning the sinful, the sorrowful, and the sick; the ignorant and the hateful.

Make me wise, kind, patient, true; not returning evil for evil, but fighting on against sin; loving all; hating none for Jesus' sake.

Did you mean it?

Voices—"Yes."

General Overseer—Will you live it?

Voices—"Yes."

General Overseer—Now listen. Every member of the Church who has two legs to walk upon should be doing something for God, should he not?

Voices—"Yes."

General Overseer—Every one who is not in Zion's Seventies get in.

I trust you.

I love you.

I am willing to die for you, but I must rule you under God.

I ask you, will you obey me so far as I obey God?

Audience—"Yes."

This Is No Time For Weakness.

We are going into battle, and every man must be on the right side.

We do not want any man in the ranks behind us or in the ranks around us who will stab us in the dark, and say that he did not believe our Teaching as to the Messenger of the Covenant, Elijah the Restorer, and that Prophet of whom Moses spoke.

I am going to have my brethren in the ministry with me or against me.

He that is not with me is—what?

Voices—"Against me."

General Overseer—I love you and I will do anything I can for you, but I am going to have a united band of officers.

Is it right?

Voices—"Yes."

General Overseer—And shall I have a united people?

Voices—"Yes."

General Overseer—It has never been the people who gave me the trouble.

It has been the parsons, and as dear Elder Graves puts it in one of his little ditties:

Parsons may go, and parsons may stay,
But the General Overseer keeps pegging away.

I love these loyal and true Zion parsons who came out of the Methodist, and Presbyterian, and other bodies.

They got Zion into them first.

Now they are of some use.

There are some who came in for a bit of bread. But they cannot stay.

I look at you and I love you.

We have got to be one if we are going to win this fight.

I have not asked you to believe anything that is blasphemous, have I?

Audience—"No."

General Overseer—I might well shrink from declaring the position which I have taken today; but I must stand where God placed me.

All pray for me, will you?

Audience—"Yes."

General Overseer—Put me right into your hearts, your homes, your lives.

I owe, under God, the success that God has given to Zion to the splendid laity and the true ministry which God has given us.

God bless you.

A few have been unfaithful. They are just a very few, but they are a few too many.

We ought not to have had them.

I thank God I received 144 into fellowship this morning.

We have baptized seventy-six lately, and ordained one hundred and forty new officers, and God has blessed tens of thousands during these meetings.

I know He has.

The service was closed by the General Overseer and the congregation singing "God Be with You Till We Meet Again."

GREAT EXCURSION TO ZION CITY SITE.

IT WAS A DAY OF TRIUMPH IN ZION.

Her Quixotic enemies who had been attacking her with paper wads for a month, with loud brayings of bombast and bluster, were scurrying for their hiding places in disorderly and disgraceful retreat.

Rejoicing in God who had given her victory, Zion had put on her beautiful garments and in thousands upon thousands was leaving Babel for a visit to Zion City.

Murky clouds had gathered in the rainy quarter in the early morning, but scarcely had the first trains begun to carry the excursionists to the site before the clouds broke and scattered.

Long before noon Zion City Site lay smiling in the rays of the sun, canopied over with cloudless blue.

From eight o'clock in the morning, all through the long forenoon, and in fact until afternoon, long trains filled with Zion people and their friends followed close upon one another's heels from Chicago to Zion City Site.

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When at last the panting iron steeds had completed their task, over 6000 people had left behind them the smoky atmosphere of the great Metropolis of the West, and had been set down on the most beautiful portion of the shore of Lake Michigan—Zion City Site.

All this great throng had been moved without jar or friction, and without uncomfortable crowding. This was accomplished by Zion Guards, looking brave and handsome in their new uniforms, splendidly organized for this service.

Zion Guard Band, resplendent in their new uniforms, kept the people moving with lively music at Wells Street Depot until nine o'clock. At that time the train to which was attached the private car of the General Overseer and party, which also carried officers of the Church, Zion's White-robed Choir, and members of Zion's Seventies, took the band on board and left for Zion City.

Arrived at the site, the General Overseer, Overseer Jane Dowie, Miss Esther A. Dowie, and the General Overseer's private guests, escorted by a company of Zion Guard and Zion Guard Band, proceeded to The Temple Cottage, where lunch was served.

In the meanwhile, the thousands of excursionists had scattered to many different portions of the site, the majority of them, however, seeking the shade of the pleasant grove on Zion Temple Site.

For about an hour lunch was the most interesting thing for everybody. Scattered throughout the grove were many delightful family and social parties, enjoying all the beauties of the day and of the place, together with the contents of the baskets which they had brought with them.

Thousands of people also visited Zion Lace Operatives' Home, Zion Lumber Yards and Planing Mill, Zion's Freight Houses, the Artesian Well, and Zion Lace Industries.

At two o'clock, however, in obedience to the clear notes of the bugle call, Zion Guards assembled and Zion Choir and officers began to robe for the great Processional.

Then, led by Zion Band, they moved in solemn procession, four abreast, over 600 in line, once around that piece of ground which on July 14th of last year, in the presence of 10,000 prayerful people, the General Overseer had consecrated as the Site of the Great Zion Temple.

The following was the order of the procession:

Deacon Daniel Sloan, Marshal.
Deacon Carl F. Stern, Captain of the Guard.
Zion Banners, borne by Deacons William Hamilton and Herman Peterson, Messrs. Nels Jenson and Herbert Peck, and Misses Hansen, Deirup, Ziehlke, Raddell, Herschberger, and Letcher.
Zion Guard Band, led by Drum Major J. E. Daniels.
Zion Little Girls' Choir and Deaconesses.
Zion's White-robed Choir and Deacons.
Elders, Evangelists, and Overseers of the Christian Catholic Church in Zion.
The General Overseer and Body Guard of Zion Guards.

After once encircling the Temple Site, the Choir and Officers proceeded to the great outdoor auditorium and mounted to the platform, which had been more than doubled in capacity since the 14th of July last.

By this time the 6000 people who had come from Chicago had been joined by thousands of people from Waukegan, Kenosha, Racine, and the country round about Zion City Site, until fully 10,000 listeners had gathered in front of the platform to hear the voice of the General Overseer.

There was inspiring singing of "We're Marching to Zion" by the entire congregation, reading of the Scripture, and prayer; the Te Deum and an anthem, splendidly rendered by Zion's White-robed Choir, and then the General Overseer arose to speak. His clear and powerful voice carried to the furthermost parts of that great throng as he declared Zion's Triumph, Past, Present, and to Come.

After the Processional the General Overseer 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 Health among All Nations,
For the sake of Jesus. Amen.

The assembled thousands then joined in Zion's grand old marching song, "We're Marching to Zion," with a glad enthusiasm which made the very woods ring.

All then joined in repeating the Apostles' creed.

The General Overseer then said:

Let us read in the Inspired Word of God in the twentieth Psalm.

The Lord answer thee in the day of trouble;
The Name of the God of Jacob set thee up on high:
Send thee help from the sanctuary
And strengthen thee out of Zion;
Remember all thy offerings,
And accept thy burnt sacrifice;
Grant thee thy heart's desire,
And fulfil all thy counsel.
We will triumph in Thy Salvation,
And in the Name of our God we will set up our banners:
The Lord fulfil all thy petitions.
Now know I that the Lord saveth His Anointed;
He will answer him from His holy heaven
With the saving strength of His right hand.
Some trust in chariots, and some in horses:
But we will make mention of the Name of the Lord our God.
They are bowed down and fallen:
But we are risen, and stand upright.
Save, Lord:
Let the King answer us when we call.

He also read from the last chapter of the Book of Daniel the Prophet, beginning at the fifth verse, closing with the prayer:

May God bless His Word.

Prayer was then offered by Overseer Piper, followed by the General Overseer.

The *Te Deum Laudamus* was then sung, with sincerity in hearts and voices by Zion's White-robed Choir of nearly 300 voices.

After announcements by Overseer William Hamner Piper, Zion's White-robed choir sang the appropriate anthem, "Make a Joyful Noise Unto the Lord, All Ye Lands." God gave the Choir and the people great blessing in the singing of this Anthem.

ZION'S VICTORIOUS BANNER.

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 all these many thousands 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. Amen.

TEXT.

We will triumph in Thy Victory, and in the Name of our God
We will set up our Banner.

These words are in the twentieth Psalm, fifth verse.

Some trust in chariots, and some in horses: but we will trust in the Name of our God. (Amen.)

Hallelujah! (Amen.)

We have no hope in any other Name.

We Triumph in the Victory of Christ Our King.

He arose from the dead.
Death could not hold his prey.
He is risen!
He that was dead has left the tomb!
He lives!

He is the Everlasting God who made the World and spread the Flood, and gave us all this wide and immeasurable space with the glorious azure sky above us.

Today we erect Zion's Standard, the Gold, White, and Blue and the Red Cross Shield.

Today we set up our Banner, the Banner of the Cross of Christ; the Banner of the Holy Dove with the Message of Eternal Peace; the Banner with the Crown and the Sword of the Spirit, which is the Word of God.

The Banner—White with the Purity of Heaven; the Banner

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-rich with the Gold of Heaven; the Banner—clear and eautiful as the unclouded Blue of the sky spread o'er us: the Banner of the King of Kings.

Along our ranks no sabres shine,
No blood-red pennons wave;
Our Banner bears one single line:
Our Mission is to Save.

It is not yet a year since I stood on this spot and delivered he address preparatory to the Consecration of the Temple Site yonder.

When I took up that first spade of earth, I asked God that He would give me the power to open the City, at least a year rom that day.

By the Grace of God, I shall stand in this place and speak on the Fourteenth of July, on the Anniversary of that Consecration. On the following day

I Will Fling Open Wide the Gates of Zion City.

I will open it for all who seek, in conformity with our requirements in Christ, to enter in.

Today we have a right to triumph.

Zion, afflicted with wave upon wave, rides the storm, and comes out of every conflict stronger than before. (Amen.)

Zion has been passing through an unexampled period of persecution since I stood upon this place.

I see today 10,000 friendly faces; but I stood in Trafalgar Square, London, last winter and looked upon 30,000, many of them medical students and doctors who howled like wild beasts for hours, and cried for my blood.

But God gave me Victory in London. (Amen and applause.)

I thank God He gave me Victory throughout England, throughout Ireland, throughout Scotland, and we were enabled to plant the Banner of Zion away up beneath the Alps on Lake Zurich, Switzerland, and in Paris, France, and all over Europe.

Fifteen different nationalities were reached in one way or another by our Five Months' Mission in Europe.

But when I returned to this country and was met by that magnificent demonstration in the Chicago Coliseum in January last, with 12,500 within the building, and perhaps 20,000 outside, who kindly welcomed me back to the city where I had fought and won so many battles for God and for humanity, that sight was so great a surprise and struck such terror into the Hosts of Hell, that from that moment they have been seeking by what means they could destroy Zion, and her earthly leader.

At last every paper in the City of Chicago—some of them veiled, but most of them openly—sought to incite riot, and finally openly demanded my life, but—

Through Seas of Blood and Fields of Death,
We press with dauntless vigor on,
Immortal till God takes our breath;
Immortal till our work is done.

When my work is done, I am immortal still.

I shall never leave you, for my spirit—if God will permit—will be always with you in Zion.

But whether I leave you in the flesh or not, of one thing I am certain, and all are certain who know it, that Zion is established, and by the Grace of God triumphs in Victory; that Zion sets up the Banner which will one day be greater than all the Banners of earth. (Applause.)

Zion's Banner of the Cross Above Every National Emblem.

We are loyal to the Stars and Stripes.

We love the Union Jack. We respect every National Flag that waves over every free nation.

But the Flag of the Cross of Christ is greater than all, and Zion carries that Banner until the King shall come. (Applause and Amen.)

I gratefully record my thanksgiving to you today, my beloved friends; to the tens of thousands who cannot be here, but many of whom will be here later in the year, and to the hundreds and thousands beyond who are in sympathy and fellowship with us in Zion.

I thank you for the prayers, for the love, for the confidence, for the untiring devotion, and the earnest coöperation with me in the extension of the Kingdom of God.

I ask you to join with me in that cry: "We will triumph in Thy Victory, O King, and in the Name of our God we will set up our Banners."

This beautiful Banner covers all that man needs. The Cross! The Cross!

In the Cross of Christ I glory,
Towering o'er the wrecks of Time,
All the Light of Sacred Story,
Gathers round that Cross sublime.

Oh we thank God for the Cross of Christ. If we, too, must carry the Cross, and if we, too, must be crucified for Him—

All hail reproach and welcome shame,
We glory in the Cross of Jesus,
And triumph in His Name.

We thank God today for the Holy Ghost, for that blessed Spirit of Love which binds our hearts in one.

We thank God today for the Message of Peace which the Holy Spirit carries through the Little White Dove, LEAVES OF HEALING.

We thank God for the Message which He sends to tens of thousands through THE ZION BANNER.

We glory today in the Sword of the Spirit.

We raise that Sword today: the Sword of the Spirit, which is the Word of God, which liveth and abideth forever.

Sharper than steel is the Sword of the Spirit.
Stronger than anger is Love, and subdueth.

God's Love subdueth us today.

Zion Goes Forward in the Full Armor of God.

With the Helmet of Salvation on our brow; our loins girt with Truth; with the Breastplate of Righteousness, and our feet shod with the Preparation of the Gospel of Peace; with the Shield of Faith, whereby alone we can quench the fiery darts of the wicked, and with the Sword of the Spirit, we go forward to vanquish the Hosts of Hell, and place the Crown of all the Nations upon the brow of our Immanuel, our Christ, our King. (Amen.)

Christ is coming! Christ is coming!

Let us get ready and prepare the City for our King.

Zion, awake! The Glorious Spring has come.

No fairer day has shone upon this land in this opening year of the Twentieth Century than shines today on Zion City, thank God. (Amen.)

The clouds rolled over Chicago this morning.

The wind was in the rainy quarter, and I told my God that if it were better for the rain to come, let it come.

"But," I said, "O my Father, I ask Thee for sunshine and sweet beautiful dry weather. Wilt Thou roll the clouds away?"

When I came back from my bath-room, I looked out of the window and the clouds had broken, and every hour since the day has been getting brighter and brighter, until at this moment it seems to be perfect.

Thank God for this bright May day. (Amen. Applause.)

Let Us Work for God for the Living.

Hundreds of thousands are strewing flowers upon the graves of the dead. Thank God for those who suffered and bled that the Union might be preserved, and that the fetters of the slave might be broken.

Thank God for those who brought about again a United Nation, and crushed a horrible Rebellion, and gave Freedom to four millions of slaves.

But, my brothers and my sisters, these things pass away.

There is a time to stop strewing flowers upon the dead and to set to work to do something for the living. (Applause and Amen.)

It does not benefit the dead to strew flowers upon their graves, but if we can preserve the Union of loving hearts, and establish the Empire of Christ; if we can strike the fetters from sin-bound, disease-bound, sin-smitten, and disease-smitten Humanity, and set the prisoners of Satan free, O God, help us to do it. (Amen. Applause.)

That is our work in Zion.

As I look about me, I think of the next time that, by the Grace of God, I shall stand here, and after the exercises of the Sabbath, July 14th, declare the City open for the Selection of Lots by its first citizens.

Pray God that I may be spared to do this. (Amen.)

Pray God for my associates who have so much toil in connection with the doing of it.

Pray God for yourselves and take your own part in it. Do what you have done: put yourselves in it, not simply your money, but your whole being.

Our enemies have said that we should never live to open the

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Land of Zion City. We have had anonymous letters by the score, and the open prophecy published in all the papers that the month of May would see my murder. The Devil has only got one day more (laughter), then his prophecy has failed.

Zion Will Live and Go Forward, Even if the Enemy Should Kill Me.

My brothers and sisters, if God should permit that I should pass away, will Zion fall or even stand still?

Audience—"No."

General Overseer—Will Zion Go Forward?

Audience—"Yes."

General Overseer—May God grant it. (Amen.)

I believe it.

If this work were mine, if it were for myself, how vain it would be, how foolish, to spend my remaining years of life in the arduous toil which I need not have if I wanted to live at ease!

But I am putting all I have, all I am, every hour of every day, and a great part of nearly every night, into this glorious work.

I am rejoicing that, although I am a half century and four years old, I feel as if I were the youngest man in Zion City. (Applause and laughter.)

I do not feel old. I feel young.

I am glad that I am getting younger as I grow older. I am glad that

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.

May God give me those wings of faith and hope (Amen), tnat I may mount up higher and higher and reach God more and more.

The Lord fulfil all your petitions for me. I know you are praying, and I know more than that, you are doing your very best.

Now let us Go Forward with deep humility; "with charity for all, with hatred for none," as Abraham Lincoln said.

We love our enemies, but that does not mean that we ought not to spank them properly when they are wicked; because you cannot get along with some children until you have spanked the naughtiness out of them.

Even when we answer, even when we rebuke, we ask God to grant that the love which He has implanted in our heart for the wide world shall not be lost, not even dimmed, by doing that needful work.

We Love Our Enemies Everywhere.

We love the poor, miserable hirelings of the press and the wretched doctors who hate us with such cruel hatred.

We love the hypocritical bankers who say that we have one of the best private banks in the city, but that they really cannot be associated with us any longer.

The very same bank that made that statement, however, could be associated with George and Alf Hankins, the gamblers. It could take the silver and the gold and the currency, every Monday morning, which came from the worst gambling hell in Chicago.

The money of Zion, which is clean, every dollar, made that Bank for Gamblers so ashamed that it had to get out of our company. (Applause and laughter.)

Even our enemies have had to say that Zion City Bank is clear, strong, and good, and has fulfilled all its obligations.

We left the Clearing House with a clean record, but we left them with a very bad case of Shameful Cowardice in hand.

THE ZION BANNER of May 29th tells how bad their case is.

Thank God for Zion in America. (Amen.)

For Zion in Europe. (Amen.)

For Zion in Asia. (Amen.)

For Zion in Africa. (Amen.)

For Zion in Australia. (Amen.)

For Zion in the Islands of the Sea. (Amen.)

May God help us to establish firmly Zion City (Amen), and all her Industries and all her Educational Institutions.

May we have the joy, ere very long, of seeing the great Zion Temple arise, where that Observatory Tower now stands, and shed its light across the Great Lake, across the land from east to west, and from north to south, a Beacon Light for God to all generations. (Amen.)

May God bless you.

May God keep you.

Pray For My Fellow Officers From All Parts of the World.

There are some here today from England, China, and other countries on this platform.

Pray for Zion's beloved Choir; for Conductor Rice; for our sweet little maids of Zion Girls' Choir, who will be by and by, our women singers; and our manly little boys of Zion Boys' Choir, who will, by and by, be the men of Zion.

May God help Zion Seventies.

God bless the Zion Guards who carry no weapons; who are officers of peace, and not officers of war. May God bless them. (Amen.)

May God bless our new Overseer and our old ones. (Amen.)

May God bless those far away—Elder Viking, our Acting Overseer and his wife, Evangelist Viking, with their little Grace, in Shanghai, and Overseer and Elder Wilhide in Australia.

May God bless every one of you in your homes.

Rally up, get your tents, get them in good time and camp here during Zion's great Feast of Tabernacles in July

Let us have a glorious week in midsummer.

May God grant me His continued blessing. (Amen.)

Pray for me.

My brothers and sisters, as we part, what shall we say but that God has wrought great things for us, whereof we are glad, has He not?

Audience—"Yes."

General Overseer—Let us rejoice in His Salvation, and in the Name of God let us set up our Banners.

The Lord fulfil all your petitions.

After the singing of the Doxology, the General Overseer pronounced the following

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God, the fellowship of the Holy Spirit be with you all, and keep you ever. Amen.

RECEPTION OF 144 NEW MEMBERS.

Central Zion Tabernacle, Lord's Day Morning, June 2, 1901.

Lord's Day, June 2, 1901, was the greatest day in the history of Zion.

It was the greatest day, in fact, since the Day of Pentecost. Upon the morning of that day the General Overseer had announced that he would speak in Central Zion Tabernacle on the Messenger of the Covenant. The Tabernacle was crowded to the topmost gallery, about 3500 people being within the walls.

In his prelude, the General Overseer dealt with considerable force and pungency with the recent attacks of Zion's enemies and Zion's glorious victory. A full report of this prelude is given in THE ZION BANNER for Wednesday, June 5, 1901.

Following the prelude, the General Overseer extended the right hand of fellowship to One Hundred and Forty-Four new Members.

When these had been received, the General Overseer stepped forward and spoke the following:

When I arrived in London I unfurled the Banner of Zion with these words.

"AS THE MESSENGER OF GOD'S COVENANT, I HAVE COME TO THIS CITY AND LAND TO PLANT THE BANNER OF ZION."

Do you think I was right in saying so?

Everybody who thinks I was right in saying so, stand to your feet. (All arose, with a very few exceptions.)

Now I should like to know what use it is to preach to you a sermon on that subject. Do you need it?

Voices—"No."

General Overseer—Then I will not deliver it. (Laughter.)

But this afternoon you will get all about that with the other.

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.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion College and Divine Healing Home, Saturday evening, June 1, 1901, was conducted by Overseer George L. Mason.

After the usual opening exercises, the States represented were enumerated and found to be twenty in number as follows:

Alabama, California, Illinois, Indiana, Iowa, Kansas, Kentucky, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, New Jersey, New York, North Dakota, Ohio, Pennsylvania, South Dakota, West Virginia, and Wisconsin.

The following foreign countries were represented:

Canada, China, England, Japan, Switzerland, and Turkey.

The meeting was then thrown open for testimony.

DEACON O. L. SPRECHER, Zion Building, said: "I wish to give testimony for an old lady, present in this meeting, Sarah Johns, of Manitowoc, Wisconsin. She has been attending the meetings held in Central Zion Tabernacle during the past week, and has been very much pleased with them. She says they have been splendid meetings. Although deaf, so that she cannot hear, she still insists on saying that the meetings were splendid and that she enjoyed them very much. She explains this by saying that she could tell by the expressions on the faces of those around her that much spiritual good was derived from these meetings.

"Her deafness was caused through vaccine virus. It not only produced deafness, but for a time many other troubles—heart trouble, among the rest. This heart trouble may have been caused by vaccination. She has been healed of the heart trouble, but not yet of the deafness. She does not hear one word that is said. She also has an artificial limb. All these troubles have been caused by vaccination, from which she suffered terribly.

"Her eyes and nose were also badly affected. This began shortly after the vaccination took place, and it has so affected her ears that it makes it impossible for her to hear at all.

"She was blind, lost the use of her limbs, and is perfectly deaf. All this came from vaccination.

"The healing she has received, and to which she desires to testify through me, is that of heart trouble. I have simply given the rest to show what impure virus in vaccination will do. I will ask her whether this is true, and she will answer.

"Sarah Johns, of Manitowoc, Wisconsin, says that the above is every word true, and she also says that she is so glad to be able to be at the meetings in Zion. She intends always to be a faithful lover of Zion, and to praise God for all that she has received through our General Overseer's prayer.

"The doctors used virus about four times too strong on this lady when she was ten years of age. It produced all the evils related. The bone of her nose was destroyed, making her also blind for about a year and causing her intense suffering for several years. Her limb was so affected that it had to be amputated, according to her doctor. Other doctors said it was not necessary and was simply butchery. The bone was so decayed that it came out.

"She says that for forty years she was a true Presbyterian, and that with God's help she intends to be true to Zion and the General Overseer for forty years more. She is a true Zion member, full of Zion spirit, and distributes Zion Literature."

DEACON JOHN D. BURT, St. Paul, Minnesota, read a short article regarding a herd of 400 cattle, from which 10,000 vaccine points were taken. Forty of these cattle were sent to the Insane Asylum at Newberry, Michigan. These were examined and found to be suffering from tuberculosis. Twenty-eight of them were killed, and only four out of forty were fit to be used. How many people in the State of Michigan have suffered as the result of vaccination from those 10,000 points is a question.

DEACON JOHN G. LAKE, Sault Ste. Marie, Michigan, told of a woman by the name of Hooper who had been healed in his neighborhood. He said: "She had been ill in bed for four years. Her husband accidentally heard of Dr. Dowie and Zion. They knew nothing about it; knew nothing of the Scriptural teaching about Divine Healing, and had never seen any Zion Literature. They sent in a request for prayer. The General Overseer prayed and she received instant healing. They also had a little son, seven years of age, who had never been able to walk or speak. They sent in a request for him, and he received healing instantly. He is coming to me and I am going to baptize him on the first opportunity."

MRS. MARIETTA A. COSPER, Sistersville, West Virginia, said: "I want to give a testimony for Zion and Zion's leader. Zion has been an untold blessing to me. LEAVES OF HEALING came to our home in Indiana, and through Zion and Dr. Dowie we have been healed from sickness, sorrow, and poverty. I had heard something of this work before I read of it in the LEAVES, and knew something about Divine Healing. When the LEAVES came I then understood it. God heard my prayer and opened the way for me to come to Divine Healing Home No. 1, on Edgerton Avenue.

"I was present during the year of persecution. Our General Overseer is responsible, the papers say, for the death of some; but I know that he is responsible for the saving of my husband from a life of sin and from hell. I gladly say that I revere his name, and that he has been a wonderful help and blessing to me and us all."

CHARLES ZEEB, Philadelphia, Pennsylvania, said: "I praise God for His goodness to me, and for His gifts in financial matters. Pray God that I may be made a blessing to others."

B. S. LOVE, Bradford, Pennsylvania, said: "It is through the General Overseer that I have learned to love my God, and to praise the Lord for the teaching of His blessed Word, as given in Zion. I am a different man tonight from what I was a few years ago. The Little White Dove, LEAVES OF HEALING, brought me here tonight."

EVANGELIST CLAUDINA L. OSBORN, Lafayette, Indiana, said: "I want to praise God for LEAVES OF HEALING, and for the great blessing it has brought to our town, especially in saloon work, in which Zion Seventies have met with wonderful success. I am prepared to receive our General Overseer as Elijah. Although I was for years a member of the Methodist Church, I thank God that I am now in Zion."

D. C. OPPERMANN, Lexington, Illinois, said: "I have received great blessing in the distribution of Zion Literature. A policeman tried to stop me from selling Zion Literature. He asked me what authority I had. I told him I had authority from Zion Headquarters. He told me that I would have to step up to No. 181 with him. He became angry, and took me to the Police Station. He said, 'You Dowie people are all right, but you ought to have a little sense about you. There used to be miracles, but that time is past.' This gave me an opportunity to pour the

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Gospel into him, until it became too warm. He told me I should sell THE ZION BANNER among Zion people, and I asked him if I could sell him a copy before I left him. He told me to go, and I went. As I left him another young man, a member by the name of Handyside, who had seen the policeman take me came out of the Chamber of Commerce building, to see if he could go my bail if I needed any.

"I have been reading LEAVES OF HEALING for a couple of years. I did not read it very long before I got into Zion. I read Dr. Dowie's sermons, and I said, 'Who is this Dr. Dowie?' I had never thought of who he was. This question stayed right with me for several days, and I read the Scriptures in Matthew 17:11. That passage stood out from all the other Scriptures, and I said, 'There it is.' I have never doubted it from that day to this. I thank God for Dr. Dowie, for Zion, and for Overseer Speicher. They have made me what I am. I thank God, and praise Him for all the blessings I have received. All my family have been healed and helped through Dr. Dowie and his prayers. Praise God for Zion and the General Overseer."

ANNA J. MICHENER-REIFF, Toledo, Ohio, said: "I have been in Zion for several years. I was baptized years ago, but for some reasons I did not feel satisfied with it. I wanted to be rebaptized. I have been rebaptized and have received much spiritual blessing since, and God has been blessing us in the work in Toledo. The saloonkeepers who at first were so opposed, now buy our papers and read them. They give us a kindly reception. When we first went into the hotels, some of the men would sneer at us and be very rude. Many of the barkeepers now buy our papers regularly, and I have much encouragement in our work there. Thank God for the many blessings received."

ELDER J. C. REIFF, Toledo, Ohio, said: "I want to say that our work in Toledo, which has not been what it ought to be, is now being greatly blessed. We praise God, and hope to increase the distribution of Literature there."

DEACON PETER SCHAFFER, Cincinnati, Ohio, said: "I received the first two LEAVES OF HEALING in Cincinnati, and went to Deacon Rodda's first meeting there. In that meeting he made some remark that John Alexander Dowie was Elijah. I wrote to the General Overseer. A great many people denied it, and said I was crazy. One man told me he thought I was the craziest bedbug that ever lived in the Baptist Church. Thank God I have been brought out of that church. My life was threatened many times in Cincinnati. I am willing to say that I believe him to be Elijah, and would willingly die for it, if I had to."

MRS. HARRIET E. PENLEY, Davenport, Iowa, said: "Several years ago I received a very serious injury by falling. I was confined to my bed for a number of years. I never knew what it was to be without pain for a day. As I was lying on my bed suffering, some one who had been here in Zion handed me LEAVES OF HEALING. I read it, and made up my mind to go to Zion, if the Lord would open the way. In answer to prayer at three o'clock in the afternoon I received partial healing. They prayed for me at nine o'clock, at which time I received great spiritual blessing. At 10:30 I was prepared for my journey. When I came to Zion Home, I received the teaching which resulted in my healing. When I returned to Davenport, I felt I belonged to the Seventies, and have had much success. One person who saw me remarked how well I was. I told her of my healing through God's mercy in answer to prayer. She had a sister-in-law who was in Mercy Hospital, and was desirous that she should be healed. I sent her copies of LEAVES OF HEALING and told her how God had healed me. That woman is now here and has just been ordained Deaconess—Deaconess Wing. I am taking the Message wherever I go."

S. P. AUSTIN, Carrolton, Missouri, said: "Last Tuesday morning, a week ago, I took the train on the Santa Fé route for the Moody Institute. A child on the train brought me LEAVES OF HEALING, or, I should say, a little tract entitled, "He is Just the Same Today." I read it, and it brought me here tonight. I was persuaded to come to Zion, my application is in for membership, and I intend to stay. I want to take a lot of literature to Des Moines, Iowa, among the people at the Holiness Conference, and set forth this truth. The sister who handed me the tract is Sister Reed, and I want to thank God that I have been brought to Zion and to the General Overseer, and his teaching. I was on my way to enter the Moody Institute as a student."

ELDER EPHRAIM BASINGER, Bluffton, Ohio, said: "I cannot express the joy in my heart since I have been in the Christian Catholic Church in Zion, for all the blessings received. The spiritual, physical, and financial blessings are many, and it is our duty to invite outsiders to come and share our joys."

DEACONESS LOUISA M. BLACKMORE, London, England, said: "I want to say that I came into Zion simply through LEAVES OF HEALING. A lady friend of mine who was blind—she is now here—wanted me to read a copy of the LEAVES to her, as she could not read it herself, and to tell her just what I thought about it. I was very much perplexed, as it was not couched in just the terms in some parts I thought it ought to be. I took the matter to God in prayer that night. I sat up at night and read it. At two o'clock at night I came to the conclusion that either the General Overseer was a man intending to do God's Work, or else he was very wicked indeed. I felt that he was sent to do good, and now I know it. The result is that we are accomplishing much good in the way of distributing Zion Literature, and many are being blessed thereby.

"I was rudely dismissed by one party for distributing cards for the General Overseer's meetings to be held in London. I was turned out of the Baptist Church for this."

ELDER DAVID A. REED, Great Bend, Kansas, said that the teaching of Zion was the means of turning him to God. He told of a man who was imprisoned for some crime, who repented of his sins and was saved. Shortly after he was pardoned. He said that this man was in fear of sentence for murder, but has been trying to repent and turn to God.

DEACONESS SARAH M. MARKLEY, Vineland, New Jersey, said: "I want to thank God for LEAVES OF HEALING. I am the mother-in-law of Overseer Piper, and was brought into Zion and this work through LEAVES OF HEALING. We have all been wonderfully blessed since we have been in Zion. I can thank the Lord and the General Overseer for great blessings."

DEACON W. B. KINDLE, Kalamazoo, Michigan, said: "I want to give our experience this week. We came out at the corner here, two of us, to sell ZION BANNERS, and there were some people standing there who said it was a shame to sell such stuff on the street. We passed a group who were talking about Dowie and Dowie's Bank. One of them said he had a check on Dowie's bank but could not get it cashed. I said to him, 'Just give me the check and I will give you the cash.' He just flattened right out."

ELDER ISAAC LEONARD, Vineland, New Jersey, said: "I am the oldest Elder in the church. I came 800 miles to hear the teaching of our General Overseer. As I sat in the Auditorium with that immense congregation, I asked myself, 'Are you sure that this is in accordance with God's Word?' Such a spirit of prayer poured into me, and over my heart, as I have seldom experienced. I think of my three little grandnieces in New Jersey, with their father so bitterly opposed to Zion, although he is a Deacon in the Baptist Church. I baptized him when he was a boy, and those bright little children which God has given him are being brought up under that influence, and my heart longs for their salvation. I believe they will be saved. I could not oppose these ministrations, for I believe them to be true."

Meeting closed with the Benediction.

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, JUNE 19th or 20th.

Characteristics of Elijah the Restorer.

1. *He will not be fully appreciated until after his work is done.*—Matthew 17:10-13.
   God's prophets are always lightly esteemed.
   Those who do His prophets harm, suffer for it.
   The servant, however, is not greater than his Lord.
2. *He comes at a time of physical distress and spiritual declension.*—1 Kings 18:1-6.
   The poor are becoming poorer all the time.
   Disease and death are gaining strength.
   Only the rare man dare speak his convictions.
3. *He is afraid of the face of no man.*—1 Kings 18:7-16.
   Fear in the heart makes one a coward.
   Civil governors hate those who expose their faults.
   They seek by threats to make men afraid.
4. *He is accused by churches of being a trouble-maker*—1 Kings 18:17-20.
   The opinions of men are seldom based on facts.
   Trouble never comes from what some one has said.
   Disobeying God's laws always causes trouble.
5. *He calls People to decide quickly for God.*—1 Kings 18:21-24.
   People who are on the fence must get off.
   The breach between the good and bad is widening.
   Unless some obey quickly, they will suffer judgment.
6. *He challenges false priests to get miraculous answers to prayer.*—1 Kings 18:25-29.
   Their prayers fail to bring a revival.
   Their prayers do not arouse the people.
   Their prayers cannot lead people to know God.
7. *He has resources in God which never fail to win for God.*—1 Kings 18:30-40.
   However unfavorable the conditions, yet the answer comes.
   The prayer is always a short one.
   Conviction comes to a man after he prays that the Lord is God.
8. *He obtains answers to prayer that bring blessings to the people.*—1 Kings 18:41-46.
   The curse of disease is being removed.
   The curse of poverty is passing away.
   The curse of variances is disappearing,
   The Lord Our God is a Prophet-Sending God.

SUNDAY BIBLE CLASS LESSON, JUNE 23d.

The Evils God's Messenger Exposes.

1. *Murderous doctors.*—James 4:1-4.
   They kill by their drugs.
   They kill by their surgery.
   They kill by their experiments.
2. *Adulterous hypocrites.*—Matthew 23:24-28.
   Who lead captive silly women.
   Who win confidence to abuse it.
   Who condemn in others what they themselves practice.
3. *Hireling perjurers.*—Isaiah 5:20-24.
   Who will swear to anything.
   Who sear conscience to the truth.
   Who think only of what they will gain.
4. *Swindling trusts.*—James 5:1-5.
   Who are cornering what God has created.
   Who are controlling everything men make.
   Who are getting everything for as near nothing as possible
5. *Heartless oppressors.*—Isaiah 10:1-4.
   Who obtain widows' confidence at prayer meetings.
   Who get orphans' property affairs into their control.
   Who bind by design and then rob at will.
6. *Perverted judgments.*—Habakkuk 1:1-4.
   Some go on the principle of skin all you can.
   Few get any standing in some courts of law.
   The law can be twisted to let the guilty escape.
7. *Increasing ungodliness.*—Luke 17:22-30.
   The good days seem to have gone forever.
   Sensuality makes people forget God.
   The sin of Sodom is increasing today.
   God's Holy People are an Evil Denouncing People.

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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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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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Ten Thousand Two Hundred and Fifty-Nine Baptisms by Triune Immersion Since March 14, 1897.

Ten Thousand Two Hundred and Fifty-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, 1901, by the General Overseer	4447	
Baptized by Elders, Evangelists and Deacons	2092	
Total Baptized in Central Zion Tabernacle		6539
Baptized in places outside of Chicago by the General Overseer	504	
Baptized in places outside of Chicago by Elders, Evangelists and Deacons	2684	
Total Baptized outside of Chicago		3188
Total Baptized in four years		9727

Baptized since March 14, 1901:

Baptized in Central Zion Tabernacle by the General Overseer	135		
Baptized in Central Zion Tabernacle by Evangelist Fisher	3		
Baptized in Central Zion Tabernacle by Deacon Sprecher	5		
Baptized in Central Zion Tabernacle by Deacon Stevenson	17		
Baptized in Central Zion Tabernacle by Elder Fockler	11		
Baptized in Central Zion Tabernacle by Elder Graves	15		
Baptized in Central Zion Tabernacle by Elder Mercer	13		
Baptized in Central Zion Tabernacle by Elder Voliva	10		
Baptized in Central Zion Tabernacle by Overseer Speicher	12		
Baptized in Central Zion Tabernacle by Overseer Piper	42		
Baptized in Central Zion Tabernacle by Elder Bryant	17		
Baptized in Central Zion Tabernacle by Elder Excell	19		299
Baptized in California by Elder Taylor		7	
Baptized in Canada by Elder Kennedy		3	
Baptized in British Columbia by Elder Brooks		4	
Baptized in British Columbia by Elder Simmons		3	
Baptized in China by Elder Viking		5	
Baptized in England by Evangelist Cantel		31	
Baptized in England by Deacon Taylor		5	
Baptized in England by Deacon Randall		2	
Baptized in France by Evangelist Cantel		1	
Baptized in Illinois by Deacon Sprecher		1	
Baptized in Illinois by Overseer Piper		14	
Baptized in Indiana by Elder Excell		29	
Baptized in Kansas by Elder Reed		4	
Baptized in Michigan by Elder Kennedy		18	
Baptized in Michigan by Deacon Lake		2	
Baptized in Michigan by Elder Williams		9	
Baptized in Minnesota by Deacon Crane		5	
Baptized in Missouri by Elder Reed		7	
Baptized in Nebraska by Elder Hoy		12	
Baptized in Ohio by Elder Voliva		12	
Baptized in Ohio by Elder McFarlane		5	
Baptized in Ohio by Elder Bouck		9	
Baptized in Ohio by Elder Moot		1	
Baptized in Ohio by Elder Basinger		3	
Baptized in Ohio by Overseer Mason		10	
Baptized in Ohio by Elder Fletcher		3	
Baptized in Oregon by Elder Ernst		3	
Baptized in Texas by Deacon Anderson		5	
Baptized in Wisconsin by Elder Bryant		20	233 532
Total Baptized since March 14, 1897			10,259

The following-named eleven believers were baptized in Central Zion Tabernacle, Chicago, Wednesday evening, June 5, 1901, by Elder J. G. Excell:

Anderson, M. G	Zion City, Illinois
Clendening, Miss Wilda	Pettysville, Indiana
Garretson, Mrs. Emma	Penn, Michigan
Heraklides, George	68 Thirteenth Street, Chicago, Illinois
Himes, Mrs. Mary A.	Anselma, Pennsylvania
Huston, Mrs. Elizabeth	1604 Michigan Avenue, Chicago, Illinois
Huston, Arnold	1604 Michigan Avenue, Chicago, Illinois
Melson, W. A	1604 Michigan Avenue, Chicago, Illinois
Melson, Mrs. Mary	1604 Michigan Avenue, Chicago, Illinois
Wert, Addie Lucretia	Downers Grove, Illinois
Wert, Della May	Downers Grove, Illinois

The following-named two believers were baptized at Victoria, B. C., Wednesday, May 22, 1901, by Elder Eugene Brooks:

Flesh, Willmena	111 Fisguard Street, Victoria, B. C.
Pefley, Samuel J	Moscow, Idaho

The following-named seven believers were baptized at Ritchey, Missouri, Saturday, May 18, 1901, by Elder D. A. Reed:

Avery, Thomas Randolph	Ritchey, Missouri
Avery, Sarah Jane	Ritchey, Missouri
Avery, Matilda Isabella	Ritchey, Missouri
Avery, Lee P	Ritchey, Missouri
Sanders, Amelia A	Ritchey, Missouri
Sanders, Susie	Ritchey, Missouri
Sanders, Ada	Ritchey, Missouri

The following-named five believers were baptized at Delphos, Kansas, Saturday, May 11, 1901, by Elder D. A. Reed:

Brown, William H	Merideth, Kansas
Davis, V. C. B	Delphos, Kansas
Davis, Daisy M	Delphos, Kansas
Devore, George W	Merideth, Kansas
Devore, Mary E	Merideth, Kansas

The following-named five believers were baptized at Manhattan, Kansas, Monday, May 13, 1901, by Elder D. A. Reed:

Browning, Aeaph	504 Fremont Street, Manhattan, Kansas
Browning, Mrs. Abbie	504 Fremont Street, Manhattan, Kansas
Castle, Clara F	Manhattan, Kansas
Lewis, William Henry	Manhattan, Kansas
Smith, Emma E	920 Leavenworth Street, Manhattan, Kansas

The following-named believer was baptized at Portland, Oregon, Lord's Day, May 26, 1901, by Elder August Ernst:

Arrington, Francis Drake	266 Twelfth Street, Portland, Oregon

The following name appeared in LEAVES OF HEALING for June 1, as Miss Blanche Anderson, Wolcottville, Indiana, it should be Mrs. Blanche Anderson.

Railroad Rates to Zion's Feast of Tabernacles July 12th to 22d

Tickets coming to Chicago may be purchased at any railroad ticket office within the Western, Central, Trunk Line, and New England Passenger Associations, which include the territory from New York to Denver and north of Cincinnati and Washington, D. C., at the full fare one way, and may be secured coming any time

Tuesday, Wednesday, Thursday, Friday, and Saturday, July 9th, up to and including July 13th.

Certificates are not likely to be honored for the reduced return rate if tickets are purchased after July 13th.

Return tickets may be secured in Chicago at one-third of the full fare paid coming, any day on and after July 16th, up to and including July 25th. All certificates for return tickets will be attested by the proper authorities July 16th.

INSTRUCTIONS ABOUT PURCHASING RAILROAD TICKETS.

When you purchase your ticket to Chicago, ask the Railroad Agent for a Credential Certificate on account of the Convention of the Christian Catholic Church in Zion, which has been granted the rate of one fare and a third to Chicago by the above-named Associations, which control such rates—the one-fare rate to be paid coming to Chicago, and the one-third fare paid returning home. All railroad ticket offices have the blank forms of their respective Passenger Associations, to be filled out, signed, and stamped, and have been notified in advance that such a rate has been given Zion for this meeting, and can get instructions by telegraph if a mistake has been made in notifying them, or if they have mislaid their instructions.

Do not ask for a receipt, but insist on having a Credential Certificate, and see that it is stamped and signed in due form by the Railroad Agent.

If they refuse to give such a Certificate, then secure and have officially stamped an ordinary receipt for purchase of ticket. The first day upon arriving in Chicago, present these Credentials to me in person, either at the sessions of the Convention, or bring them to my office, so that they can be arranged for proper endorsement. Parties must call in person for their Certificates, Tuesday, July 16th, at my office, 1201 Michigan Avenue, between three and six P. M., and they will be given their Certificates, properly attested and good at the railroad depot or downtown ticket offices for return tickets at one-third of the full fare.

Those who call after this date will be directed where their Certificates may be obtained.

Correspondence and information concerning railroad rates, if the above notice is not explicit enough, should be addressed to

DEACON DANIEL SLOAN,
1201 Michigan Avenue, Chicago.

Let the members of the Christian Catholic Church in Zion who are competent to teach either Preparatory or College Branches, and who wish employment in Zion College the coming year, apply at once to Rev. William Hamner Piper, Vice-President Zion's Educational Institutions, 1201 Michigan Avenue, Chicago, Illinois.

Press of Zion Printing Works, 1300 Michigan Avenue, Chicago.

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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 IX. NUMBER 8. CHICAGO, JUNE 15, 1901. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

QUICKLY HEALED OF BULLET WOUND THROUGH THE BODY. HEALED WHEN DYING OF HEART DISEASE.

THOU SHALT NOT BE AFRAID . . . FOR THE ARROW THAT FLIETH BY DAY.

This Witness tells a remarkable story of the Power and Willingness of God to heal.

She was accidentally shot through the body.

The wound was a very severe one, and humanly speaking, probably fatal.

There was great excitement.

Many curious people crowded around.

Their first cry was for a doctor.

But the Witness trusted God, the Great Physician.

She prayed earnestly to Him as soon as she knew she had been wounded.

He stopped the flow of blood and gave her consciousness, so that she steadily refused a doctor.

Her husband also trusted God.

He would not call a doctor.

The whole city was in an uproar.

There was talk of lawless violence, started by physicians and the press.

The press of other cities, and finally of Chicago, spread far and wide wickedly false stories about the Witness' condition.

The whole city waited with intense interest the outcome of what they termed "criminal neglect."

Meanwhile, the Witness and her husband were calmly, trustfully, joyfully resting upon the promises of God. They believed that He was the Healer, because His Word proclaimed it.

They believed that He was the Healer, because He had previously healed her when she was dying.



MRS. JENNIE LAKE.

In answer to the prayers of God's Messenger to Zion, God delivered her from all pain and fever.

She rapidly recovered from the effects of the wound.

In answer to the prayers of a faithful minister of His in Zion, Overseer Piper, she was instantly and perfectly delivered from a slight paralysis resulting from the accident.

She went about her duties praising God.

Her healing created a most profound impression.

Honest people could not deny its genuineness.

The wicked foes of God and of Zion were filled with desperate rage.

They were more angry at her healing than when she was wounded.

The physicians were especially vindictive.

They had been deprived of their right (?) to probe and poison.

They had been, without doubt, defrauded (?) of a most inter-

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esting *post-mortem* examination. Their preposterous claims as the only healers of the ills of human flesh had been disproved.

God had proved Himself the Healer in the sight of all the people.

Some time before, this Witness had lain dying of heart disease.

No physician could help her.

No amount of poison could give health to a diseased heart.

Yet they gave her their drugs.

When hope was gone and the black shadow of death was hovering close, the Little White Dove, LEAVES OF HEALING brought her a Message from God.

It was a Message of Hope.

It told her of God the Healer.

It told her of Jesus Christ, His only Son, who, on the cross, "bore our sicknesses."

It told how He "went about doing good and healing all that were oppressed of the Devil: for God was with Him."

It told her that He had not changed.

It told her that He was true to His promise, "lo, I am with you alway."

She believed

Although a member of the Methodist Church she found that she must repent of sin.

She repented.

She made things right with God and man.

Then, although death seemed very near, she requested the General Overseer to pray for her healing.

He prayed in Chicago.

In her far-away home in Sault Ste. Marie, Michigan, God healed her instantly.

Thus this Witness has twice wonderfully experienced God's Healing Power.

Who are competent to discuss Divine Healing?

Are the physicians whose craft is endangered thereby, the majority of whom are vile enemies of God?

Are the newspaper reporters, who are paid to write lies; who know not the Scriptures, nor the power of God, and are, for the most part, drunken, tobacco-soaked and lecherous?

Are the apostate ministers who fear to attack sin and attempt to impugn God's Word with their so-called "higher criticism"?

Or are godly, pure, intelligent people, who have studied the Word of God, committed themselves, body, soul, and spirit, into His hands, and felt His healing touch in their bodies?

Let common sense answer.

The Witness tells simply and truthfully what God did for her.

Elder Daniel Bryant, who saw her shortly after she was wounded, and her husband, confirm her testimony.

May God bless their words to all the ends of the earth.

May He make them a mighty power in revealing to His children everywhere His Eternal Covenant of Salvation, Healing, and Holy Living through Jesus Christ His Son.

A. W. N.

WRITTEN TESTIMONY OF MRS. JENNIE LAKE.

SAULT STE. MARIE, MICHIGAN, May, 1901.

DEAR GENERAL OVERSEER:—Several months ago I wrote you, telling of my perfect healing, in answer to the united prayers of Zion and the General Overseer.

I was shot through the body, August 2, 1900.

Since then I have received many letters inquiring concerning my healing.

Many accounts of the accident appeared in the leading Michigan papers.

The press of our own city condemned my husband and family for not calling a physician when I was shot.

I thought that the best way to answer these people, and also to honor God, was to write my testimony in full.

My husband and I, with some friends, attended the special services held last July, at the time of the consecration of Zion Temple Site.

We spent one week at that time in Zion Home, Chicago.

We had been praying for this privilege a long time.

We also wanted to obey our Lord in Baptism, and to see our beloved General Overseer before he left for Europe.

I received a wonderful blessing when I was baptized.

As I came out of the water, new life seemed to course through every part of my body.

This continued for several days.

My friends noticed the difference in me.

My cheeks grew red with the rosy color of health, and when I reached home, a week later, all agreed that the trip to Zion had done me good.

The week spent there was the happiest of my life.

But Satan was not pleased.

I had just been home one week when he tried to kill me.

I called at the home of a lady in our neighborhood who was sick and trusting in doctors, drugs, etc., for her healing.

She kept a loaded revolver on a dresser near her bed.

I had been seated but a moment when my little four-year-old son, who was with me and had never seen a real revolver, but had often played with toy guns, picked it up and shot me.

He afterwards said, "I pointed it at you, mamma, but I didn't know it would hurt you."

I think this should be a warning to mothers to keep the Devil's playthings from their children.

For a moment I was so stunned I hardly knew what had happened, till I noticed the smoking revolver on the floor.

I put my hand around to my back, and when I looked at it, it was covered with blood.

I arose to my feet and immediately a numbness settled through my right side.

Oh, how I thank God that in Zion I had been taught to pray.

I called upon God in the Name of the Lord Jesus, by the Power of the Holy Spirit, and in accordance with His Holy Will, to spare my life.

In a moment the Lord answered.

The blood stopped flowing, and a calmness I have not the power to describe took possession of me.

Yet I felt myself growing weaker every moment.

The house was filling with people, all asking about a physician.

I asked the Lord again to keep me from becoming unconscious in that house.

He gave me strength to tell the people I did not want a physician, but to go for my husband.

They did not seem to realize that I had the Great Physician with me, and that He was saying to me, "I am the Lord that healeth thee;" "I am the Lord, I change not."

About five minutes later my husband came to my bedside.

The bullet had entered my back near the waist line, about half an inch to the right of the spine, and passed almost through my body.

My husband passed his hand over the wound and prayed with me.

He also sent a telegram to the General Overseer, asking him and Zion in Chicago to pray.

I was then put upon a stretcher and carried to the home of my husband's parents.

As they carried me out, the street around the house was crowded, and I know the people thought it was simply murder not to call a doctor.

But the words of dear Elder Graves' beautiful hymn came to my mind, "The power of God is just the same today, it doesn't matter what the people say."

Although every step they took jarred me and caused intense suffering, He gave me power to fully trust Him.

The only fear I had was that a doctor would get near me.

I know very little about "law," and thought probably the "Board of Death" might compel us to get a physician in a case of this kind.

At my husband's home none but Zion people were allowed to come in, and Oh, how glad I was to be away from every unbeliever.

After being in a little while, the pain started in my bowels and ran right through my body to my shoulders. The suffering was terrible.

Even those around me did not realize how terrible my suffering was, for the Holy Spirit seemed to go through me all the time giving me power to endure the pain.

At midnight the pain stopped and I had a low sinking spell.

For a time I seemed to be on the very threshold of the other shore.

My husband sat by, fanning me and whispering loving promises from God's Word, and soon I fell asleep and slept quietly until morning.

That was the last of my suffering, but I was unable to move from my left side.

We sent another request to Zion to pray that I might receive strength.

About the time for prayer I asked my husband to turn me over on my right side, and to pray that I might be able to rest in that position. He did so, and I fell asleep.

While sleeping, I had the most beautiful dream.

I appeared to be walking in some of the loveliest places, and came at last to a high mountain.

It just seemed as if I were going to enter heaven when the thought came to me, "Oh, I would rather be healed now and stay with my children."

A Voice answered me saying, "This is God's Holy Hill of Zion, and you are healed."

I awakened with the feeling of an electric thrill going through my body, and found I could turn from side to side freely and without pain.

From that time I began to sit up a little each day, improving rapidly.

A week later Elder Bryant came.

As he examined the wound he said, "Well, the bullet was swift, but God's healing power was quicker than the bullet."

Just two weeks from the day I was shot I was

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taken home. I was perfectly well, but was lame.

There seemed to be a kind of paralysis in my right side.

I thought by resting I would soon grow stronger and be able to walk as well as ever; so I kept my bed or lay on the couch for nearly two weeks longer.

But I was getting no better.

My mother, who was with me, said, "You are only partially healed. Why don't you send another request for prayer?"

The General Overseer had left for Europe by this time, and I had not thought of writing to any one else.

But I sent a request for prayer to Overseer Piper, and at the time for prayer started out and walked two blocks to my husband's home.

From that time my lameness was gone and I was as well as ever.

Three months later, when Elder Bryant held another few days' mission at Sault Ste. Marie, I went about from house to house distributing the notices of the meetings.

I shall never forget some of the looks of astonishment that greeted me from people, who thought I was either dying or dead.

Praise God for His wonderful goodness to me.

I thank God for Zion and the General Overseer.

Had it not been for his teaching and prayers, I would not be here to write this letter.

It is just a little over three years since I accepted the glorious Gospel of Salvation, Healing, and Holy Living.

At that time I was dying of heart trouble, from which I had suffered more or less since childhood.

A severe attack of diphtheria had left my system full of poison (the doctor said because I had not taken enough medicine), and my heart and spine very weak.

As I grew older my spine became bent, also the breast bone.

I consulted several physicians, no two of whom agreed concerning my case.

Some of them told me I had very severe heart trouble. Another said it was my spine that caused the trouble.

I grew discouraged, lost faith in doctors, and more than once tore up their prescriptions, believing they did not know what was the matter with me.

After the birth of my third child I became a nervous and physical wreck.

I grew steadily worse, until I was healed eight months later.

Words fail to convey the intensity of my suffering during those months.

I often wondered if I were perfectly sane.

I was afraid to be a minute alone and afraid to sleep.

I would frequently waken from sleep with my hands and feet numb and as cold as death.

I kept the strongest stimulants near the bed, and those around me would apply hot applications, knowing if the circulation did not start soon I would not last long.

Finally I became so weak I could not leave my bed. The physician in charge said I was in a very critical condition, and had serious doubts of my living through the coming summer; but if I did live, I would never be able to work again.

But, praise God, the Little White Dove had found its way into our home.

I believed that God would heal me were I in a condition to be healed. But I knew I was not.

I was afraid to die and meet God, for I knew I had been an unprofitable servant.

Although a member of the M. E. Church for several years, the way had grown darker instead of brighter.

I had not been taught the beginning of the Gospel—Repentance—and had not studied the Bible.

I longed for a teacher, and prayed that God would show me what I must do to be healed.

I could not bear the thought of leaving my little children or being a helpless invalid for life.

I tried to read the Bible and LEAVES OF HEALING, but could only read a few moments at a time.

The doctor said my brain was now the weakest part.

I kept on taking medicine and grew weaker every day.

I began to have night sweats, and the sinking spells occurred more frequently.

At last, one Friday night in April, 1898, I had a sinking spell from which I did not seem to revive, even after taking a double dose of stimulants.

I said to my sister-in-law, who was in the room, "Go telegraph to Dr. Dowie. Ask him to pray for me."

I resolved not to take another drop of medicine.

She sent the message, and in a short time I began to feel better.

I slept quietly that night for the first time in weeks, and awoke in the morning with great joy to find myself much better.

I had no more of those terrible spells, but was still very weak.

We asked Dr. Dowie to pray for me again the following Wednesday.

During that time the Lord showed me many things in my life that were wrong.

I made them right as far as I could, and then I received the assurance that my sins were forgiven, and the witness of the Holy Spirit that I would be healed.

Wednesday morning, at the appointed hour for prayer, my husband knelt by my bedside, and while we were praying I heard the Voice of Jesus say, "Lo, I am with you alway."

I knew at that moment I was perfectly healed.

Growing stronger every moment, with new life streaming through my body, I arose from my bed, dressed myself, walked out to the kitchen, and ate my breakfast.

My children were brought home again, having been away for weeks, as I could not stand the noise of their little feet.

Oh, what a time of rejoicing and praising God for His wonderful goodness to us!

Many friends, some of them professing Christians, called to see me when they heard of my healing.

They seemed pleased at my being better, but could not bear to have me mention Dr. Dowie's name.

One old lady tried to get me to say I was healed in answer to my own prayers; but I said, "No, I had prayed for healing many times but did not receive it until I was willing to obey God and ask His servant to pray for me."

The following October I was surprised to feel a slight return of the old disease.

I had been reading Zion Literature all summer, and knew I should come out of the dead Church, of which I was a member, but was waiting for my husband.

I knew his heart was in Zion, but he was still a member of a Secret Society, and was insured for $2,000.

However, I made up my mind that I would have to obey God at once or I would be sick again.

How surprised I was to find my husband all ready to come with me.

He left the society, gave up his life insurance, and we immediately sent our resignation to the M. E. Church and forwarded applications for membership in the Christian Catholic Church in Zion.

Praise God, from that moment I have never felt the slightest return of the old trouble.

A year later I was instantly healed of pneumonia.

I was suffering terribly and requested the General Overseer to pray for me at half-past nine in the morning.

The friends here united in prayer with me at the appointed time and I fell asleep, but awoke in a short time suffering as much as ever.

I thought it was a temptation of Satan, and determined to trust God.

All at once the pain left me. I began to breathe easily, and was soon sitting up.

Two days later we received a letter from the General Overseer, saying he had prayed for me at half-past ten instead of half-past nine.

It was just at that time I was delivered from pain.

I could tell of many other times in which we have been healed in direct answer to the General Overseer's prayers.

Your Sister in Christ, (MRS.) JENNIE LAKE.

CONFIRMATION OF MRS. JENNIE LAKE'S TESTIMONY BY ELDER DANIEL BRYANT.

CHICAGO, ILLINOIS, June 5, 1901.

DEAR GENERAL OVERSEER:—During my ministry at Marinette, Wisconsin, I received orders from Overseer Piper to go to Sault Ste. Marie, Michigan, and conduct a week's meeting.

Upon arriving, I found the whole city stirred over the serious accident which had befallen Deacon John Lake's wife.

At the earnest request of Mrs. Lake, I went, as soon as possible, to her bedside. The accident occurred about a week previous to my coming. I found Mrs. Lake lying in bed, without fever, comfortable, and filled with the joy of the Lord.

As I looked at her and listened to her wonderful story, it seemed to me her beautiful trust in God shone in her face with a Divine radiance.

I made a personal examination of the wound. The bullet entered the back, passing between the right kidney and the spine close beneath the renal vein, and, taking an apparently straight course through her body, it lodged in front just below the umbilicus, where it could be felt beneath the skin.

In a few days, however, it was gone.

Indeed, it could not be located when I was there.

I simply give their testimony that they felt it plainly for some time beneath the skin.

All the functions of her body were in a normal condition.

To me, her life seemed to be beautifully and calmly resting in God. Yet I learned how delicately poised faith is at such a time.

This was evidenced by her attendants inadvertently admitting an unspiritual person to the bedside.

Serious symptoms at once manifested themselves. A nervous chill and bad night followed.

I was called to see her in the morning.

The Word of God and the prayer of faith at once restored her rest and peace in God.

When the accident first occurred, strong indignation prevailed against Deacon Lake because he "was doing nothing for her."

This meant, in substance, that no doctor was there to administer drugs and stimulants, or run a probe into the wound and gouge around in her body for the bullet, all of which was so persistently and fatally followed in Garfield's case.

In the post-mortem examination following the martyred President's death, the bullet was found encysted and harmless. The history of the case proves that he was killed by persistent surgery.

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His death is attributable to constant probing and not to the bullet wound.

Little did the public know that the surgeons were experimenting upon their beloved President with the newly-invented and accursed porcelain probe. It is conceded that the testing of this probe destroyed his life.

The assassin, Guiteau, in his trial, caustically remarked, "I didn't kill him, anyhow. The surgeons killed him."

Had murderous surgery been unknown, doubtless this country would have been blessed with eight years of his wise and beneficent administration.

People met Deacon Lake, after his wife was shot, and demanded, "Where is the bullet?" They held up their hands in horror at the insult offered to surgical science in not hunting the bullet down.

The Deacon added to their indignation by saying, "I don't know where the bullet is, and I don't care. God will look after it and attend to it." During my mission there, an incensed doctor organized a gang of men who, under his leadership, were to mob us the last night, and smash up the furniture and destroy the Literature in Zion's little hall.

But when the night came, the doctor's forces split up over the case of Mrs. Lake, part of them refusing to engage in the work because of the incontestable evidence of her healing.

Your Brother in Christ, DANIEL BRYANT.

CONFIRMATION OF HIS WIFE'S TESTIMONY BY DEACON JOHN G. LAKE.

CHICAGO, ILLINOIS, June 3, 1901.

DEAR GENERAL OVERSEER:—It is with much gratitude to God that I write this confirmation of my wife's testimony.

I can truly say that the half has not been told.

I also wish to say, for the benefit of some one who is, perhaps, passing through the fire, that we won the victory by keeping our trust in God, and keeping unbelievers away from us.

At the time of my wife's accident, I learned the valuable lesson, to keep the world on the outside.

In my wife's critical condition I found that when persons came near the sufferer who in their hearts even entertained a doubt of God's power or willingness to heal, she was immediately injured.

I found God's power lay in the unity of the Spirit.

The presence of an unbeliever checked the healing.

I now look back upon this accident as one of the most joyous periods of my life.

As I sat at my wife's bedside, it seemed as if our Saviour's hallowed presence filled the room, and she could not but be healed.

Your Brother in Christ, JOHN G. LAKE.

NOTES OF THANKSGIVING TO ZION'S GOD.

Expression of Loyalty and Love.

MINIOTO, MANITOBA, June 4, 1901.

DEAR GENERAL OVERSEER:—I am constrained to write and tell you, as one of your spiritual children, that I am earnestly watching this fight Zion is at present waging in defense against the Thieves and Thugs of the Chicago Press.

I believe God will give you victory over all your foes, and that God will spare you to lead His people up to the Heights of Zion.

I want to say this, however, if God should permit your life to be spent at this time, it would not alter my faith in Jesus as the only Saviour, Healer, and Cleanser of all humanity.

I believe I can say without boasting that, if needs be, I am willing to live and fight and die for Zion's God.

It is very foolish for any man to think he can destroy Zion by taking your life, as if Zion were wrapped up within your own life.

I thank God that you did not wrap up your talent in a napkin, but that you traded with it, and as a result today tens of thousands have been blessed and live to tell the story of Salvation, Healing, and Holiness through our Lord Jesus Christ.

Zion cannot be crushed, because she lives in the hearts of God's people, and God is for us, which is more than all that can be against us.

Thank God for that.

Victory is before us.

Hallelujah! JAMES N. CLINTON.

Little Boy Healed of Severe Bowel Trouble.

TUSCALOOSA, ALABAMA, June 9, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I have your kind letter of May 29th, saying you had prayed for our little boy to be healed of a severe case of bowel trouble, and thank you for your prayers.

Wife and I also continued praying, and the next day he was better. The second day, the day you received our letter, he was well and as bright as ever.

We know that God dwelleth in Zion and that He hears and answers the prayers of His servants when they put their trust in Him.

Your Brother in Christ, C. L. GREER

Refreshing Rains in Illinois in Answer to Prayer.

GOODENOW, ILLINOIS, June 10, 1901.

DEAR GENERAL OVERSEER:—We want to thank you for your prayers, and give God the glory for answering.

We claimed the promise in Leviticus 26:3, 4, and sent a request to you to pray for rain, which you received June 3d.

That evening the wind changed; in the morning, on the fifth, we had a sprinkling rain.

In the afternoon we had a heavy shower; and a steady shower from about eight o'clock in the evening until twelve.

Today, June 10th, we had another good rain.

Previous to this we had no rain to speak of for two months.

Had this kept up much longer, crops would have been a failure.

We also want to praise God for healing our little daughter Ruth of kidney trouble when she was three days old.

My husband sent a telegram to Overseer Speicher, and in an hour after we noticed a change, and in seven hours she was perfectly healed.

May God bless you with many more years.

(MRS.) AMANDA DEUTSCHE.

God Heals of Injuries.

PLAIN CITY, OHIO, May 27, 1901.

DEAR GENERAL OVERSEER:—I thank God for the healing power through Jesus.

I sprained my ankle.

God instantly healed it.

I went on to work and have not missed a day, God be praised.

I mashed my hand inside on the fleshy part of the thumb, a place as large as an nickel.

The pain only lasted about five minutes.

God kept the soreness out.

I thank God for keeping my family in perfect health.

I praise God, for Jesus' sake, for Opening the Windows of Heaven since I sent the Whole Tithe into the Storehouse.

My wages have increased and I have work enough to keep me busy for six months.

I have also received spiritual blessings.

Your Brother in Christ,

SANFORD FRAZELL.

Rain in Missouri in Answer to Prayer.

OTTERVILLE, MISSOURI, June 7, 1901.

DEAR GENERAL OVERSEER:—Your letter of May 31st received, saying you prayed the Father for rain in our vicinity.

We received your kind letter on June 5th, and a good rain came that night.

We thank you very much for your kindness to us, and we praise God for His goodness and mercies and for His "wonderful works to the children of men."

About a year ago, or a little over a year, I sent in a request for you to pray for my wife. She had been sick for a good while with several different ailments—dropsy for one thing.

Since you prayed for her she has had better health for about a year than she had for some time before.

Praise God from whom all blessings flow!

Thanking you again, I remain, as ever,

Yours in the Master's Service,

JAMES J. MOSBY.

Deliverance From Stomach Trouble.

203 LAFAYETTE STREET,
SALEM, MASSACHUSETTS, May 25, 1901.

DEAR GENERAL OVERSEER:—I mailed a letter to you May 11th, asking you to pray to God for me for deliverance from stomach trouble and constipation.

I was in a very bad condition.

I expected you to pray for me the 13th or 14th of May.

Before morning on the 14th, these words came to me: "Joy cometh in the morning." Praise His Name, joy did come in the morning, and deliverance came also.

I was as well as ever.

I thank God and you for that.

I had a good Sunday in Boston the 19th. I was glad to see Mrs. Dowie so well.

Yours respectfully,

JOSEPHINE T. GILBRANSON.

Healed of Grip, Rupture, and Lung Trouble.

SAN ANTONIO, TEXAS, May 31, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—In answer to your and other prayers I was instantly healed of the grip, rupture, and lung trouble.

I requested special prayers for the two latter troubles.

I praise the Lord for a Full Gospel, for which my heart has so long yearned.

I thank Him that He has sent so many blessings into our hearts and lives through the teaching of the Messenger of the Covenant.

Your Sister in Christ,

(MRS.) LAURA A. WILKINSON.

God Heals Grandson at Time of Prayer.

NEW PARIS, INDIANA, May 30, 1901.

DEAR GENERAL OVERSEER:—I received your letter answering my request for prayers for my little grandchild, the 23d inst.

The fever all left him the day you prayed for him.

He became entirely well and has been well ever since.

I thank you for your kindness, and praise God for His goodness.

Your Sister in Christ,

(MRS.) SARAH E. MILLER.

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BLESSED are they that are perfect in the way, Who walk in the law of the Lord.—*Psalm 119: 1.*

GOD'S LAWS were made to lead man into blessing. There is no other road that can lead him there.

God is a God of law.

He Himself is governed by the laws of His own Being, so that there are things which He cannot do.

He cannot fully unite, through His Holy Spirit, with those who do not walk in His laws.

The Bible is a picture gallery into which we may look and see the portraits of those who were blessed when they kept God's laws, and who failed when they walked according to what seemed right in their own eyes.

Each person may find within himself two beings, opposites of each other in nature and habits.

One of these is the natural or physical man, who is like any other animal, desiring to do as he pleases.

He is as impatient of restraint as a colt when it is first put into harness.

Therefore, God says, it is good for man that he bear the yoke in his youth.

If he does not learn then to submit to authority, he is liable to go through life kicking against it.

A child who has been blessed with wise parents learns by experience that their laws were strength to him in his weakness and a protection to him from unknown dangers.

It is easy, for a child thus taught, to obey good laws everywhere, whether they are God's or man's.

The spiritual being in man understands spiritual things, and would like to obey God's laws; but he is not strong enough to control the flesh except as he unites with God's Spirit.

Paul tells us how man's flesh wars against the spirit, and the spirit against the flesh.

We seem to be now entering upon the Age of Lawlessness.

Anarchy, like a smouldering fire, is awaiting the time when it can burst forth and sweep away all law.

Paul speaks of the Man of Lawlessness who is to be revealed.

When he is revealed, he will find a people prepared to follow him as a leader.

God must have a law-abiding people who will respect authority, and unite under a leader to oppose these hosts of evil.

The work of Zion Literature is to teach God's laws to the people and to train them to keep man's laws, if the latter do not conflict with the laws of God.

"For out of Zion shall go forth the law," God has said.

Zion's hope is in the children, who, under the Banner of Zion, shall be trained to keep God's laws and live for the extension of His Kingdom—the Kingdom which is "not eating and not drinking," but "Righteousness and Peace and Joy in the Holy Ghost."

Reader, what are you doing to extend it? Are you sending out the Full Gospel, which teaches men to keep the laws governing the spirits, souls, and bodies, that God may rule in the entire being?

Are you sending the Gospel to all nations as our Lord commanded?

The Little White Dove a Welcome Visitor.

The notes which follow are from the correspondence of two of God's Messengers, Overseer and Elder Wilhide, who have gone to carry the Full Gospel to Australia and the Islands of the Sea.

Elder Wilhide writes:

As for ourselves, we look forward, very eagerly, to the coming of the Little White Dove. It is being used of God to unify the Church in all the world. It seems to be getting better all the time.

Praise God for our beloved General Overseer and dear Mrs. Dowie, and all who help to make up its pages.

We pray continually for you all, as I trust you do for us.

Deacon Roberts, of Wellington, New Zealand, writes:

LEAVES OF HEALING is getting into the homes and hearts of the people and bringing forth much fruit.

Blessed in Paying Tithes.

Mrs. Annie L. Hansen, Benalla, Victoria, writes:

DEAR OVERSEER WILHIDE:—I do thank God that LEAVES OF HEALING found its way into my home.

Its glorious testimonies and wonderful teaching, backed by the Word of God and His Holy Spirit, have truly been a feast to my soul.

Through the reading of LEAVES and your prayers in our behalf, one of our family has given her heart to God and has been wonderfully healed.

In answer to your prayers, another daughter has been greatly benefited.

I have also on two different occasions received complete healing, when you prayed for me

I do praise God that at last He has raised up a Church which shall declare the Whole Counsel of God and His Everlasting Covenant with man.

I rejoice to say that I have found the paying of tithes as great a blessing spiritually as I find it to be financially.

This blessing has also come to me through reading the LEAVES and advice from yourself.

It is beautiful when any money comes in to lay aside the tenth for God; and then when it comes back, as it always does, double, I have a double blessing.

I am blessed in knowing that God has accepted my humble offering and blessed in basket and in store.

I feel that I am not able to put into words half the blessing the LEAVES and tithing have been to me.

I just simply rejoice morning, noon, and night, that I am counted worthy to be a member of Zion.

I am enclosing herewith tithes.

May God speed the Little White Dove to Go Forward on its way to carry as great blessing to every home as it has brought to mine.

Zion Literature Clears Pork From a Private Hospital.

Mrs. Amelia Underwood, of Benalla, Victoria, writes:

For some months past I have been reading LEAVES OF HEALING, and God has shown me many things.

I have been guiding my life accordingly.

Among the things I see are the evils of pork, which I have given up entirely for some time.

We do not allow it in our house for patients, visitors, or for any one.

The lady who writes the above keeps a private hospital for women.

A Christian in Scotland Delighted With His First Copy of Leaves.

A gentleman in Perth, Scotland, writes:

A copy of LEAVES OF HEALING has just come into my hands, and I am delighted with it.

Please find herein postoffice order for a sample of Zion Literature, including tract on Triune Baptism.

About a branch of the Church here—Is there likely to be one? If not, how can isolated ones, if they so desire, connect themselves with the Christian Catholic Church?

Taking the Bible literally, as you appear to do, I presume you see the truth and force of the identity of the Anglo-Saxon Race with the lineal descendants today of the Ten Tribes of the House of Israel. I would like to know your attitude as a community or Church on this, to me, important truth.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending June 8, 1901.

5142	Rolls to	Various States of the Union
809	Rolls to	Hotels of Switzerland
359	Rolls to	Germany
	Number of Rolls for the week	6,310
	Number of Rolls reported to June 8	1,300,739

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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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CHICAGO, ILLINOIS, SATURDAY, JUNE 15, 1901

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EDITORIAL NOTES.

"HAVE NOT I COMMANDED THEE?"

"BE STRONG and of a Good Courage;
Be not affrighted, neither be thou Dismayed:
For the Lord thy God is with thee whithersoever thou goest."

THE DAYS of watching and mourning for Moses were ended: God had given the mighty Leader of Israel rest from one hundred and twenty years of toil.

HE HAD found God's people a Nation of Slaves; groaning under the Taskmasters of Egypt.

HE HAD gathered them from all that Land of Oppression and Heathen Darkness, and brought them to the Red Sea.

There, amidst the Terrors of Darkness, with Pharaoh's hosts behind them, with the barren rocks on either side of them, and the dark waters of the Sea before them, Moses had stretched forth his hand at God's command, and, under the Mighty Rod of his Faith, God had Divided the Waters.

Then that Glorious Light, which never failed them, shone upon that wondrous Pathway through the Sea, until all the hosts had passed through upon dry land, "the Waters being a Wall unto them on their right and on their left."

THE EGYPTIAN hosts were engulfed, and perished in that very Pathway where Israel was delivered: for Moses, again at God's command, once more stretched forth his hand across the waters when that army was pursuing the people of God, and these waters again united, and closed over that heathen host who had expected to drive Israel back again into Egyptian bondage.

LED BY the Pillar of Cloud by day and the Pillar of Fire by night, Israel then wandered in the Wilderness for forty years; fed by Manna from Heaven and by Waters which sprang forth from the Rock at God's Command.

But rebellious in heart—yea, slaves in heart—the vast majority of those who came out of Egypt perished in that Desert, through Unbelief, Rebellion, and Murmuring.

From these three causes multitudes perish still in the Wilderness of Sin.

BUT NOW, in Israel's hosts, the Days of Unbelief and Fear are gone.

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The infidels, rebels, and complainers have all found graves in the deserts.

Joshua stands before God at the head of that Mighty Host. that Royal Generation, who have been born in the Wilderness, who have been fed and clothed by God's own Hand, and who are now ready to obey the Divine Command from which their fathers had shrunk with slavish, heathenish fear.

Moses' work is done.

The work of Joshua the son of Nun, Moses' minister, has now begun.

GOD SPEAKS:

Moses my servant is dead;
Now therefore Arise,
Go over this Jordan, thou, and All this People,
Unto the land which I do give to them,
Even to the Children of Israel.
Every place that the sole of your foot shall tread upon,
To you have I given it,
As I spake unto Moses.

. . . . . .

There shall not any man be able to stand before thee
All the days of thy life:
As I was with Moses, so I will be with thee:
I will not fail thee, nor forsake thee.
Be Strong and of a Good Courage:
For thou shalt Cause this People to Inherit the Land
Which I sware unto their fathers to Give them.

THUS COMMANDED and Divinely Strengthened, Freed from Fear, and Filled with the Spirit of Hope and Love, Joshua is equipped for His work.

He enters with calm confidence upon his Great and Mighty Task, the Overthrow of Great Nations, trained to war, and dwelling in fortified cities.

He goes forward in the Strength of God, at the head of a people who have no other weapons but the arms which they carry in their hands.

Their Strength is that they believe the Promises of God.

These fill all their hearts, banish all doubt, destroy all fear: for they are sure that whatever God has promised, He will surely perform.

THE OFFICERS of the Host stand before the Mighty Prince, whom God has called to lead them, and they hear from His lips the thrilling Command:

Pass through the Midst of the Camp,
And Command the People, saying,
Prepare you victuals;
For Within Three Days ye are to Pass Over this Jordan,
To go in to Possess the Land,
Which the Lord your God giveth you to possess it.

WHAT A GLORIOUS Pass-over that was into a Glorious Possession!

THEN THE REUBENITES, and the Gadites, and the half tribe of Manasseh, stand armed before their Leader, and hear his ringing Words, as he tells them that they are to Lead the Advance of Israel, and Pass Over the Jordan with all their "mighty men of valor," fully armed.

THEY HEAR, they obey, and say:

All that Thou hast commanded us We Will Do,
And whithersoever Thou sendest us We Will Go.
According as we hearkened unto Moses in All Things,
So Will We Hearken unto Thee:
Only the Lord thy God be with thee,
As He was with Moses.
Whosoever he be that shall Rebel against thy Commandment,
And shall not hearken unto Thy words in All that thou Commandest him,
He Shall Be Put to Death:
Only be Strong and of a Good Courage.

NO LEADER ever had a more magnificent army.
No Army ever had a more magnificent leader.
No Conquests were ever more gloriously won.

WITHIN a single generation the nations which had defiled the land of Canaan had been cast out because of their unspeakable wickedness, or, as the record in Leviticus puts it:

The land is defiled:
Therefore I do visit the iniquity thereof upon it,
And the land vomiteth out her inhabitants.

NO PEOPLE were ever given so glorious an Inheritance.
The Title Deeds were written by God's own Hand.
No inheritance was ever more Shamefully Defiled.
The Title Deeds were placed in the hands of the Devil.
The Warnings of God were unheeded.
When He gave them Possession, He said:

Ye therefore shall keep My Statutes and My Judgments,
And shall not do any of these Abominations;
Neither the home born, nor the stranger that sojourneth among you;

. . . . . .

That the land vomit not you out also, when ye defile it,
As it vomited out the nation that was before you.
For whosoever shall do any of these abominations,
Even the souls that do them
Shall be cut off from among their people.
Therefore shall ye keep My charge,
That ye do not any of these Abominable Customs, which were done before you,
And that ye defile not yourselves therein:
I am the Lord your God.

WITH SUCH a Warning given at the time when God endowed His people with that Promised Land, it is one of the sad Facts in History that the warning was neglected.

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The Abominations of the heathen were wrought, prophet after prophet was rejected, and last of all John the Baptist—Elijah—was beheaded, and the Son of God was crucified.

Then, God's warning was seen to be true, the land once more vomited out its inhabitants.

Ever since they have been wanderers o'er all the earth, homeless, a people apart from all others.

They can never find a national home upon earth until they return to their rejected Messiah, and obey the Voice of God, and the Command from Elijah the Restorer, which from henceforth will ring in their ears throughout all the earth, "Return ye unto God."

THE RESTORATION of the Jews (Judah) to the land of Israel must follow the Restoration to God of Israel itself.

The Ten Tribes which have been scattered abroad are being nationally united under the British and American flags.

The Anglo-Saxon race is drawing to itself the Israelitish people scattered among all the nations.

That favored race is fundamentally composed of the Ten Tribes of Israel, which were carried into captivity long before Judah was finally swept from Judea, after the destruction of Jerusalem by the Roman armies under Titus, the son of Vespasian.

BUT GOD'S PROMISES cannot fail.

Israel and Judah must come together, and find in Zion their Bond of Union and the Restoration of the Kingdom of God, which, through them, must extend to All the Nations upon the earth.

IN THOSE DAYS,
And in that Time,
Saith the Lord,
The Children of Israel shall come,
They and the Children of Judah together;
They shall go on their way weeping,
And shall seek the Lord their God.
They shall inquire concerning Zion
With their faces thitherward, saying,
Come ye, and join yourselves to the Lord
In an Everlasting Covenant that shall not be forgotten.

THIS PROPHECY can only find its Fulfilment in *these Days and in these* "Times of the Restoration of All Things which God hath promised by the mouth of all His Holy Prophets."

"SALVATION IS OF THE JEWS."

THESE ARE the words of Jesus Christ, the Jew, the son of David, the Son of God.

He alone is the Messiah.

He only is the Way to Zion here, and hereafter.

Israel in her blindness has wandered from God, even while professing to tread the path the Christ had trod.

Israel has forgotten both in America, in Europe, and in all the continents, that she is a Nation whose King is God alone.

Israel has forgotten that her King once came in great humility, in human form, to preach the Gospel of the Kingdom of God, and to establish the Will and Laws of God on earth until the Will is done on earth as it is in Heaven.

Multitudes pray, "Thy Kingdom Come," who hate the very word "King."

Multitudes pray, "Thy Will be done," who are determined to do as *they* will and as *they will alone.*

Multitudes who pray the prayer which Jesus taught, "Thine is the Kingdom, the Power, and the Glory," reject the prayer in practice, and will not own that God alone is King, that in Him alone is Power, and that to Him alone must all the Glory be given.

Israel, in her nominal Christianity, is, for the most part, as rebellious in heart as is the Jew who denies the Christ.

But in This Day and in This Time the voice of Elijah the Restorer rings forth, "Return ye unto God."

FALSE SHEPHERDS, who have long misled the sheep, have at last brought them down into the Valley of Dry Bones, as in the vision of Ezekiel, to whom God said, when He showed him that Terrible Valley:

Son of man,
These Bones are the Whole House of Israel!
Behold, they say,
Our Bones are dried up,
And our Hope is lost;
We are clean Cut Off.

THIS IS the awful Valley of Darkness into which the Apostate Churches, deceived by the Devil, have led the Children of God.

But once more the prophetic words ring out:

Thus saith the Lord God:
Behold, I will Open your Graves,
And cause you to come up Out of your Graves,
O my people;
And I will bring you into the Land of Israel.
And ye shall know that I am the Lord,
When I have Opened your Graves,
And caused you to come up Out of your Graves,
O my people.
And I will put My Spirit in you,
And ye shall live,
And I will place you in your Own Land:
And ye shall know that I the Lord have Spoken It,
And Performed It, saith the Lord.

THIS PROMISE is true, and it must be fulfilled.

The Preparation for its Fulfilment has begun.

God's people must be brought into Unity in God's Way.

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That Way is Christ, who truly said: "I am the Way, the Truth, and the Life. No man cometh unto the Father but by Me."

GOD'S PEOPLE must be brought into Zion.

The wandering Jew, and the apostate Israelite, must inquire concerning Zion, with their faces thitherward.

They are doing this.

The work has begun o'er all the earth.

The Standard of Zion has been unfurled before all the Nations, and Satan and his hosts are furious with impotent rage.

The Banner of Zion is now uplifted.

It is the Ensign of God's People among All the Nations.

They are being gathered into the first Zion City of our time.

They must soon be gathered into Zion Cities o'er all the earth.

From thence, one Glorious Day, these Cities shall send forth the "One Hundred and Forty and Four Thousand," who shall meet together at Mount Zion in Jerusalem and hail the King, "the Lamb of God, who taketh away the Sin of the World."

THEN CHRIST shall reign.

Then All Nations must own Him King, or perish.

Then the Glorious Promise which God gave to Abraham, to Isaac and to Jacob, to Moses and to Joshua, shall be fulfilled.

Palestine, the Holy Land, will be The Center of the World-wide Dominion of Jesus Christ our King

To that Glorious Consummation all Preparations must be directed.

His Kingdom must come into the heart of every Israelite who is "an Israelite indeed, and in whom there is no guile."

The Spirit which came to the Apostle Nathaniel, a Jew, who before he knew the Christ was a true worshiper of God, must come to millions of Jews.

They, like him, must say to Jesus:

Rabbi, Thou art the Son of God:
Thou art the King of Israel.

ELIJAH THE RESTORER must therefore proclaim what God has spoken, through Malachi:

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 the Lord come.
And he shall Turn the Heart of the fathers to the children,
And the heart of the children to the fathers;
Lest I come and smite the earth with a Ban.

LET ALL ISRAEL know that the Ten Commandments which God gave through Moses at Mount Sinai, in the Desert of Horeb, are still, every word of them, the Unchanging Laws of God.

In vain men call old notions, "Fudge!"
And bend their conscience to their dealing.
The Ten Commandments will not budge,
And Stealing will continue Stealing.

THESE WITTY words of an American writer contain an eternal truth.

The Ten Commandments will never "budge."

They are written by God's finger, not merely upon Tables of Stone, but upon the Imperishable Pages of the Word of God.

LET THESE Commandments be once more set before the people:

Thou shalt have none other gods before Me.
Thou shalt not make unto thee a graven image,
Nor the likeness of any form that is in heaven above,
Or that is in the earth beneath,
Or that is in the water under the earth.
Thou shalt not bow down thyself unto them,
Nor serve them:
For I the Lord Thy God am a jealous God,
Visiting the iniquity of the fathers upon the children,
Upon the third and upon the fourth generation of them that hate Me;
And shewing mercy unto thousands of them that love Me and keep My Commandments.
Thou shalt not take the Name of the Lord thy God in vain;
For the Lord will not hold him guiltless that taketh His Name in vain.
Remember the Sabbath Day,
To keep it holy.
Six days shalt thou labor, and do all thy work:
But the seventh day is a Sabbath unto the Lord thy God:
In it thou shalt not do any work,
Thou, nor thy son, nor thy daughter, thy manservant,
Nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:
For in six days the Lord made heaven and earth,
The sea, and all that in them is,
And rested the seventh day:
Wherefore the Lord blessed the Sabbath Day, and hallowed it.
Honor thy Father and thy Mother:
That thy days may be long upon the land which the Lord thy God giveth thee.
Thou shalt do no murder.
Thou shalt not commit adultery.
Thou shalt not steal.
Thou shalt not bear false witness against thy neighbor.
Thou shalt not covet thy neighbor's house,
Thou shalt not covet thy neighbor's wife,
Nor his manservant,
Nor his maidservant,
Nor his ox,
Nor his ass,
Nor anything that is thy neighbor's.

BENEATH these Statutes which God gave through Moses, let us write the Words of Jesus the Messiah, infinitely greater

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in Authority and Power than Moses: for He is the Son of God. He said:

Think not that I came to Destroy the Law or the Prophets:
I came not to destroy, but to Fulfil.
For verily I say unto you,
Till heaven and earth pass away,
One jot or one tittle shall in No Wise Pass Away from the Law,
Till All Things be accomplished.
Whosoever therefore shall Break one of these least Commandments,
And shall Teach men so,
Shall be called Least in the Kingdom of Heaven:
But whosoever shall Do and Teach them,
He shall be called Great in the Kingdom of Heaven.
For I say unto you,
That except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees,
Ye shall In No Wise Enter into the Kingdom of Heaven.

ALL THE WORDS, therefore, of these Ten Commandments are the Unalterable Statutes and Judgments of God.

They will not bend to any man's interpretation.

God is His own Interpreter.

They mean just what they say, and their meaning is far-reaching, beyond the letter.

Although including the letter, they reach into spiritual applications and developments infinitely greater than their first and self-evident meaning.

IDOLATRY is more than the mere Worship of a Graven Image in a heathen temple, or elsewhere.

The "graven images" of nude heathen sculpture are no longer confined to the temples of Aphrodite or Venus, of Bacchus or Apollo, or any other of the beastly divinities, male or female, of Phœnicia, Greece, or Rome.

But, wherever these filthy statues are placed, these "graven images" beget the same damning lusts and passions.

Nor are these evil consequences confined to the sculptures of heathen divinities, the incarnations of devils, but they extend to every form of art which presents lewd, obscene, and lust-producing thought, whether it is painted, written, spoken, or sung.

We have been impressed with this recently in Paris and in London, and we are convinced that the presentation of fleshly beauty in lustful sculpture, and painting, and writing, and in the Drama, is one of the mightiest powers of Satan in the corruption of humanity.

Millions today, in so-called Christian lands, are bowing down in heart before these "graven images" and "serving" them with the utmost devotion.

It is not the innocence of nakedness, but the guilt of nakedness that we abhor.

THE MEMORY of the Dead when preserved in "graven images" becomes a National Curse; for they become the occasion of an Apotheosis, that is, the Act of Exalting a Man to Divine Honors, a practical Deification of those National Heroes.

We have seen crowds of armed men, with flags flying and bands playing, lower their standards, bare their heads, and salute with their arms, *a piece of brass.*

"Nehushtan!" (It is a Piece of Brass!) cried the King Hezekiah, when he dashed into pieces at his feet the Brazen Serpent upon which the people had looked in the wilderness when Moses lifted it up at God's command, when they were healed of the serpent's bite.

They had elevated the Piece of Brass into a god to be worshiped, for they "burned incense to it."

"Nehushtan!" we cry today, as we look at the brazen, graven images which men have erected to successful warriors, to notorious infidels often, to scheming politicians, as well as, in some cases, to men worthy of the people's grateful remembrance.

There is a rightful and a good place for portraiture and for sculpture, if it is used to remind men and women of those who have loved and served their God, and who have carried His Banner into great contests when Fighting the Good Fight of Faith.

Sculpture and other forms of Art may still be used righteously for that purpose.

But it cannot be doubted that the practically widespread "worship," the Apotheosis, the Deification, of men who never owned Christ as their Saviour or God as their Father, but who used these Sacred Names only as words of cursing, has gotten a firm hold of the Anglo-Saxon race today.

THIS AWFUL Crime of Idolatry was one of the Abominations for which God has cast out many nations.

From this First Commandment to the Last, God demands a True and Complete Obedience, so that the "graven image," or likeness of anything in heaven above or in earth beneath, or in the water under the earth, shall never be used as an Object of Adoration, Worship, or Idolatrous Service of any kind.

IN THE SPIRIT of this Interpretation, all the rest of the Commandments must be taken.

They mean what they say, even although their meaning is greater and farther reaching, as we have already said, than their self-evident and first interpretation.

That also is meant, but much more: for the Things concerning which God has said, "*Thou shalt not,*" and the Things concerning which God has said, "Thou shalt," are greater far than would at first appear.

AND NOW it is our present duty to single out especially that First Commandment with Promise:

Honor thy Father and thy Mother:
That thy days may be long upon the land
Which the Lord thy God giveth thee.

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BEFORE THIS Commandment can be obeyed by tens of thou-ands, yea, possibly many millions, of the human race, their athers must be known to them as such.

Illegitimacy is far more extensive and horrible than is gen-rally known.

Doubtless, in Anglo-Saxon lands, and especially in those here the Command has been impressively taught, "Thou halt not commit Adultery," the Sin is less extensive than in eathen lands, or in those where the Apostate Churches of Greece and Rome have long held sway.

And yet, even in these lands, the Illegitimacy of tens of housands annually, is admitted, while that which is not dmitted is still greater: for many Crimes of this kind are oncealed by so-called Marriages, and in other diabolically icked ways.

Vast numbers of children today have never known a father.

Nameless, or with false names, the offspring of deceived, nd sometimes depraved and utterly shameless women, they ave grown up in vast numbers of cases to be the Scourge, in heir turn, of every great city, and indeed of every part of merica and so-called Christendom in Europe.

TO THESE multitudes we can but cry:

Behold your God!

He is the Father of the fatherless!

And we direct them to find in Christ, His Son, and by the oly Spirit's gracious power, that Blessed Salvation which nables them to say:

We are Sons and Daughters of the Lord God Almighty.

BUT THERE is another class of children whose fathers' earts are "turned away" from them, children who never new a father's love, or heard a father's prayer, or had the ntle admonition of a father's wise counsel; children who ve in homes whence arise no praise nor prayer to God, and hence they go out, prayerless, into a Godless World.

How can these children care for fathers whose care for eir offspring is often below that of a brute beast in the field, nd who in thousands and tens of thousands of cases have een forsaken by their fathers, and left to fight the battle of fe with their forsaken mothers, struggling in poverty and iling beyond their strength to win bread enough to live, xposed to ten thousand temptations to sin?

WHAT A FIELD for Divine Restoration—to restore to the hurch and to the world True Fatherhood, True Paternal and rue Filial Love!

THIS VAST REALM of restoration is one into which Zion ust enter armed with Purity and Power, carrying this Mes-ge to all the families of the earth.

"RETURN YE UNTO GOD."

SATAN, and all his Hosts on Earth and in Hell, will contend earnestly for the destruction of our Authority in this work of Restoration as Elijah the Restorer.

But God is for us.

In this the Powers of Evil will be aided by the Apostate Churches, which recognize no Authority, which wield no Authority, and which have no Authority, from God.

THERE ARE Some Things which cannot be mended.

Restoration is only possible when they are cast into the Melting Pot.

Then the metal, cleansed from its impurity, can be fashioned as God originally designed it.

This is the case with the Apostate Churches which have passed beyond all power of Reformation, whose very boast of being "Reformed" is their condemnation: for it is not true.

HE THAT SITTETH ON THE THRONE SAID,
BEHOLD, I MAKE ALL THINGS NEW.

This is the only way in which Restoration can be accomplished.

Reconstruction from the very Foundations, and not mere Patchings Up of Institutions which are Leprous in their very Walls, is the Essential Need of this Time.

God is supplying that Need, and will continue to supply it in ever-widening circles of Divine Power.

A STONE dropped into the center of the Calm Lake which lies at our feet as we speak these words, will *displace all the waters of that Lake*, and cause concentric rings to swell out on every side, until they reach opposite and distant shores.

SO LET IT be with these words.

BRETHREN PRAY FOR US.

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ONFERENCES ON WOMEN'S WORK IN ZION.

REPORTED BY A. C. R. AND A. W. N.

OD placed the Seal of His Divine approval upon the
Inauguration of Women's Work in Zion.
le filled the Ten Days' Conferences from Thursday, May
to Lord's Day, June 2, 1901, which marked that Inaugura-
, full of the richest and greatest of blessings
'en days of greater spiritual power have not been known in
n's history.
'en such days have not been seen since Apostolic times.
The Devil showed that he regarded these Conferences as
hly hostile and dangerous to his
gdom by stirring up a terrific
ineffectual storm of rage among
bondservants, the editors and
e doctors.
Great public meetings were held
Central Zion Tabernacle, the
icago Auditorium, and at Zion
ty
Tens of thousands attended these
d were greatly blessed.
God gave Zion great and nota-
e victories at this time, which
eated a most profound impres-
on.
But it was in the quiet Confer-
nces, where only those who were
artakers in Zion's great work
ere gathered together, that the
Holy Spirit gave God's people in
Zion new plans, fresh courage,
enewed determination, deeper con-
ecration, higher wisdom, and
greater faith for the work.
In these Conferences Zion was
intensely practical.
There was no unavailing theoriz-
ing, no passing of impotent resolu-
tions, no whitewashing of sin.
There was a common sense view
of the problems to be solved, and
a workable plan formed for their
solution.
God was with and in His Mes-
sengers, the General Overseer and
Overseer Jane Dowie, by His Holy
Spirit, in great power. Their talks
were simple, straight to the point, helpful. We give herewith
reports of the Conferences held on Monday morning and after-
noon, May 27th, and Tuesday morning, May 28th.



OVERSEER JANE DOWIE.

Overseer Jane Dowie presided at all three of these Confer-
ences.
God greatly blessed her Message to those who attended.
May He send these reports forth, on the wings of the Little
White Dove, in the power of His Spirit, that they may carry
the same blessing into the tens of thousands of homes into
which they will go.

THE GREAT HOST OF COMING WOMEN EVANGELISTS.

Central Zion Tabernacle, Monday Morning, May 27, 1901.

Overseer Jane Dowie presided.

The meeting was opened by singing Hymn Number 167:

What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer.
Oh, what peace we often forfeit,
Oh, what needless pain we bear—
All because we do not carry
Everything to God in prayer.

The Scripture read was Psalm 68.

Prayer was then offered.

Overseer Dowie spoke as follows:

When I reached here this morning I was asked whether this meeting was for Women Officers only, or whether those who are in sympathy could remain.

Looking at the programme, I see that the meeting, this morning, is advertised to be a Conference for Women Officers of the Christian Catholic Church in Zion; but the other women who are in sympathy with us and would like to be here, may stay also.

I do not see any necessity for sending them away from this Conference when our theme is "The Great Host of Coming Women Evangelists in Zion."

I want you to speak this morning.

I want you to give your thoughts.

I will confine the speaking, however, to the Women Officers only.

I think that will meet the General Overseer's wishes.

In considering this subject, "The Great Host of Coming Women Evangelists in Zion," we shall take the same text that we spoke on in the last meeting in the Auditorium:

The Lord giveth the Word:
The Women that Publish the Tidings are a Great Host.

"The Lord giveth the Word."

We must get this Word that we are to publish from God.

Most of you who are here are the wives of Elders; some of you are Evangelists and Deaconesses, yet you all have this Message to carry from God.

If we merely give our own words, and do not go to God for our thoughts, and are not guided by Him, our ministry will have no good or permanent effect.

In speaking to you today, I want to tell you just what the Gospel is which we are to carry.

It is the Gospel of the Kingdom of God—the Gospel of Salvation, of Healing, and of Holy Living.

That embraces it all: Salvation, Healing, Holiness.

When we take this Gospel and publish it to others, we must take it in its proper order.

We must first tell of a Saviour who Saves from Sin.

Good Deeds Must Be Wisely Done.

In meeting persons outside of Zion, I have found how wise it is, as they begin to talk and ask questions, not to unwisely thrust our views upon them at all times and places.

We are able, sometimes, by a little wisdom, to do far more good when we wait a little while, and use the favorable moment.

We must use wisdom and tact in these times.

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Presently, they begin to notice us and see our life, and they begin to ask questions.

Very soon we are able to find whether the persons to whom we are speaking are really Christians or not; or whether they are consciously saved.

They see what is in our life and we see what is in their lives.

If you enter into sympathy with them in spiritual things, and tell them you believe in the Lord Jesus Christ as your Saviour from sin, and that you are a Christian, and that you believe the whole Gospel, then they begin to tell you some of their sorrows. They tell you some of their difficulties; and then they tell you of their sicknesses.

Then there is an opportunity to tell them about Jesus as the Healer.

They will listen to you, for you have a wonderful story to tell.

We listen to it here constantly, and know so surely of God's power to save and of God's power to heal.

It does not seem so wonderful to us because we are accustomed to it. We do not think there is anything more wonderful in Christ healing the sick than in His saving an immortal spirit from sin.

We think that if He can do the greater, He certainly can do the lesser.

Divine Healing is not as great as Divine Salvation.

Still it is necessary.

It is necessary to the growth of the Christian.

It is necessary to enable us to do the work that God gives us to do in every department.

We must be strong.

We must have health.

Salvation and Healing go hand in hand.

It is His Saving Health that we have to publish.

When we have received that Truth, and have imparted it to others, there is still something more—there is

The Highway of Holiness.

How are we going to live holy lives?

If we live holy lives, we must be cleansed in heart.

We must be clean in our thoughts and clean in our actions; clean in spirit, clean in soul, clean in body.

I do not believe in a Gospel that permits people to be dirty.

Zion people do not believe in being dirty.

They think that to be dirty is to disobey God's laws.

To keep their houses dirty is to disobey God's laws.

It is sin to leave unclean things lying around from which other people breathe filth and get disease.

There are many things that we call sin that other people do not call sin. They think that it is all right.

We also think that it is a sin to be lazy as well as to be dirty

"Sin is the transgression of law"—every law of God whether it be for the spirit, the soul, or the body.

We want our people to be clean, healthy, and industrious; to do the things that God gives them to do.

We must attend to our own homes and see that everything is right there.

We must not live one thing in one place and another in another.

We must do what is right and just to those around us, and show the Gospel of the Lord Jesus Christ in our lives in all places and in every way.

We must not go where Jesus does not want us to go, and must do nothing that is displeasing to Him.

With such lives, we can reach others.

Our lives must give force to our words.

People consider more what we do than what we say.

Those of you who are here this morning are set apart for this work.

You are to publish the Good Tidings.

Publish these Tidings: the Tidings of Salvation, the Tidings of Healing, the Tidings of Holy Living.

Do not trouble yourselves to speak about things that you do not fully understand.

The Evil of Unwise Controversy.

It is not necessary to be always talking about the Second Coming of the Lord.

It is a good thing to believe in the Second Coming of the Lord.

We fully believe that the Lord will come; but to thrust that at all times upon people, is not wise.

Leave that to people who understand it better than you do. Leave it to the General Overseer and other teachers who can express it better.

If you are asked, "Do you believe in the Second Coming of the Lord?" say that you do.

You all believe it, but do not make it a matter of controversy.

When Jesus spoke of the Living Water to the woman at the Well, she wanted at first to sidetrack Him.

She asked Him whether they should worship in this mountain, meaning at the Samaritan Temple, or in Jerusalem at the Jewish Temple.

But Jesus brought her quickly back from controversy, and showed her, first, her terribly sinful heart; and, second, Himself as her Saviour and Life-giver.

It is necessary to begin with Salvation in the Good Tidings that you publish.

Keep to the tidings which you know about.

Keep to these first truths.

You know we believe in doing things in an orderly way.

God has put everything in order in this beautiful world, and where there is disorder and confusion it is because evil has come in.

Evil influences create disorder.

The nearer we get to God, and the more we live as He would have us live the better order shall we maintain among ourselves.

So in this ministry in which you are placed, avoid questionings and disputings and controversial subjects. Hold yourselves to the primary truths, Salvation Healing, and Holy Living.

See that you have Salvation yourself.

See that you receive Healing.

See that you live a Holy Life.

All other matters are of inferior importance—these things are glorious and satisfying realities; the rest are, principally, theories and wordy speculations.

Leave Holiness to Demonstrate Itself in Your Holy Manner of Living.

It is not necessary to be telling people that you are holy, or that you have holiness. If you live it, they will see it.

That is sufficient.

Do not be thinking about yourself all the time, but put your thoughts upon God and upon others.

Ask God every day to give you the power to carry these Glad Tidings in such a way that they will be used and blessed to others. Then you will get a blessing for yourselves also.

We can never do any good thing for another but it produces a reflex influence for good upon ourselves.

Do not begin with this as the object—the good you are going to get by it. Think of the good you will be able to do to others. Leave self out.

If we only thought about the good we would receive in ministering to others, we would not be acceptable to God. We would not be doing things in an unselfish manner.

So, this morning, with these few thoughts I will open this Conference.

I want you to speak.

I want you to speak your thoughts, so that we may all benefit.

The meeting is now open for conference.

Thanksgiving for Opening of Women's Work.

Deaconess Mary E. Irish, Hammond, Indiana, said: "I am thankful that this work is being opened up, and I am thankful that the Lord has called me into the work. Since I have come into the Church work I have been praying for the hour to come that Women's Work might be opened; that mothers might know how to raise their little ones, and that they might know how to take care of themselves in maternity.

"I know of no other way for this Women's Work to be taken up and to be organized. I do thank God this morning that the work has opened, that mothers may be taught how to raise the little ones and how to keep them from the highways and byways of Satan and Sin, and train them in the way of the Lord. I want to do all I can to help in this line."

How to Introduce the Subject of Cleanliness in the Home.

Evangelist Sarah E. Adams, of Waterloo, Iowa, said: "I would like to know which is the best way to approach people in their homes, when they are very thriftless and untidy, not

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o say dirty. I have been counted somewhat officious, and ecause of that I have felt some reluctance in telling people hat they must keep themselves cleaner and thereby grow ealthier.

"I have done little services for them, and my husband thought erhaps I had better not attempt the other; people might think hat they knew just as well as I did how to keep themselves nd their homes clean. But I agree with our Overseer, that we cannot be children of God and be dirty either in ourselves r our surroundings.

Overseer Dowie—I would say that members of this Church who are disorderly in their homes, and untidy in their habits, are not living up to their privileges any more than a sick person is living up to Divine Healing who does not obey the laws of health.

Evangelist Adams—"I think to live a truly holy life we should be thoroughly clean in our person, our clothing, and our home. I would like to ask you, Overseer, how we should approach these people without making them feel badly."

Overseer Dowie—It is a difficult thing to do, and we have to ask God to give us the wisdom to do it. You must not do it in a rough way or an unkind way. It is best not to call their attention rudely to the fact that they are dirty, but just tell them what our principles are, and they will ask some questions, and the way will be opened for you to give them help and instruction.

In many of the cities where the people are crowded together, it seems almost impossible for them to keep themselves clean.

They can keep themselves clean if they have water, but in some parts of Europe they do not have enough water.

In Paris, where I have been, water is as dear as gas. Just think, then, of how the poor people of that great city have to be so very careful about the water, since it is so costly.

Yet people there, as a whole, are clean. Their city is clean. They are very careful. Their health regulations are very good.

Let us ask God to give us the wisdom to deal with each individual case, so that in your Seventy work you will do as this sister did—do some kind little act; do something yourself for them. That will touch the heart. Then approach them afterward on these subjects in greater detail.

Cleanliness Necessary to a Holy Life.

At first tell them just as I have told you, that people who want to live near to God must keep themselves clean, their homes pure, and their surroundings pleasant.

Religion has not always been taught this way.

The monks and nuns in the monasteries have often made it their religion to be dirty.

Cleanliness and godliness have not been going hand in hand always; but God's Word says that you must not only have "your hearts sprinkled from an evil conscience;" but that your "bodies" must be "washed with pure water."

That is one point we want to make apparent. We women of Zion must teach the people that we do not desire and do not expect God to do for us that which we should do for ourselves.

We have often been told by those who think that medicine is necessary, that God expects us to use drugs.

Our answer is that these are poisons.

They have not proved themselves efficient.

So-called scientists have been seeking all these years to find something, some way of healing that would be sure. They have never found it. It has always existed in God himself.

They have been hewing out for themselves broken cisterns that hold no water.

The people have been going after physicians, and they do not see that there are many things we can do for ourselves to keep ourselves from disease.

We expect Him to give us wisdom and knowledge for things we can do for ourselves.

In Chicago I think all can have plenty of water.

We have a great lake here at hand.

I think all the people in this city can get plenty of water to wash themselves with. I think they can even get a little soap, and there is no necessity at all for people being dirty.

Evangelist Adams—"Should we emphasize strongly that cleanliness is godliness?"

Cleanliness is Godliness.

Overseer Dowie—A cousin of mine, who is very fond of making fun, came to me and wanted to know why Saturday night was tub night. They always used to give a bath to all the children on Saturday night to have them clean for Sunday. He asked this question, "Why is Saturday night tub night?"

Nobody seemed to be able to answer the question. All the answer they could give was that the next day was Sunday and they wanted them clean for Sunday morning to go to church.

He said, "No, no."

We had to give it up, and he said, "Because cleanliness is next to godliness."

When my husband heard the answer that had been given, he said, "No, that is not correct; cleanliness *is* godliness."

To be godly you must be clean. It is an ungodly thing to be dirty.

Now we do not say that a man or woman cannot be saved unless they are clean in body.

Do not misunderstand us on that point: for there are many who are scrupulously clean, like the Pharisees "who washed often," but whose hearts were unclean.

There are a great many who have been saved and have entered into heaven, but they were not saved by their "washings" in water of any kind.

They were saved because they believed that the blood of Jesus Christ saved from sin.

But to live holy lives, we must be clean also.

You must ask God how to proceed in each individual case.

There are, of course, some people whom you cannot get to do a right thing in any other way than by commanding them to do it; but there are other people who, if you should command them, would be antagonized. All have not the authority to command.

You cannot put down a hard and fast rule.

I think it is one of the things that we, as women, will have to study. One thing is certain, Zion must be clean.

We must learn to do right, and do it in a graceful way, with Divine wisdom and real tact.

I think this sister has the right thought. I do not think she offended them, and it might not have harmed them if she did.

Do not be troubled if you do offend a little bit.

I understand just how you felt.

People are Often Too Easily Offended.

We were called once, in Australia, to see a dying child.

A woman had married a man who had a family by his first wife, and two by his then wife, and this woman had not the first idea of keeping house.

They had a little baby there, but the little babe was poorly cared for. I pitied the poor little child.

The woman, instead of caring for it, was trying to earn a little more money sewing.

Her husband was a carpenter, and earned a fair salary.

I wanted to do something for this woman. I had a servant who was exceedingly nice about our house, and I thought I would send this woman and she could help her.

But this woman did not have quite as much wisdom as she had ability, and she offended the other woman very much.

They turned back on me, and I found I was the subject of gossip simply because I tried to help her.

Her eldest step-daughter was left to take care of the little babe, and she let the poor little thing fall over on its head; and then, as if that one fall was not enough, she had to let it fall the second time, causing contusion of the brain—caused by nothing but pure carelessness.

The girl was bad tempered, and did not love the child.

The mother brought the child to my husband to pray for it.

He talked to her, and she was sorry that she had gossiped about me, and saw that she had done wrong.

The poor little thing got healing, and she took it home. But she was not careful after that, and the child died.

This time the step-daughter had positively dropped the child on purpose, and my husband told the mother she should not trust the child with that girl, but should take care of it herself. She neglected to obey, and lost her baby.

Mothers Should Care For Their Children.

That is one thing that mothers should be told—to take care of their own children, as far as possible.

Unless you have some one you can really trust, do for them yourselves.

I do not mean by this that a very weak woman has to do everything for her children, never be away from them, and destroy her own strength. That is not what I mean; but if you

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leave them with some one, be sure that you leave them with people who love them.

There are some people who like children naturally, and there are other people who feel it a great task to take care of a child.

We Need Wisdom.

Oh, how much wisdom is needed!

This woman had to be taught, and she would not accept it.

I sent a woman to put her house in order, and thought she would be thankful; but she resented it.

If I did not know how to wash, I would be very thankful for any one to tell me how.

It is much easier for you to keep your things clean than to keep them dirty. It takes far more work to wash an exceedingly dirty thing than a merely soiled article.

God sometimes leaves us to the consequences of our own sins, and repentance may come too late.

If we are sorry only for the consequences of our sin, and not for the sin itself, we have not yet learned the lesson which God wants to teach us.

I know there was an improvement in that home after the mother lost her babe, and though that mother will never be a first-class housekeeper, she has improved sufficiently to make things comfortable.

She could not do that until she got to the place where she could humble herself. You will meet with these things, but they must not discourage you in your work when you go out to publish the Tidings. Then don't be too much concerned about externals. Get them fully saved and healed, and God will perfect His own work. Some people are spiritual Marthas, and they are always in trouble about "much serving."

Tell them of Christ the Saviour first; then of the Healer and the Cleanser.

Experience a Good Teacher.

Evangelist Mary C. Reed, Great Bend, Kansas, said: "I have learned some lessons along this line. Some of my recent experiences have taught me how to approach people, and how to put before them Zion teaching along this line. I have told them that Zion teaches that mothers must take care of their babies; they must keep them warm, and keep them clean and dry."

Overseer Dowie—Then you tell it to them not as a criticism on what they are doing, but as something that God has given you to tell?

Evangelist Reed—"I tell them that Zion teaches this, and how beautiful the teaching of Zion is.

"We went to one family—I never was in such a dirty place. Their little baby was sick. I told them what the Gospel taught, and how it was taught in Zion, and what Holy Living meant, and that we were taught in Zion to have everything just as clean and as beautiful as we could; to glorify God, and make our dear ones happy, because we are children of the Kingdom.

"It glorifies God for His people to be just as clean and beautiful in every way as they can be. Holding it up in that way, they have accepted it, and that little babe was greatly blessed. In a day or two we went back, and everything was straightened out. I cried for joy, and said to Mr. Reed, 'Look how God has come in and changed that home.'"

The Need of Patience.

Deaconess Rachael Osborn, Hornellsville, New York, said: "I praise God for Zion because it teaches us how to help others. I was thinking before I knew anything about Zion and her work, that I should love to go out and tell the fallen women and the poor people that Christ loves them.

"Now as I go into a house, I try to win their confidence, and then I tell them what Christ has done, and then what Zion teaches. I point out by the Word of God that it is true, and that they must be clean; that their bodies must be kept clean if they want the Holy Spirit to dwell in them; that the Holy Spirit cannot dwell in an unclean body. I praise God that they listen. In some instances it is quite a while before they can take it all in, but if we are patient, we will win them."

Overseer Dowie—You cannot expect people who have just come into the Kingdom of God to be perfect in a moment. We have to be patient. "Let patience have its perfect work, that ye may be perfect and entire, lacking in nothing."

Power of the Gospel in Zion.

Evangelist Claudina L. Osborn, Lafayette, Indiana, said: "I want to say a few words in regard to the Power and Authority that we find this Gospel of Zion brings, different from the feebleness of the teaching in the denominations.

"In the city in which we have been working, Lafayette, we have come in contact with a number of Free Methodists. Finally Zion reached them, although they are very much prejudiced against Zion, along the line of beautiful things especially.

"Three or four weeks ago I was called to pray for the sick in one of these homes, and I found a woman very much afflicted. She asked me to pray for her, and God gave great victory in a long-standing ailment. The second call I made she began on the question of dress, and I asked her if God had not healed her through our prayers in Zion. I reminded her that she had been praying and asking her ministers to pray, and had received no answer; that God had wonderfully vindicated Zion, and it was possible that she had misinterpreted some of the Scriptures along these lines.

"So we find that in Zion we have Authority the other Churches do not have.

"God has blessed me this last year when I was kept at home. I could not get competent help, and there were weeks I could not get out; but I could pray at home, and I could do the work. People have confidence now that they would not have had if I had neglected my home. It would have brought just criticism upon us. I have a competent woman now to take care of the house. God gave her in answer to prayer. I can leave the little ones in her charge, and give more time in doing the work of an Evangelist."

Woman as a Homekeeper.

Overseer Dowie—These are things that are very important to us who are Zion women, Zion Elders, Evangelists, and Deaconesses.

We have our homes and our children, and if our children are neglected and die through our neglect, our ministry will be brought into contempt, and God's work hindered.

Sometimes a little child is sick through the previous transgressions of the parents, who themselves were unhealthy before they came into Zion.

They have weaknesses in their little bodies through parental sin.

The mother may do all she can in taking care of the child.

Perhaps some one wonders why God has permitted the child to be taken.

If there is anything that one can point out showing where they transgressed, in consequence of which God could not answer, then I think such an one has a right to go and point it out to them.

We must go in a right spirit—not in a spirit of criticism and fault-finding, but in a spirit of love, with a true desire to help one another, so that the lessons may be humbly learned by all to their own, to their family's, and to other people's benefit.

If the one to whom we go shows a wrong spirit, then the responsibility lies with them. God gives us our reward.

Patience and Perseverance.

Deaconess Martha Wing, Davenport, Iowa, said: "The General Overseer gave us such a beautiful thought in his remarks the other day, and that was the necessity of patience with those who could not travel just as fast as some of the rest of us. We cannot make little children travel as fast as older people, and we smaller officers may fall into the error of using our authority a little too much."

Deaconess Carrie L. Bradley, Philadelphia, Pennsylvania, said: "The thought that comes to my mind just now is one that I gained from experience in teaching. I find, very often, that teachers fail because they blame the pupil. I have found it very helpful to look into myself and see if I were doing my work as a teacher; if I were doing the thing that would develop the pupil. I feel that in teaching the object is not so much to be pouring in, as it is to enable the pupil to develop what is in him. If we cannot reach them at first, we are to keep on trying until we touch the subject that arouses the enthusiasm and set them to work."

Deaconess Lizzie Woolbridge, Brownville, Iowa, said: "I have found in my experience that God has a time for everything. If we try to do these things before God gets ready, we

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fail; but, if we just await God's time after prayer and supplication, He will show us just when it is time to speak the word. Then we will speak God's Glad Tidings in love.

"I believe that when Jesus spoke, He spoke in love, though oftentimes in a sharp reproof. If we have the love of Christ in our hearts, good will come from it."

Overseer Dowie—The thought that has been staying with me is the one that this sister has given—not to run before God's time.

Sometimes we attempt to do a thing that we are not really able to do.

We must ask for wisdom to see what God really requires of us.

Necessity of Waiting for God's Time.

I remember when I was younger than I am now, we had been distributing the Literature from house to house, in Australia, and were doing street work. We were going into the houses, talking to the people. We also took the Gospel into the saloons.

One time we went to a Salvation Army meeting in Melbourne, and there we heard the fallen women telling how they had been saved, and my heart was full of joy in hearing these people testify how they had been saved from sin.

During the course of that meeting a lady came up to me and, with her eyes full of tears, told me about her daughter, who had gone away into paths of sin, and said she believed if a lady like me would go and speak to her, she would come back.

The woman's pleading touched my heart.

I had never been down into this kind of a place, and had not come in contact with this sort of thing.

My husband said this seemed like a direct call, and he thought I had better go.

We went together, and the first thing we saw was an old woman, her face, her hands, and her fingers, just a mass of disease—a dreadful looking creature.

She had been a bad woman; now she was of no use for men's evil purposes, and she was carrying their beer. That was her errand at the time—she was going to the public house for beer.

We tried to find the woman we were sent for, but could not. But the expression on the faces of the poor creatures that we saw, was something terrible.

They looked like hyenas, and when I went back to my home, it had made such an impression on me I could not sleep, I could not eat. I could do nothing but think of those poor women.

When I went out into the country to the green fields, everything looked yellow to me, the horror of these scenes was ever before my eyes.

My husband said, "I do not think you are ready for that work yet. The time may come, but we won't send you again unless there is an absolute necessity for it."

If God had desired me to do that work, at that time, He, no doubt, would have fitted me for it. But I was unprepared at that time.

I believe I could do it now better than I could have done it then, because I have seen so much, so many people who were diseased, even some who suffered from the loathsome disease I then saw, for the first time, in those dens of infamy and corruption.

I have led many to find deliverance from sicknesses of that kind, have laid my hands upon them, and prayed for them; but I was not ready when I first ventured into these awful haunts of disease and crime.

Differing Gifts, Differing Tasks.

There are some people who are fitted by God, and by nature, to do just that kind of work from the very beginning of their work for God and fallen humanity. We have many such workers in Zion, and we praise God for them. Amongst them is Deaconess Jennie Paddock to whom the General Overseer gave charge of Zion Home of Hope for Erring Women. God has greatly blessed her in that work, and we shall hear her this afternoon.

Taking People's Burdens to God.

Deaconess Nettie A. Huber, Chicago, Illinois, said: "When I was first healed by God, my heart went out to everybody. I wanted to go through the city and bring them all to God and get them all healed at once. I worked so hard I took sick. I was carried into the prayer room, and the General Overseer said to me, 'Now I must scold you.' I wondered what I had been doing, and he said, 'Now sister, you work too hard. You have carried people's troubles on your back until you have just fallen down. After this, when you go out, do not carry people's burdens. Take them to God and leave them there.' I found he was right. They had told me about their sufferings and their sorrows, and I had tried to carry them. I have learned that lesson, and I have learned to leave them with God."

All now joined in singing the Doxology.

The meeting was closed with the

BENEDICTION.

May the grace of our Lord Jesus, the love of God our Heavenly Father, the fellowship and communion of the Holy Spirit, our Comforter and Guide, be with us and in us, now and forever, Amen.

CONFERENCE OF WOMEN IN THE CHRISTIAN CATHOLIC CHURCH IN ZION. SUBJECT: THE WORK OF DEACONESS MESSENGERS IN ZION.

Central Zion Tabernacle. Monday Afternoon, May 27, 1901.

Overseer Jane Dowie presided.

The service was opened by singing Hymn Number 219:

Take my life, and let it be
Consecrated, Lord, to Thee;
Take my hands and let them move
At the impulse of Thy love.

Overseer Dowie—The subject this afternoon is, The Work of Deaconess Messengers in Zion.

I will read a few verses from the sixty-eighth Psalm, beginning at the seventh verse.

After the reading of God's Word prayer was offered by Overseer Dowie, who then spoke as follows:

We began at the right place this morning: for we began at home. Then we considered how we should get wisdom and grace and knowledge to direct others how to keep their homes clean, and make things pleasant and happy.

But the real subject of the address should have been,

Publishing the Word.

Women have not had very much practice in publishing the Word, because it has been held by the Churches that women are not to preach the Word.

That is not the teaching of the Word of God.

Some think that only men should preach the Gospel, and that it is not a part of our work as women; but in Zion we understand God better, and the glorious prophecy which is the motto of this Conference is—"The Lord giveth the Word. The Women that Publish the Tidings are a Great Host."

The talk this morning ran in the direction of telling the people in their homes what Zion taught concerning home duties.

Now that was just Publishing the Word, was it not?

And so we get back again to our text.

We are to Publish the Word.

We are to preach it, to teach it, and, above all, to live it.

There is a place in the Church for the teachers also

You felt your need of information. You need instruction as to the right way to go about this ministry, and I think we all felt we received much instruction this morning about these things.

I know it did me good to hear your testimonies.

But back of all we need wisdom, and grace to use the knowledge that God gives us.

Do not be afraid to speak truth to people, yet ever realize the need of wisdom to "know how to speak the Word in Season to those who are Weary."

This Afternoon We Speak of the Work of Publishing the Word by the Deaconesses,

as well as by the Elders and Evangelists, and Zion's Seventies.

As I said this morning, the first thing to Publish is the Message of Salvation to Sinners.

Publish the fact that you have been Saved from Sin, that your spirits have been saved.

Always begin in an orderly way; Salvation first, then Healing, and then Holy Living.

If you are saved yourself from sin, you cannot help proclaiming that fact; but it does not follow that you have to say to everybody you may meet "I am saved."

You should not need to say it; but you should so live that

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others will be compelled to say, "I am sure she is saved: for she lives as a Christian should live."

So with the next truth, Divine Healing. You can proclaim that, too, but you must tell people when they ask you about Healing that they cannot receive it until they are saved.

If you have lived with them for a little while you can see the character of their lives, and you can tell them how you have been kept by the power of God enabling you to live as He would have you live. That is True Holiness: for it is Holy Living, not mere emotional talking.

Zion teaches a full Gospel for the Spirit, for the Soul, and for the Body; but it begins with the Spirit.

So when you are proclaiming this truth you have to begin at the right place, and take it all in its proper order.

Now we leave the meeting open for you to speak.

Let us hear first of the glorious work of the Salvation of the Perishing: for that work is always first in the heart's desire of Christ, as it is also in the heart of the General Overseer, and in Zion generally.

Deaconess Paddock Speaks of the Work for Erring Women.

Deaconess Jennie Paddock, Matron of Zion Home of Hope for Erring Women, Chicago, Illinois, said: "I am glad this afternoon to have the opportunity of telling you something of Zion. I know something of Zion. I have been in Zion for eleven years, and I think I was about the first one who attended Dr. Dowie's meetings when he first came here. One of the first cottage prayer meetings in Chicago was held in my home."

Overseer Dowie—You published the Good Tidings then, didn't you, Deaconess?

Deaconess Paddock—"Yes."

Overseer Dowie—And you have been doing it ever since.

Deaconess Paddock—"God did not heal me to be idle. As soon as I was healed I asked Him to let me go and tell the people that He was the Healer. It has ever been my desire to tell others that Christ is the Saviour and Healer and Cleanser and Keeper.

"I was called into this work by our dear General Overseer over two years ago. The General Overseer announced from the platform that we were going to have a Home of Hope, and that Deaconess Paddock was going to be Matron of the Home. I looked at my little self and thought, Can I fill that place?—then I said, 'Lord, if that is where you want me, fit me for it.'

"When our dear Overseer and the General Overseer came to see me about it, the General Overseer said: 'Deaconess, how do you think you are going to control these people?' I said, 'It will not be a bed of roses, but I want to rule that Home in love and kindness'; and I find that we must be loving, and kind, and patient. Yet there are times when we have to be wonderfully firm.

An Erring Woman Healed of Fits. Now Married.

"God has wonderfully blessed that home. There was that large house to fit up, and God gave me the strength to do it. The first girl that entered that home had suffered from fits for many years. She had been a great sufferer. She was the unwilling victim of a man's lust who should have been her protector. She gave her heart to God and became a Christian mother. Now she is married and has a Christian home. Didn't it pay us to love that girl? She is well and strong, and has a nice home.

"The next one who came into the Home was a little German girl who had been in the hospital. She came in one morning with a dear little babe. She had two gathered breasts, each of them as large as her head. One the doctor had opened and the other had a poultice on. I said to her, 'Why you are an awful sufferer.' She commenced crying. She told me she came from the Old Country and had no relatives here. I told her that I would love to be her mother and would do all I could for her.

"I took the poultices off her breast and prayed for her, and told her how to repent of sin. She confessed to me her sins and how this man had deceived her, and how he had promised to marry her. She had saved up her money till she had $150, and then he stole her money and refused to marry her. But God healed her, and now she is married and has a home of her own, thank God, and writes me beautiful letters thanking God for Zion, and Dr. Dowie for establishing Zion Home of Hope.

A Double Wedding in Zion Home of Hope.

"The man she married was a Christian man. He wrote me and said 'Mrs. Paddock, I want a wife. Have you a good girl in the Home I could make my wife? I was once a poor sinner and why should I not marry one of these poor girls who have been saved?'

"So we had a double wedding and they are both happy. Their husbands are just as kind to their little ones as if they were their own children.

"I have learned to love these people. It is very sad to see those poor heart-broken souls, who come to Chicago, away from friends and home, seeking work. Wicked people get hold of them, and instead of taking them where they can find work, they take them to these wicked dens and they are ruined. Some of them never knew that they had a Saviour who loved them and was ready to save them and bless them until they came into Zion Home of Hope. Many have been brought to repentance, and saved from lives of sin through reading LEAVES OF HEALING.

Healing of a Dying Baby.

"One day a woman was brought to the Home who had been put out of the hospital. She had a little baby that was diseased from its waist down. It was perfectly raw, and was only two weeks old. The doctors said it was not worth while to dress it. One little limb was drawn back with an abscess as large as your fist. I took the little one in my arms and asked God to straighten that little limb out and heal that little body, and He did it. The next morning when I went to dress it, the large abscess broke and there was the thinnest little skin formed over that body; just enough to keep the blood back. Now today it is as bright and sweet a little babe as you would wish to see anywhere. I do love the little ones.

"We have some of the finest little babes you have ever seen; they have all been consecrated to God, and we are going to train them up for God.

"We have had nearly two hundred fallen sisters in that Home. Out of that number I do not know ten who have gone back into sin. We have as many as twenty out at work in good homes. Our dear General Overseer has sent many a girl back to her parents, who have been so grateful to him for seeking and saving, by the power of God, their poor lost daughters.

"The people in the churches usually cast them aside; they seldom reach a helping hand to a poor woman. They put a woman down. A man can do as great a sin as he has a mind to. You often hear mothers say, 'I would hate for my son to marry one of those women,' but I tell you, mothers, take care; be sure your sons are pure as well as your dear girls.

Great Blessing in a Hard Work.

"I find it a blessed work; it is not an easy work but it is a blessed work. We had one poor girl come in so diseased that even her teeth had fallen out. Now God loved that poor sinner because He healed her, and the General Overseer sent her home to her parents, a well woman It is wonderful how God heals these poor people.

"They have never had the teaching, but they have never been filled with doubts and prejudices, and when they come, they come as little children."

Overseer Dowie—They know they are sinners. You do not have to tell them. And usually they have been led to repentance by some faithful member of Zion's Seventies who are always at work, nearly a thousand of them in Chicago alone, rescuing the perishing by day and by night.

Deaconess Paddock—"They know they are sinners, and when you tell them of Jesus they believe it. When you read to them from the Word of God they see how He loved them, how He came to save the poor sinners. They see that if they will fully repent and come to Him, He will in no wise cast them out. And they repent, some of them with bitter tears, and go to God for their salvation, and then for their healing, and they get both these blessings through simple Faith in Jesus.

"We have never yet lost one of our dear little babes which was born in that Home. One died that was brought in, but it was almost dead when it was brought there. We have had nineteen little babes that were born there and none of them have died.

Women in Zion Home of Hope Taught Useful Things.

"We also teach the women how to work, and we have some good cooks. We have some working now in good places who receive as much as ten dollars a week.

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"We teach them to be saving and to be clean, how to sew, to cook, and to do all kinds of housework. They also make good use of clothes that are sent in by kind friends."

Overseer Dowie—I am sure that God fitted you for that work, Deaconess Paddock. Deaconess Paddock was one of the first healed in Chicago through my husband's ministry. A message came to him at Western Springs that she was dying, and she was miraculously healed in answer to the General Overseer's prayers. Her story has been fully told in LEAVES OF HEALING, and has gone all over the world, and been a blessing to many. Now she has been able to carry this Word into the homes of the sinful and has been publishing these Good Tidings in the beautiful Home of Hope which Zion has opened near this Central Zion Tabernacle, and the General Overseer has just doubled its accommodation; but it is still full.

Women's Work for Women in China.

Elder Emma Mason, said: "This inauguration of Women's Work in Zion under the able leadership of our dear Overseer, Mrs. Dowie, I am sure has inspired us all with fresh hope and courage in the mighty work we hope to do for women. As I looked around yesterday and saw the many women who have given themselves to this work for God, I felt to praise Him for it. When we hear Deaconess Paddock tell what God has accomplished through her, one woman, how much encouraged we ought to feel for the future, when we think of what all these Deaconesses, Elders, and Evangelists may do if fully consecrated to God.

"And now I wish I might say something for China. We hope that many of these workers will be interested in the work in China. We hope that God will call some of you to that work, and that the company of women who are to publish the Glad Tidings in China will be a Great Host.

"We have been almost appalled when we have seen so many of our fallen sisters just in our little experience in saloon work, and then think how few they are compared to the many in this land. What do you think of all those sisters in China and in Japan, and in all of these countries where they have not this Full Gospel of Salvation, Healing, and Holy Living? I want you all to pray that there may be a Great Host of Women who shall publish these Glad Tidings not only in China, but in all the Nations of the Earth."

God's Presence Needed in Rescue Work.

Deaconess Amy Burgess, Toronto, Canada, said: "Jesus has given us a definite promise. He says:

Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in My Name, He may give it you.

"I was in an open air meeting, and there was a poor girl came to us and said, 'Will you take me and make me whole again?' I thought, how sad. We took her in and I learned that she was mistress of five or six different languages. She had a beautiful, cultured voice; but the Devil had been using her, and in her suffering she came to us.

"We can go into these Tents of Sin, for God is with us. We can be "strong in the Lord and in the power of His might." And He will give us wisdom according to His promise in James 1:5. I was so pleased to hear our dear Overseer. We need not fear if we go where the Spirit leads us."

Deaconess Moody Tells of Work in Zion Home for Working Girls.

Deaconess Minna Moody, Matron of Working Girls' Home and Zion Orphanage, said: "I thank God that I was led to take the house next door to Zion Home of Hope which has now been added to the Home, and our Home is now where Zion College Home was on Michigan Avenue, No. 1306. I have been able to help a little in the work, and have learned many good lessons. I learned patience. I learned humility. When Dr. Speicher saw the need of a Working Girls' Home, I told him I would take in the girls. He referred the matter to the General Overseer, and my home was turned over for this purpose.

"I had a great many girls when the Home was first opened, but this year, on the first of May, I scarcely knew where to put my hand on a girl, and I know that the state of the working girls in Zion is fifty per cent better than when the work was organized.

"I have had in my Home during the year one hundred and fifty girls, and have supplied over two hundred with work.

"Our work is that of Prevention, and many girls who were in despair have been delivered when temptation had almost overcome them: for it is hard to be hungry, poor, and homeless in a great city like Chicago."

Overseer Dowie—These are some of the practical results of publishing the Good Tidings. In a Working Girl's Home we seek to help these girls and keep them from falling into sin. The Gospel covers all.

Today I feel thankful that I am the Overseer of a band of women which will publish the Good Tidings, and it is Good Tidings, is it not? It is Good Tidings to hear how the sinful have been saved from the deepest depths of sin, how these poor suffering ones have been healed, and how many have been helped in their hour of need.

It is Good Tidings to hear of the little ones who are born into the world without the aid of physicians, and in answer to prayer.

It is glorious, this Message which God gives us to publish in Zion, and to all whom Zion reaches, not only here, but also on every Continent, and in many Islands of the Sea.

It is practical, and it is successful work.

But it is yet in its infancy: for Zion aims to reach every sin-stricken and disease-smitten woman in Chicago, in America, yea, in All the World.

It is living the Gospel, and we are so happy today about it. We ask you to encourage one another, and we encourage you to go out and continue to publish the Tidings of Great Joy which the Angel said, "shall be to All the People."

For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

Let Him come into all your hearts, and let Him lead you in doing good every day wherever you may be.

Let the Holy Spirit dwell in you, and ask God to take all evil out of you, so that you may be fitted more and more to do this great work to which God has called you, and to which the General Overseer has ordained you as Messengers of God from Zion.

We ask it for Jesus' sake and in the Power of the Spirit, from our God and Father in heaven. Amen.

The Conference 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.

CONFERENCE OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, SUBJECT: WOMEN'S WORK FOR CHILDREN.

Central Zion Tabernacle, Tuesday Morning, May 28, 1901.

After the singing of Hymn Number 188, Overseer Jane Dowie opened the meeting by reading in the Inspired Word of God from the eighteenth chapter of the Gospel according to St. Matthew.

Prayer was then offered by Overseer Jane Dowie who then said:

This chapter that I have just read is a beautiful chapter. It tells us how Jesus called a little child to Him and set him in the midst of them.

Jesus' disciples had been disputing with one another who would be the greatest. He set this little child in the midst and said that

In Order To Be Great in the Kingdom of Heaven One Must Be as Humble as a Little Child.

When people think they know everything, and cannot be taught anything, then, as our General Overseer has often said, it is time for them to get out of the world and make room for somebody who can be taught something.

You have often heard people say, "Oh, I know all about Divine Healing." Yet you put the question to them, "Are you healed?" and they will say, "Oh, no, but I know all about Divine Healing."

It is evident that if they do know all about it they have not put it into practice. In fact, we are pretty sure they do not know all about it, because it takes God Himself to know all about Divine Healing.

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It takes the Great Divine Healer Himself to tell us all about it.

We never will know all about everything on this earth, and I suppose that we will not know all about everything when we get to heaven even, because it is too much for a human mind to comprehend.

In order to be able to learn anything, however, we have to be humble; to be as little children. Jesus taught His disciples that lesson. He has to teach it to them still.

We all have to be willing to learn; to learn to know ourselves, and to know God.

To know God, gives one very little conceit of himself.

If you truly love God, you have not very much of an opinion of yourselves, because you know how very much better you can be, and how much more there is for you to learn.

If you are professing Christians, and have done something that is wrong, you must see your sin, then repent, confess, and make things right.

If you did not go about the wrongdoing intentionally, and did not see where you were going and what you were doing, but it is made clear to you and you see by the consequences that you were wrong, you must come down and humble yourself before God, before He can bless you.

You cannot be proud in your heart and get blessing from God.

Parents Have to Humble Themselves Before Their Children When They Do Wrong to the Children.

If your little child sees that you have done something that is unjust, that you have done something that is wrong, will he or she trust you, believe in you, take you as teacher and guide?

The child in the home is a great blessing. The child sees just what the father and the mother do. The critical little eyes are watching. They note it if you speak an angry word to one another.

There is a refining influence in the home where the little ones are. Strive to be good and true, so that your children will believe in you; and believe in your truthfulness.

Then you must be just to your little ones.

If you have several little children, you must not unjustly discriminate against any of them.

It is right that you should discriminate in a proper way. There are some favors that go to the baby because he is the youngest.

The baby in our home was always the pet of the family, and all the love and favors were put on the little one. That was natural. The older ones felt it was right that the younger ones should have the greatest love and tenderness.

On the other hand, there are some things that would go naturally to the ones who were a little older; by natural prerogative and right. The oldest one, also, has some favors that come to him especially.

When we are giving favors in that way, we have to be wise in distributing them, and let the children know why one is favored more than the other.

We felt, in our family, that mother was always just to us in her distribution of favors. Where she could treat us all alike, we were treated all alike.

The Importance of Truthfulness in Teaching the Child.

We must always be very careful to tell a child the exact truth about a thing.

There is an appalling amount of lying in the world.

There are multitudes of people who live by telling lies. They treat the matter lightly.

I was brought up in a family where we were all taught to speak the truth. We each of us believed the other, and it was a great offense for any one to doubt any of our words.

Be particular about telling a child things that are true from the beginning. You need not fear about the truthfulness of what you teach if the lessons are taken from the Bible.

Tell the little ones Bible stories.

Just as soon as they can talk, they understand the Bible.

My little boy did. He could talk at a very early age—when he was nine months old—and could speak fluently when he was a year old. He had the grammar correctly. He had never been with anybody but us. He put his pronouns and verbs in their proper places.

I do not remember the time when he did not know about God. He used to have his little books, with pictures of the Bible. He would read them, or he thought he was reading—he would say it after me.

He was not more than two years old when he could repeat the second chapter of Luke: "Now it came to pass in those days, there went out a decree from Caesar Augustus, that all the world should be taxed."

I heard him repeating that to himself one day when he was hammering some "tacks" in the wall. (Laughter.)

We also taught our little daughter from the Bible. Our children learned the Bible stories quicker than any other stories.

Keep Your Children in Touch with You.

They liked to hear other stories just as every child does. One of the things they used to say was, "Mamma, tell me something about when you were a little girl." They loved to hear that. Let them feel that they are in touch with you; that father and mother were little boy and girl once.

I loved to tell them, too, that Jesus was a little boy, and came into this earth a little child, and when He grew up "went about doing good and healing all that were oppressed of the Devil."

There is nothing they loved to hear better than about Jesus and His love; especially His love for the "little" children.

Read to Them About All the Children You Can Find in the Bible.

They will not get tired of it; they grow up to love it. In after years, if they should not show just the same intense love for these things, when there are so many other things come in that they have to think about, just remember that God's Word says, "Train up a child in the way he should go, and even when he is old he will not depart from it." God's Word is true—His promises never fail.

We should train our children from the very beginning for God, and see that He is in all their thoughts.

My husband had been writing to our dear boy a little while ago, telling him to keep himself pure and giving him good advice.

Gladstone wrote back saying: "Father, I do not take any credit, but somehow, these things that you have been writing to me about do not touch me. I do not have any desire for them. I suppose it is because you have pounded the right teaching into me all my life." (Laughter.)

Pound it into your children. Do not be discouraged.

We who have taught the little ones to pray the prayer of faith from their earliest childhood, see the evidences of love and trust in the little children.

They are not always angels. You have to keep at it, at it, and at it. There are some children who need a great deal of correction; some who even need the stick. There are others who do not.

The Proper Use of Corporal Punishment.

Do not apply the rod of correction to a child who will do what is right by just having it shown to him.

We had a little story told us the other day. A lady had a dear little child who was restless and kept turning around. Her mother reproved her, "You must not do that."

She still kept turning around.

Finally the mother said, "When I get home I will have to attend to you."

The little one kept asking her all the way home, "Are you going to attend to me now, mamma?"

When they got home, the mother said, "Now what was it you had in your heart to make you disobey mamma that way?"

She would not say it was anything at first, but afterward she told what it was. Then the mother got that out of her heart, and gave her counsel. She profited by it, and did not require to be "attended to" in any other way.

You can, by taking a little time with your children, often save yourself an angry word; often save them from being reproved harshly, when a gentle word, a little kindly instruction, would do.

That is why God has set these children into families, because the Christian father and mother know their own frailty. They attend to the child and understand it.

Some Parents Are Not Able to Train Their Children Properly.

Sometimes it is better for a child that he does not have his father and mother's care, if the father and mother are not able and not fit to train him.

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A lady was telling me of a little boy she had adopted. His mother was a weak, foolish, giddy flirt of a woman, and her husband was a weak but not wicked man.

He fell into wickedness because he could not stand his wife's way of managing and her nonsense.

He took to drinking and smoking, and finally sickened and died.

When he was dying, he sent for this lady and asked her if she would take the child. She was a dear, good woman, and she said she would if his mother did not want to take him.

The mother did not want to take him. She wanted to get another husband, and did not want to look as though she were the mother of a child as old as that.

Splendid Work of a Foster Mother.

That baby fell into the hands of a loving, true-hearted woman, and she trained him carefully.

She knew the weakness on his mother s side, and the weakness on his father's side.

She trained him with love.

He has grown up to be a good boy, now helping to support himself. He has joined this Church, having come in through reading LEAVES OF HEALING.

His foster mother is very fond of dogs. She had a little dog. She got it when it was quite young. She fed it with milk in a bottle as you would feed a baby. Now that dog loves her, and when she comes in it runs to meet her. She is quite indulgent with it.

Her foster son said to her, "How is it you are so indulgent with this dog when you were so strict with me?"

She said, "A dog is a dog, and if I spoil it it does not matter; but you are a man, you have responsibilities in life, and I felt those responsibilities when I took you. I know I was strict with you, but it has done you good."

She did not indulge him in the same way that she did the little dog that loved her; but she has both those hearts, you see: the love of the dumb animal and the love of the child.

We must be strict with our children as well as love them, but we must do it in a proper way.

In speaking of Women's Work for Children, we must not forget that the work for the children does not begin when the little ones have come into our homes. Our work for them begins before that.

The True Beginning of Women's Work for Children.

If the mother is fretful, and cross, and irritable, or if she is lying down all the time doing nothing when she is able to do something for God and for herself; if she does not want that child to be born into the world, and is fretting all the time about it, worrying herself and worrying her husband and the people around her, she is seriously affecting the disposition of her unborn child.

Just think how one sin at that time comes back on your own head.

When a child is born of such a mother, it is liable to be fretful. You will get fivefold, yea, a hundredfold trouble with the little one when it comes.

If you cultivate a gentle disposition, if you live kindly and lovingly with your husband and those around you, and are good-tempered and sweet with the other children, you will not have nearly the trouble with the little one after it comes.

A Terrible Heritage of Demons.

When we first came to the city, and the people brought all the sick children down to Zion Tabernacle No. 1 for healing, what a company of poor, wretched, miserable little children came! It just made my heart ache with pity to see it.

What a number of idiotic children and those possessed with devils!

I have seen little children jump around like fiends, bright-eyed, pretty children, but not having as much intelligence as little dogs.

Why was that?

How did that Devil get into that child? It must have gotten in before it was born.

Did God make children like that?

God did not do it. It was the work of the Devil.

Although we cannot always explain everything in every individual case, we can take the broad ground that when a child is born into this world without the proper faculties, it must be through sin some way; either the sin of some one against the parents, or the sin of the parents, or the sin of the fathers in a previous generation visited upon the children.

They have received an inheritance of sin, and consequent sickness.

But did not Christ come to take away our sins and our sicknesses?

There were many of these children blessed who came thus to Zion Tabernacle No. 1; but not all, because not all the parents had faith for them.

It appalls one to see the body taken possession of by an evil spirit. We long for the time when these things shall not be, when these little ones shall be brought into the world free from disease.

The little ones were brought there, a great company of them. Presently they began to be blessed, they began to be healed, and they came up and gave their sweet little testimonies.

I have given you some of them in the little paper I wrote a little while ago, which was published in LEAVES OF HEALING, entitled, "How Jesus Heals the Little Ones."

What a Power the Gospel Is When It Is Faithfully and Fully Proclaimed!

We women who are here ought to proclaim it with kind, gentle hearts. We ought to tell the thoughts that are in our hearts.

We need to work together. In a family a man needs to work with his wife, and the wife with her husband.

Yesterday morning we had a meeting "for women only." When I got home I was told that some of the Elders were at home taking care of the little ones while their wives were at the meeting. That was nice, was it not? I felt my heart go out with love to those men who took care of the babies.

Who could take care of the children better than the father?

Why should all the care of the little children be left to the mother? Why should the father not have some of it?

There are times when a father can have a little time to take care of a child, and the child loves him all the better for it.

I approve of dividing the labors in the family between the husband and wife. Then the men can understand better, too, the trials and difficulties of taking care of a little child, as well as have some of the joys of it.

The husbands do not appreciate the joys so much, unless they have a few of the trials. Then they, perhaps, understand what it is to take care of a little child all day long, and all night long, and all the next day.

If it is not done with love, it is a trying labor.

Love Makes the Care of a Child Light Labor.

I have heard people say, "Oh what a trying thing to take care of a little child! How could you take care of those little children and do the work you have had to do? How could you do it? Is it not a great trial?"

No, it never was a trial to me to take care of my children, because I had love in my heart for them. As I look back and think of the time when, in the order of Providence, I was left for a little while with just those little ones, and took care of them all myself, I do not believe there was a time in my life when I had more joy, more happiness.

If I had been left alone without the children, I should have been more sad, perhaps.

Those little loving hearts, those little gentle voices, the way those little children used to look into my eyes and see just what I was thinking about—I remember it now.

I know that if there is trouble in caring for and training children, there is compensation. The love that God puts into your hearts is a compensation.

God puts that love not only into the hearts of the mothers, but into the hearts of the fathers. Let no father be ashamed to take care of his children.

I think it is a mean shame when I see a woman carrying her child down the street and a big, strong man walking beside her, who gives no thought to his child. He lets his wife carry the children because he is too proud.

He will have to humble himself before God can get him into the Kingdom.

Let the men get the pride out of their hearts, and you women, too, because it is not always the man's fault. I know that many Scotchwomen say, "We could not let our husbands carry the babies; that would be an indignity put upon them."

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It is right to let men share the burden as well as for men to have a share of the love.

Give your husbands a chance to win the child's heart. Do not take it all for yourselves.

Let the Love of the Child Be Equally Divided Between Both Parents.

In this connection I remember an incident when my daughter was a little child. I am giving you out of my own experience because you will learn by experience, and we have reached a time now where we can talk of these things.

I mention this to show how, when the father and the mother both have their full share in training the children, and do what they can to get their hearts and their love, the child will be careful not to discriminate between the father and the mother.

When our daughter was quite young, her father said to her one day, "Esther, which do you like best, papa or mamma?" He put papa first you see. (Laughter.)

She said "I like you both best."

He asked her again and then she said, "I like you both the same."

She would not put one before the other.

That is the way it ought to be.

I have often heard people say, "I love my mother and not my father," and others, "I love my father and not my mother."

That is a terrible thing, I think.

If a child should love one more than another, it must be the mother, because a mother has more opportunities for showing the love. When I hear a child saying that he loves his father best, I think that there must be something wrong in the training of that household; that father probably had supplied the love that was lacking in the heart of the mother.

The Bible says, "When my father and my mother forsake me, the Lord will take me up."

Yes, mothers have forsaken their children, fathers have forsaken their children; but God takes care of them. He is the Father of the fatherless.

So in this Church we want to take the orphans into these homes that we are preparing for them.

I desire to care for these little ones and train them up for God, and that is one of the works which we are beginning.

God will raise up just the right person for a mother in that Home, just as He has raised up a mother for the Working Girls, and a mother for the Erring Women.

We have a loving mother for them and the little children, of whom there were nineteen born in that Home, not one of which has died. God raised up Deaconess Paddock and healed her when she was dying.

He brought Deaconess Moody from Canada. He will give them the needed strength and the needed grace to do their arduous work.

In doing it they must be humble, humble as little children. As the deaconess told us yesterday, she does not merely say to them, "Go and do it," but she goes and does it with them, and shows them how. She is very patient, and does not expect too much at first.

The Power of Example.

We must do the same with little children. We must not be always saying, Do this, or, Do that, but we must do it ourselves, and teach by example. We must show them how to do it. We must show them how to obey. That is one of the first lessons to be taught, Obedience.

Teach them to do what they are told, with love in their hearts, and God will help you.

When we do anything in God's service let us ask God to guide us and show us how to do it; to take any bitterness out of our hearts, all sadness and sorrow, and give us more of the Joy of the Lord, which will be our Strength.

Let us pray Him to enable us to do all of these things that our General Overseer has planned shall be done.

Let us each one do his and her part in carrying out these plans: for God has blessed his planning in the past, and will, doubtless, in the future.

Do not seek for something to do where you are not sent, but be content with the work which God has put into your hands to do first.

The Necessity of Quiet, Humble Obedience.

In this work we have had people who wanted to talk all the time. They have been given a piece of work to do. They seemed to think that it was just menial work, and was not fitted for them; in fact, they wanted to be preachers.

They want to run before they are sent.

They were not competent, to do the "great things" which they talked about doing, and were not content to do the humble things first.

When you have done the humble things first, the time may come when you can do something else. You, however, are not the judge of that. The officers in Zion are carefully estimated in their work by the General Overseer, who is in the best position to estimate its value, and to see if they are fitted for still more important positions.

But you cannot do good work for God, and train your children properly with pride in your hearts.

Ask God to take away all things that hinder, and to guide us in all departments, and help us with still more Power and Knowledge and Wisdom to proclaim the Glad Tidings, of His Salvation, and His Healing, and His Holiness.

The Conference was then thrown open for discussion.

A Question Concerning Santa Claus.

Deaconess Martha Wing, Davenport, Iowa, said: "I would like to ask Zion's teaching about telling children of Santa Claus."

Overseer Dowie—Tell them it is simply a myth.

It is better to let them know that their father and their mother and their friends are the good, kind persons who give the gifts, and that God our Father is the Giver of every Good and Perfect Gift, and that the greatest of all Gifts was the Gift of His Son who was born in Bethlehem on a Christmas morning nineteen hundred years ago.

Evangelist Adams—"I wish to ask, would it not be best for us to teach the children that the real Santa Claus is God?"

Overseer Dowie—Yes, it is His Holy Spirit who puts the kind thoughts into the fathers' and mothers' hearts to give the gifts.

I think it is a good thing to give children presents at Christmas and at New Year's time.

Deaconess Wing: "My question was brought to my mind by hearing a little story of a child of nine or ten years old having been told that all the pretty stories about Santa Claus were not true. He sat down for quite a while in deep reflection, and then said, "Mamma, are all the pretty stories you have told me about Jesus only fairy stories, too?"

Overseer Dowie—It is best to tell the children the strict truth.

The Folly of Making Children Self-Conscious and Vain.

Deaconess Sarah E. Hill: "I love children very much. I do not think I know very much about training them, but I think if you love children that the instinct within you will show you, if you are thoughtful, that certain things injure them.

"One thing I notice a great deal with parents: it seems to me that the mother-love often overrules their judgment and leads them to spoil the child by making it self-conscious. This is done by talking about what a child says and does before the child.

"If the little one says cunning, bright things, and you must tell them to some one, do not tell them in an undertone before the child. Never talk before a child in an undertone. It shows a want of confidence in the child.

"Very little children understand what is said, and when you laugh at their bright doings, and repeat them, you are making them self-conscious; you are fastening conditions of thought and feeling in that child that will trouble them very much.

"And then many parents cultivate their children's vanity. We see little children who cannot walk across the floor without thinking about themselves, because they are so accustomed to being watched and being commented on.

"I can very soon tell when I see a child, whether the parents have been talking about that child before it; whether they have noticed its doings and sayings. You can tell it in the very tone of the child's voice.

"I grieve to see children become self-conscious. It hurts them in many ways. Just this one little thing will have an important bearing on the life of a child."

The Infidel Influence of "Up-to-Date" Teaching in the Public Schools.

"I attended a convention of the International Kindergarten Union, and talked with some of the teachers, and learned more

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about what I already knew, and it is this fact: That the Devil is getting into the schools, and fastening infidelity upon the children.

"They do not teach the children of Jesus, they teach them mythology. I saw several pictures illustrating the story of Siegfried and the dragon.

"These stories of mythology take the place of Christ in the minds of the people, and in the minds of the children.

"One of the children had painted a picture of Siegfried and the dragon. The teacher showed it to me and said, 'Do you see that black speck in the picture?'

"I said, 'yes.'

" 'Well,' she said, 'Willie painted that and said that was a beautiful white flower, and the atmosphere or influence that came from the dragon turned it black.'

" 'Why don't you teach them about Christ, who did the work of Siegfried?' I asked, and 'Why don't you tell them about the Devil who is trying to make their hearts black?'

" 'Oh,' she said, 'they understand Siegfried.'

"I said, 'You have him take the place of Christ.'

"She said, 'We don't believe in talking about evil. We say as little about evil as possible.'

" 'That is just a plan of the Devil. You see it everywhere.'

"You see it in the literature of the day. The Devil is aiming at the destruction of the Divinity of Christ.

"In all of the false teaching there is some truth, and the Devil does not care how much truth is put into any system if only Christ is left out.

"Christian Science teaches about the beauties of heaven and about the goodness of the Father, but it takes away the Way to the Father, which is Christ.

Christian Science Polluting the Schools.

"Christian Science is polluting the schools. I was talking to one of the Professors whom I had met in the East. I said, 'Christian Science is going through the schools, especially the Kindergartens.'

"He said, 'Yes, more generally than people know about; that is, outside of the teachers.'

"They are really preparing the children's minds to accept Christian Science and these false 'isms,' and they use this thought influence over the children.

"I am more and more impressed with the need of Zion people having schools with Zion teachers in them.

"May the Lord hasten the day that everywhere there shall be schools taught by Zion teachers." (Amen.)

Nine Children Trained for God.

Deaconess E. Johnson, Belvidere, Illinois, said: "God has given me nine children, and I have brought them up for God. They have never gone out in the world and gotten lost, or fallen into sin as so many have done.

"I am so glad I brought them up for Christ from the beginning. They all belong to Zion except one, who is married, and I pray God that she will come, too.

"We have a right to be born and to live and to die without doctors; without having anybody to put us in prison for it. I am so glad I have found Zion.

"I have been a Christian for twenty years, and have been trusting God for spirit, soul, and body.

"I have never had any doctors; never had any medicine. I praise God for it, and yet I had not the true Light, although I had been healed eight years ago. I prayed to God that I might touch Him by faith and be healed, and I praise God He healed me. It pays to trust God."

Christian Science in an Industrial School.

Deaconess Anna Oestreich, Blue Earth, Minnesota, said: "I love the little ones. It was my privilege a few years ago to get a position in an Industrial School. I thought of all places that would be the place where we could bring the little ones to Jesus.

"My work was training them to cook, and I thought I could work for the Lord, and cook for the Lord, for the Word says, 'Whatsoever he doeth shall prosper.'

"The first thing my boys said to me was, 'Miss Oestreich, do you believe in a Devil?'

"I said, 'Yes; if it were not for the Devil you would not be here,' and I taught them.

"I asked the Superintendent if I could take the boys to my room and teach them about God. It was only a little while after that they told me I must not teach them that there was a Devil.

"I said, 'My Bible teaches me that there is a Devil, and it says I must obey God rather than man, and as long as I stay here I will teach just what I see is in God's Word.'

"One little colored boy came to me and said, 'Miss Oestreich, they say that sickness is always imaginary, is it true?'

"I took the Bible and showed him the truth, and he understood it.

"We so often think that children cannot understand, but the Devil had gotten there, and taught the Christian Science lie that there was no such thing as sickness."

Good Influence of a Zion Child in a Public School.

Evangelist Mary C. Reed, Great Bend, Kansas, said: "Some of us have to send our children to the public schools, where we have no Zion schools. Then we have to teach our children what is good, and how to resist evil when it comes.

"We have instructed the people in Kansas to send their children to school and get them educated. We must teach them what is right and pure in the home, and then they will be able to overcome evil when they get out.

"Our Zion children know when they hear a lie just as well and better than older people, and they teach other children, and often teach the teacher.

"My little daughter and son are the only Zion children who attend the public school in Great Bend.

"My daughter had a confession to make to her teacher. She cried and said, 'You do not know how hard it is. I cannot tell her because I will cry'; so she wrote it, and handed it to the teacher.

"The teacher said to me, 'The professors have been watching your children. They certainly have teaching at home that the other children do not have. When the other children wrong them, we have noticed that they never retaliate. I have taught school for twenty years, and that is the first child who has come to me and confessed his or her faults without my finding out the faults first.' I believe that good will come out of that little incident."

Overseer Dowie—When we get Zion schools everywhere, you can send your children to them; but under the present conditions we have to do the best we can.

The Great Need of Zion Schools and Colleges.

Elder Emma Mason said: "There is greater need for Zion Junior Schools and Colleges than many of us realize. We have greater reason to be thankful that they are beginning to be established than we realize. I have been impressed with this fact just recently.

"When we were living in Ningpo, China, a son of one of our missionaries, a dear little fellow ten years of age, was sent home to America to be educated. We said, 'William will stand the test, he is such a faithful little Christian!'

"After he had been in Brown University for awhile he ceased to be a Christian. He took no interest, any longer, in his father's and mother's work, and became a purely worldly man, perhaps he was good morally, but nothing more than that.

"While we were home in 1892 we allowed a young man to take rooms in our house because he was the son of a missionary. We felt especially interested in this missionary's son, and hoped we could be a blessing to him. But after a time I noticed a great change in that young man. He became very rough and ceased to care for religion.

"Since we have been in Cincinnati recently, something came to my ears that explained a good many things that I did not quite understand in the past; how it was that children tenderly reared by honest, Christian parents should, after they have come to this country to be educated, turn away from God.

"A young Zion lady from a dear old college town made a confession to me one evening in regard to the literary society in the college where she attended. She told me of her initiation into one of these societies, and it is not surprising that people with such training and such influence should get away from God."

Overseer Dowie—We teach our children not to enter Secret Societies. They do not associate with those who practice these things. Hence they have made few associates; but they have found compensation in their home and in Zion. Jesus

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said, "In secret spake I nothing." Zion can have no fellowship with the "unfruitful works of darkness," but must "reprove them" as God's Word commands.

But now, ere we close, let me say that Zion's children have a large place in the heart, and in the future plans of the General Overseer.

As you know, he has already established Zion College with its Ministerial and Preparatory Schools, and also the system of Zion Junior Schools to be connected with each Zion Tabernacle as soon as possible.

These Schools are already connected with four of the Chicago Tabernacles, and also with Zion Tabernacles in Cincinnati, Cleveland, Philadelphia, etc., with excellent teachers and a good system, under the direction of Deacon Sayrs, M. D., as Superintendent, who has had large experience as an educator.

Zion City will have the best schools that can be provided, of every kind, from the Kindergarten to the College, with Special Schools, such as Manual Training and Technological Schools, where Christ shall be the Alpha and the Omega.

The Hope of Zion, under God, is in the children, whom we hope to make happy, healthy, holy, and thoroughly well trained for Time and prepared for Eternity.

The General Overseer has three Cabinets whom he consults as often as necessary in the affairs of Zion. The first is the Ecclesiastical, the second is the Educational, and the third is the Commercial. But the Educational is very close to his heart, and the children and young people of all ages are the subject of much prayer and thought.

It is written:

Instead of thy fathers shall be thy children,
Whom thou shalt make princes in All the Earth.

May God grant that Zion's daughters shall all be daughters of the King, and her sons His true princes o'er all the earth.

The meeting was then closed by the Doxology and the

BENEDICTION.

May the Grace of our Lord Jesus, the Love of God our Heavenly Father, the Fellowship and Communion of the Holy Spirit, our Comforter and Guide, one God, be with us and in us, now and forever. Amen.

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, Zion, 1300 Michigan Avenue, Chicago, Illinois.

Zion Land and Investment Association

IS ORGANIZED FOR THE PURPOSE OF SECURING THE SITE AND TRANSACTION OF ALL BUSINESS IN CONNECTION WITH THE BUILDING UP AND THE PERMANENT ESTABLISHMENT OF

Under the Direct Supervision and Control of the **ZION CITY** General Overseer of the Christian Catholic Church in Zion

NO SAFER or better paying investment can be found than Stock in this Association. Shares of Stock in this Association are for $100 each, par value, upon which six per cent interest is guaranteed from the date of the Certificate, payable on the first days of January and July in each year, and a further contingent dividend of two per cent to be added, beginning from July, 1902, provided the profits of the Association warrant its being declared.

Investors are amply secured by all of the personal property interests of Zion, amounting to hundreds of thousands of dollars, including the 6500 acres of land contracted for along the shore of beautiful Lake Michigan, upwards of 1000 acres of which have already been purchased outright, the balance to be taken up as fast as needed.

Articles of Agreement between the Association and each Shareholder, explaining quite fully the object for which this Association is formed, will be forwarded to prospective investors upon application. These had better be secured before remittance is made. Remittances can be made either by Bank Draft on New York or Chicago, or any of the principal cities in the United States, or by Postoffice or Express Money Order, and should be payable to this Association.

Your correspondence is solicited. Any further information concerning this department of Zion will be cheerfully furnished upon application.

ADDRESS YOUR COMMUNICATIONS TO

ZION LAND AND INVESTMENT ASSOCIATION

1201 MICHIGAN BOULEVARD, CHICAGO

H. WORTHINGTON JUDD, Sec. and Gen. Mgr. DANIEL SLOAN, Assistant Manager.

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GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

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

Jesus said, "*I am* the Way, and the Truth, and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am* 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, 1300 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 College and Divine Healing Home, Saturday evening, June 8, 1901, was conducted by Elder Cyrus B. Fockler.

After the usual opening exercises, the States represented were enumerated and found to be twelve in number, as follows:

California, Illinois, Indiana, Kansas, Michigan, Missouri, Nebraska, North Dakota, Ohio, Pennsylvania, Texas, and Wisconsin.

The following foreign countries were represented:

Canada, England, and Germany.

The meeting was then thrown open for testimony.

S. B. AUSTIN, Carrolltown, Missouri, said: "I thank God that I am among His people. I praise Him for the Spirit who beareth witness of these things. My purpose is that whatever I do shall be done with an eye single to the glory of God. I ask His blessing upon what I do, and rest in Him, believing that whatever I do according to His will shall prosper. I thank God I believe down deep in my heart that the Literature I have sent out since I have been here is going to bring many into Zion. I praise God for this evidence."

W. H. MARLOTT, Toronto, Canada, said: "I praise God because I am in Zion. I praise God for the Free Literature that has been sent out from this place. Hearing you speak of these things brings to my mind many people who have been brought into Zion in our country through LEAVES OF HEALING. They have come into full fellowship and love Zion. I praise God for blessings I have received through this teaching, and for giving me grace to leave our dear old Methodist Church and come into Zion. I am stronger in body, stronger in faith, stronger in service to my God. I praise God for a Zion baby over two months old that God has given us, a gift of promise, brought to us by the teaching of our dear General Overseer. I am determined to do more in the future in sending out LEAVES OF HEALING to my friends and relatives and those who are seeking more light."

EVANGELIST RUTH VAN DEREN, Zion College, said: "It would take me a long time to tell you about all the blessings I have received since coming into Zion, for I have received many blessings, both spiritual and physical.

"I wish to testify to the healing I received last winter. I had a very severe attack of grip, and it settled on my lungs. I had taken a cold on my lungs before that time, and the grip made it much worse. Through the prayers of the General Overseer, myself, and my friends, I received complete healing. I wish to thank God for this blessing and for the many blessings I have received. I am so glad I have come to Zion. I know through the teaching of Zion that God is the Healer, Cleanser, and Keeper of His people.

ELIZABETH SEARS, Thompsonville, Michigan, said: "I thank God I am here in Zion. The Lord has given me many blessings since I have been here."

MRS. FRED JACKSON, Ontario, California, said: "I am very thankful for the opportunity of being in Zion. I have long wished to come here. I wished the way to be opened so that I could come. I thank God that He has granted the desire of my heart, and I am here. I wish to tell you how God wonderfully saved and healed me. I have come to Zion for teaching."

MRS. W. H. SNYDER, New Hamburg, Pennsylvania, said: "I have not only one will to mold, but I have five. I do need the wisdom of God to enable me to deal wisely with those whom He loves. I do earnestly ask you to pray for me, that in God's Way I may mold these wills."

GEORGE ANDERSON, Fairview, Texas, said: "I have been told that my will would be my ruin some day. But I thank God that my will has brought me to Zion, and that it has caused me to be thrown out of the Baptist Church in Texas by a Masonic minister. I was miraculously brought here by the hand of the Almighty. I saw no possible way for me to come of my own means, but when I said, 'I will go if it costs me everything in the world,' the way was opened at once, and I thank God that I am here to hear your testimonies. I praise His Holy Name that I have been healed.

"I was healed in the month of February last of catarrh of the head, lungs, and stomach. The doctors said I was in a very dangerous condition and would only live a short time if I did not have medical treatment. I turned away in my own self-will, which they said would be my ruin, and had the leader of the Gathering in San Antonio pray for me. She rebuked me severely because I had some medicine. I threw away the medicine, she prayed with me, and I have no symptom of any disease today. I thank and praise the Lord for it."

MISS JANE MACDUFF, London, England, said: "I praise God for the great spiritual blessings I have received since coming into Zion. I joined only two days before I left London, about a month ago. There were hindrances in the way. Every friend I had in London was bitterly opposed to Zion, and did all they could to prevent my coming to Chicago. But God gave me grace to withstand the opposition, and He wonderfully opened up the way for me to come. I praise God for that. I do praise Him for having raised up Zion and a man who does not shun to declare the whole counsel of God, and who so fearlessly proclaims the Everlasting Gospel, the Eternal Covenant of Salvation, Healing, and Holiness. I am so glad that I now form a small unit in that mighty movement which I am persuaded is going to sweep the earth and prepare a people for the coming of the King."

DEACON N. A. ROBINSON, Westfield, Illinois, said: "The last time I was in the Saturday night meeting was over in the old Home, about the last of December. At that meeting I received a telegram from my wife that she was very sick and desired me to come home. I asked those present at the meeting to pray that God might deliver her. The following Sunday I received another telegram for me to come home. I could not start home until Monday morning. I was here all day Sunday in suspense. I thank God that during that time of waiting He gave me perfect peace. He gave me the assurance that she would have victory. I arrived home at 3 o'clock and found her suffering with pneumonic fever. She was so oppressed with the fever that she had to be propped up in bed to get her breath at times. At 6 o'clock that evening she was instantly healed, got up and ate her supper, and sat up until 10 o'clock that night. I thank God for this power. I realize that it is the same God who went to the house of Peter's wife's mother and cured the fever there. God has not changed. He is the same today. He did that work. He did this work. He is the same God, and I thank Him for it. I thank God for Zion. I thank God that He has led me into Zion. God through Zion has brought to my home many blessings, many more than I could tell you. I thank Him for it."

REV. S. T. REEVE, Zion Home, said: "I thank God for the blessings I have received during my stay in Zion thus far."

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Waterloo, Iowa.

Rev. James R. Adams, Elder-in-Charge.
Evangelist Sarah E. Adams, Assisting.

HEREIN is my Father glorified, that ye bear much fruit.

Salvation, Healing, and Holy Living are the Glorious Fruits of Zion's Ministry.

Elder James R. Adams and Evangelist Sarah E. Adams give the following joyful report of what God's Holy Word is doing in Waterloo, ministered through their lips and hands:

"Let them be put to shame and turned backward, all they that hate Zion. For Jehovah hath chosen Zion; He hath desired it for His habitation."

These words are being grandly fulfilled in Waterloo.

The paltry two or three who hated Zion, while pretending to be her friends, are certainly "put to shame and turned backward" by the glorious victories of Salvation, Healing, and Cleansing, which God has been pleased to bestow upon the people through the ministry of His Word in Waterloo and surrounding cities.

Within three months the attendance at our services has more than doubled. In this period the demand for LEAVES OF HEALING has many times multiplied, as to the number of copies actually sold.

We began, in March, with forty copies of the Little White Dove each week. Our regular standing order is now 250 copies a week for Waterloo alone.

"The power of the Lord was present to heal" in many cases in a most merciful and gracious manner.

Every one of our men who were out of work have secured steady employment in answer to the prayer of faith. Matthew 6:33 and 2 Corinthians 9:8.

Here follows an abbreviated report of a praise and testimony meeting held in the old Zion Tabernacle at Waterloo, Sunday evening, May 19, 1901.

J. L. Leavitt, 509 Jefferson Avenue, said: "I have a fresh blessing to thank God for. My little daughter was taken sick last week with a distressing cough. On Saturday morning a member of the household threatened to send for the medical doctor. I would not permit it, but got the buggy ready and drove to Elder Adams' residence for prayer. After prayer, she coughed only once. For this and other blessings in Zion, I thank God."

B. A. Wing, Cedar Falls, Iowa, said: "While at work yesterday some whitewash fell into my eye. I prayed, and some of it came out. Then I came to Waterloo and had the Elder pray for me. Today it is much better. Pray for me, that I may have help to do right in all things."

J. L. Vinnedge (now Deacon), 1227 Sycamore Street, said: "I rejoice that Zion testimonies cannot be impeached. Last Thursday we had a wonderful victory. Our boy Carl was sick. We prayed, but God did not answer. I went to his mother and said, 'Wife, let us confess our faults.' We did so, and then sent for the Elder. He came and prayed for him. The fever at once went down. Later he was taken with another fever. Elder Adams asked God to give victory once for all. God graciously answered, and he was perfectly healed. I love to give my testimony. People say, 'Is that true. Did you have no doctor, no medicine?' We did not. Praise God for Zion and for the wonderful blessing we have had recently in our home. We have a nice Zion baby boy."

Ivan Dorris, 433 Bratnolor Street, said: "I suffered two years with chronic constipation and had many doctors. Two weeks after Elder and Evangelist Adams came, they prayed for me and I was instantly delivered. I thank God."

Mrs. Anna Brunn, 422 Lincoln Street, said: "Twelve years I was an invalid. I had quick consumption at first. We had a beautiful home and plenty of money. We had treatments and medicines from fourteen different doctors. For fifteen years I was a hypocritical member of the Evangelical Church. My pastor never told me the truth about myself or Christ the Healer. An old couple told me of Divine Healing at the time when every organ of my body was out of order. They anointed me with oil and prayed with me, but I was not healed because I was not prepared. Afterward, when I gave myself fully to God, He healed me at a meeting. Then I took typhoid fever. The M. E. Church scorned me and I fell away from God. Then I became very low with a fever. My temperature was 104 degrees. God's Word said, 'Confess therefore your sins one to another, and pray one for another, that ye may be healed.' I did so. Then while in prayer, God healed me, and I arose and dressed myself. I praise God for Elder and Mrs. Adams, especially for the great blessing they have been to my daughter."

Clarence Ide, 422 Lincoln Street, said: "I am indeed glad I am in Zion. I have led a rough life. The Salvation Army picked me up and sent me to the Training Home for Officers in Chicago. There was much lacking there. But I praise God I saw LEAVES OF HEALING last July. I was at once interested. I repented of my sins and confessed to those I had wronged. I believe Zion teaching is true. It was not until after I had confessed that God healed me."

J. H. Cutler, South Street, said: "I praise God for being in Zion, where I was taught how to get rid of my sin—strong drink. I used to chew and spew. But I got the victory through faith in Jesus. I knew He could deliver me. I went to Chicago and stayed at Zion ten days. I believed the teaching was true. Mrs. Dowie led the meeting at which I was perfectly healed. On April 19th, after Elder Adams' meeting near Waverly, Iowa, I was painfully walking to my stopping place, suffering severely from bleeding piles, or hemorrhoids. I told the Elder about it. Right there in the darkness, near midnight, on that lonely country road, we bared our heads and the Elder prayed and laid hands upon me, in Jesus' Name. I was healed that same night. Next morning I arose and walked four and a half miles before breakfast, a well man, thanks be to the Father."

E. H. Hedges said: "I am thankful I have been three weeks in Zion. God has rid me of the tobacco habit. I have more confidence in Christ, the Healer, than in any medical doctor. I want the prayers of all in Zion that I may be blessed."

Miss Himrods, Auburn, Nebraska, said: "I was ten years in the Congregational Church. No one there ever told me that Jesus would heal me. I had dropsy and other diseases. I had a great desire to go to Chicago. I went, and found I was far from God, but in Zion Home I was brought back to God and healed of Bright's disease and dropsy."

Mrs. A. J. Kinsman, 156 Argyle Street, said: "I praise God for blessing received through Zion. I was given up to die of neuralgia of the heart and stomach diseases. I had to sit up all night, not being able to lie down to rest. The children prepared clothing to wear at my prospective funeral. Many doctors could do me no good. They only poisoned me with morphine. God healed me so that last week I walked one hundred and twenty-nine blocks and sold forty-six copies of LEAVES OF HEALING. Our baby was healed of scarlet fever, a very severe attack. I had painful corns from which I am perfectly healed in answer to Elder Adams' prayers recently. Praise God for all these things."

Miss Rachel Haag, 320 East Eleventh Street, said: "I praise God for what He has done for me. I read LEAVES OF HEALING and found, on comparison, that it corresponded perfectly with the Bible. Then I went to Zion Home, in Chicago, and the terrible internal rheumatism instantly left me when the General Overseer prayed for me in Central Zion Tabernacle. Afterward I failed in the matter of testimony. I did not fully bear witness to what God had done for me, and then the Devil gave me inflammatory rheumatism. But God blessed me and I was healed. I came out of the Lutheran Church and became a member of the Christian Catholic Church in Zion. When I came to Waterloo, last month, I was sick all day. Next morning, Sunday, I could not get up. Mr. Vinnedge, at whose home I was staying, went over to the Elder's house at 5:45 A. M., to ask for prayer. The Elder came over at six and laid hands upon me. I was healed, arose, and attended the afternoon service the same day, for which I am grateful to God. In answer to the Elder's prayers I have been healed of sore and weak eyes, being enabled to lay aside my glasses since Elder Adams offered prayer and touched my eyes in the Name of Jesus."

Deacon Vinnedge then arose and corroborated Miss Haag's testimony to healing in his house.

For these and all other precious blessings of every kind which God has granted unto us for the people in answer to the simple prayer of faith, we give Him hearty thanks. His is *the* Kingdom, *the* Power, and we truly desire Him to have all the glory.

We are not worthy. But He has counted us as worthy.

We are supremely happy in Zion, and press on to far greater victories.

"For more things are wrought by prayer
Than this world dreams of:
For so the whole round world is, every way,
Bound by gold chains about the feet of God."

Scranton, Pennsylvania.

The Voice of Justice has declared in Scranton, Pennsylvania, that one is not guilty of manslaughter whose only crime is that he offered prayer, upon request, at the bedside of one who afterward fell asleep in Jesus.

Countless numbers are going down to

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premature graves, aided by surgeons' knives and doctors' poisons.

These deaths are so common that they pass without notice.

If one should choose to do without this aid, he who was a murderer from the beginning sets the city in an uproar.

Zion in every instance is maintaining the right of God's children to obey His Word.

If God's children choose to be born without a doctor, there is no law to compel them otherwise.

If they choose to live, trusting the promises of God's Word, no law can force a doctor upon them.

If they choose to die without the aid of a doctor, it is their liberty to do so.

Last April a woman gave birth to a child.

It was her request that no physician be in attendance.

By her own wish, those who believed in the prayer of faith and trust in God were called to her bedside.

They prayed for her and ministered to her.

While multitudes throughout the world are being healed every hour, for some reason prayer was not answered and she passed away.

A Coroner's Jury was impaneled. The body was exhumed and a post-mortem examination held.

Those who had prayed and taken care of her during her sickness were subpœnaed, examined, and indicted for involuntary manslaughter.

There reaches us at Headquarters the following telegram, which tells how this insulting procedure came to an end:

SCRANTON, PENNSYLVANIA, June 6, 1901.
REV. JOHN ALEX. DOWIE,
1201 Michigan Avenue, Chicago.
Trial over.
Zion victorious.
The Lord has delivered.
CLARA S. BOYD.

Mansfield, Ohio.

Say ye of the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.

How truly this was realized in Zion's happy little band at Mansfield, last Lord's Day.

As they gathered at the Throne of Grace, the love of God was shed abroad in every heart and beamed on every face.

All were happy, though they had been despised.

All were full of joy, though for a period of three months they had been shamefully entreated, and their lives imperiled at the hands of wicked men.

But the righteous gathered together this gloriously beautiful day and ate the "fruit of their doings"—"Righteousness, Joy, Peace, in the Holy Ghost."

But the wicked—what about the reward of his hands?

In the brief time which has elapsed since these cruel days, many leaders of the murderous mobs have died and are lying in their graves, awaiting the judgment of a Righteous God.

Instructed by Overseer William Hamner Piper, Elder Daniel Bryant left Chicago, Saturday night, to conduct Divine service in the Christian Catholic Church in Zion at Mansfield.

He went, Sunday morning, to the Hotel Vonhoff, where he registered as an Elder in the Christian Catholic Church, and took breakfast.

He was treated with perfect courtesy and attention.

The morning service was conducted in the beautiful home of Zion's loyal member, William T. Brent, 25 Altamont Avenue.

The friends and members gathered from the city and country, bringing lunch with them.

All present felt the wave of God's blessing, which is passing over Zion throughout the world.

The Kingdom, Its Restorer, and Its King, was the glad thought of the hour; the hastening, glorious Consummation which is thrilling every heart in Zion.

In the afternoon all gathered again in unmolested worship, which closed with the Ordinance of the Lord's Supper.

NO PLACE TO SLEEP

The many hundreds coming to

The Feast of Tabernacles

JULY 12th to 22d

Zion's great demonstration

MUST WRITE AT ONCE

if they want a cot to sleep on. All ordained Officers and members of Seventies, Choir and Guards, together with every member and friend of Zion

MUST WRITE AT ONCE

stating how many cots they want reserved. Those writing after June 22d may not be provided for.

The railroads have given a low rate to Chicago for this occasion. Pay full fare coming, taking a Certificate from the agent when the ticket is purchased on account of the Convention of the Christian Catholic Church in Zion, and when this Certificate is properly endorsed here in Chicago, persons holding the same can get a ticket home for one-third of the money paid coming.

YOU MUST WRITE AT ONCE

if you are coming, addressing your request to

DEACON DANIEL SLOAN
1201 Michigan Avenue
CHICAGO, ILLINOIS

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A JOY TO PAY TITHES.

301 HARRISON STREET,
TOPEKA, KANSAS, April 29, 1901.

DEAR GENERAL OVERSEER:—We are happy to add our testimony to the many in Zion, and say that God has blessed us in paying our tithes.

It is a joy to us to pay tithes, and God is blessing us more and more all the time.

We pray God to bless you and yours, and all of Zion's faithful everywhere.

Yours in Jesus, (MRS.) M. C. FARNER.
(MISS) LULU M. JONES.

Wonderful Blessing in Tithing.

NEWPORT, KENTUCKY April 22, 1901.
REV. WILLIAM HAMNER PIPER.

Dear Overseer:—God has wonderfully blessed us in paying our tithes.

I have promised God to pay the tenth of every dollar I earn, and I do it, and God keeps us and blesses us.

Your Brother in Christ, JAMES L. HARVEY.

God Quickly Heals a Sprain.

CARWILE, OKLAHOMA, May 5, 1901.

REV. JOHN ALEX. DOWIE:—I will send my name in full as I would like to be taken into the Christian Catholic Church.

I can't praise the Lord enough for what He has done for me.

I slipped about two weeks ago and sprained my ankle so badly I could hardly walk.

I took it to the Lord in prayer, and the next day I got up, and my ankle was all right.

The Lord has also healed my baby of a bad cold and cough. I have not used any medicine for it.

God has also healed me of many other complaints.

I give the Lord all the glory.

You may put this testimony in LEAVES OF HEALING. It may be the means of bringing other souls to Christ.

Pray for me, and for my husband and baby.

Your Sister in Christ,
(MRS.) ETTA MAY GALLANT.

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.

Address Zion Printing and Publishing House,
1300 Michigan Avenue,
Chicago, Illinois, U. S. A.

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THE WINDOWS OF HEAVEN OPENED.

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 the Lord 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 the Lord of hosts. And all nations shall call you happy: for ye shall be a delightsome land, saith the Lord of hosts.—*Malachi 3:8-12.*

A Wife's Faithfulness in Tithing Brings Steady Employment.

SOUTH LEMPSEY, May 30, 1901.

REV. W. H. PIPER.

Dear Brother in Christ:—The Lord has blessed me since I commenced giving a little tithe.

We had suffered from the bad times here for nine years.

I got a friend to pray for my husband to obtain work, and also gave a request for prayer in one of your meetings.

It is now over sixteen months that he has been working constantly, and has had an increase in his salary.

I am pleased to say he has constant employment.

I have given half a tenth during that time, so far as I remember.

My husband was against the tithes at first, so I wrote to the General Overseer, and some months after to Overseer Wilhide.

My husband allows me to give a fifth.

He belongs to the Church of England

We were bothered with little ants that used to get into the eatables, and the Lord has caused them to go.

We had the finest crop of peaches on our two trees this season that we ever had.

How true is God's Word in Malachi, third chapter, tenth and eleventh verses:

"Bring ye the whole tithe into the Storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord 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 the Lord of hosts."

I send this testimony to you, and if any sister finds it hard to pay tithes on account of her husband not seeing as she does, may she do as I have done, give what she can, asking some of God's children to pray.

May the Lord open the husband's heart to let the wife give God what He asks.

I believe Dr. Dowie's prayers, Overseer Wilhide's, and my own were answered regarding the tithes.

I have a fine baby girl not quite nine months old.

God delivered me without doctors.

He keeps us all in good health.

May the Lord bless this testimony, for Christ's sake.

Yours in His Name, F. ERTENS

Tithing Doubled in Three Years.

1604 MICHIGAN AVENUE,
CHICAGO, ILLINOIS, May 5, 1901.

REV. W. H. PIPER.

Dear Overseer:—I have felt it my duty, for some time, to send in my testimony concerning tithing.

God has blessed me remarkably since I have given Him a tenth.

I never worked for a salary before coming into Zion. I was not able.

Consequently not much money came into my possession.

It seems to me awful to be in debt with man; but how much more so with God.

I was an invalid most of my life, but since I came to Zion God has given me strength to work at my trade.

He has blessed me so that my tithes have increased more than double in three years.

It always gives me great joy to first of all put my tithes aside before I meet any other expense.

I find it best to pay God first.

I pray God to bless these few words.

May God bless and prosper Zion in all its institutions, is my prayer.

Faithfully your Sister in Christ,

(MISS) ELLEN HOFFMAN.

Twenty-Nine Years of Tithing and Blessing.

815 STEWART STREET,
LOS ANGELES, CALIFORNIA, May 1, 1901.

REV. WILLIAM HAMNER PIPER.

Dear Brother in Christ:—In Chicago, twenty-nine years ago, about two years before I was converted, I began to pay the tenth of my income to God.

It was soon very evident to me that God's blessing was with me in giving me work, and the highest wages.

I was a carpenter, receiving $4.25 per day, when better mechanics than I were on a strike for $4 per day.

Through all the ups and downs of the last twenty-nine years, God has been with me and brought me out on top.

Today I am neither poor nor rich, but well fixed.

I would as soon steal as refuse to pay my God His tithe.

Sincerely yours, ROBERT STEWART.

Twice as Much of This World's Goods.

OMRO, WISCONSIN, April 30, 1901.

REV. WILLIAM HAMNER PIPER.

Dear Overseer:—We have been greatly blessed in giving our tithes, even while in the Baptist Church.

We were living up to the light received, but we came to the place where we could not conscientiously give to the support of the Baptist Church, although members.

So we divided it and sent part to the Storehouse.

We are so thankful that God has led us into a Church where we can hear the Full Gospel taught, and witness to the same.

We have twice as much of this world's goods since giving the tithe to God, and better still, a clear conscience in the matter.

Yours in His Name,

(MRS.) CLARA B. KARR.

The Nine-Tenths Go Much Farther.

291 ELLEN STREET,
MILWAUKEE, WISCONSIN.

REV. W. H. PIPER.

Dear Overseer:—I desire to add my testimony to many others in regard to paying tithes.

I never paid tithes till I came into Zion, about a year ago.

I thank God for blessings, both spiritual and financial.

In obedience God never fails us.

I make the nine-tenths go much farther, and thank Him for sending our dear General Overseer to teach us obedience.

God bless him and Zion all over the world.

Faithfully yours in Christ,

(MRS.) ELLEN STANTON.

Good Health and Back Tithes.

PORT HURON, MICHIGAN, June 9, 1901.

REV. W. H. PIPER.

Dear Overseer:—I do praise God for the way He has blessed me in paying my tithes since I joined Zion.

I used to tithe my money while in the Baptist Church, but not having good health and paying doctor bills, I got behind.

Since coming into Zion God has blessed me in health, and I have been able to pay my back tithes.

I praise God for Zion and its teaching.

May God bless you all in Zion and give Zion great victories.

Your Sister in Christ,

(MISS) ANNIE CORNELL.

Blessed Financially, Bodily, and Spiritually in Tithing.

WHITE PIGEON, MICHIGAN, June 6, 1901.

REV. WILLIAM HAMNER PIPER.

Dear Overseer:—Since paying a tithe into Zion, God has wonderfully blessed me, financially as well as bodily and spiritually.

I did not pay tithes before I came into Zion, not knowing really where God wished me to put them.

I did not think He wished me to put them into the Church of which I was then a member.

God answered prayer in a remarkable way, recently, that I might pay back tithes; for which I praise Him.

Yours in His service, ORPHA A. LUTHER.

Obedience Brings Better Employment.

REV. WILLIAM HAMNER PIPER.

Dear Overseer:—I herewith send you my testimony as to tithing.

I never paid tithes until I joined Zion, and therefore was cursed.

I could find neither profitable employment nor decent wages.

I thank God He has enabled me to keep my position. I have changed from a washerwoman to a clerk and bookkeeper, and my wages have increased sixty per cent.

I have proved that God's Word is true.

Your Sister in Christ, JULIA DOTTERMAN.

Tithes Paid for Ten Years; Constant Blessing.

815 STEWART STREET,
LOS ANGELES, CALIFORNIA, May 1, 1901.

REV. WILLIAM HAMNER PIPER.

Dear Brother:—I have been paying the tithes of my income for almost ten years.

Have always found it a delight to do so.

I realize that the Lord's blessing is with me in my business.

I cannot understand how any one can be a true Christian and not return at least one tenth to the Lord.

Fraternally, H. SELLING.

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ZION IN THE ORIENT.

By Rev. Geo. L. Mason, B.A.B.D.
Overseer of the C.C.C. in China.

THE LORD JESUS, after His resurrection, bade the apostles to go into all the world and proclaim the Good News to every one.

But they were not to go till He should make them ready. To go in their own strength would be folly and failure.

Therefore "He charged them not to depart from Jerusalem, but to wait for the promise of the Father."

This promise was none other than the coming of the personal Holy Spirit, who should be with them and upon them and in them.

But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My Witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth. —*Acts 1:8.*

ZION'S MESSENGERS in the Orient face a state of things, in many respects, like that which the apostles met.

Human nature is the same as it was then.

Idolatry is the same, only it is now more deeply rooted in all the family, social, and political life of the heathen world.

The Jewish religion was widespread, and through it the nations knew something of God.

But Judaism became apostate. The salt lost its savor.

So in the Orient now, Greek, Roman, and Protestant religious teachers have brought to the nations much of God's truth, though mingled with much error.

But worse than the wrong teaching is the "evil heart of unbelief, in falling away from the Living God."

The Salt of Faith is lacking.

Zion can never meet and conquer apostate Christendom and Devil-controlled Heathendom, except in the Fulness of the Power of God's Holy Spirit.

THE HOLY SPIRIT, the Inspirer of True Prayer, first stirred the Christians to persistent and united prayer that God would fulfil His promises and send the Holy Spirit.

The certainty that God would do it did not excuse them from prayer. It was the best reason why they should pray.

These all with one accord continued steadfastly in prayer, with the women, and Mary the mother of Jesus, and with His brethren.—*Acts 1:14.*

TONGUES OF FIRE.—Day after day they waited together in faith. They turned away from all sin. They prepared spirit, soul, and body for the indwelling of the Holy Spirit.

And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.—*Acts 2:3, 4.*

The tongues of flame symbolized the cleansing and refining fire of the Spirit.

Words of rebuke and warning and loving persuasion now fell from the lips of men and women controlled by God's Holy Spirit.

People from every nation were there, and they heard in their own language the testimonies of the Zion people. They told of the mighty works of God in saving, healing, and cleansing men.

The Christians did not boast of their own holiness. They spoke "as the Spirit gave them utterance." He was the Leader and Inspirer of their first testimonies to the representatives of the nations.

"THE TIMES OF RESTORATION of All Things, whereof God spake by the mouth of His holy prophets which have been since the world began"—these wonderful times are upon us. More than ever do we need the Holy Spirit's leading.

The measure of that leading will be simply the measure of our obedience to God. Only as we obey, and require others to obey, shall we receive "*the Holy Spirit, whom God hath given to them that obey Him.*" (Acts 5: 32.)

ZION IN ASIA will demand obedience to God in Repentance, Restitution, Faith, Triune Immersion, Holiness of heart and life, Tithing, and Christian Coöperation in labor.

ZION MISSIONS began at Antioch (see Acts 13). Among the prophets and teachers in that Church several races were represented. Symeon was probably an African.

And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

The Holy Spirit gave the message through the mouth of the prophet.

Then, when they had fasted and prayed and laid their hands on them, they sent them away.

They were *sent forth* by the Holy Spirit (verse four).

When Saul rebukes Elymas, the magician, a foe of Zion (verse nine), Saul speaks in what modern apostates call "a very unchristian spirit." But it was the Holy Spirit speaking.

But Saul, who is also called Paul, *filled with the Holy Spirit*, fastened his eyes on him, and said, O full of all guile and all villainy, thou son of the Devil, thou enemy of all righteousness, wilt thou not cease to prevert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season.

The Holy Spirit has again separated for His work a prophet of God. In the "spirit and power of Elijah" he will lead the Zion Messengers in a worldwide Restoration of all the good things which the prophets have foretold. The plain teaching of Acts 2:21 is that Christ remains in heaven until the "Times of Restoration of All Things."

Only those hasten Christ's glorious appearing who, *in the power of the Holy Spirit*, are seeking to restore the Kingdom of God through one Apostolic Church, with its authority, its simple teaching, its Divine Healing, its separation from sin, and its manifold blessing for the spirits, souls, and bodies of all men.

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,
Zion Building, 1201 Michigan Avenue,
Chicago, Illinois

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The Year Text for 1901 says: *"Arise ye, and let us go up to Zion unto the Lord our God."*

ZION'S FEAST OF TABERNACLES

THE GREAT ENCAMPMENT OF THE YEAR

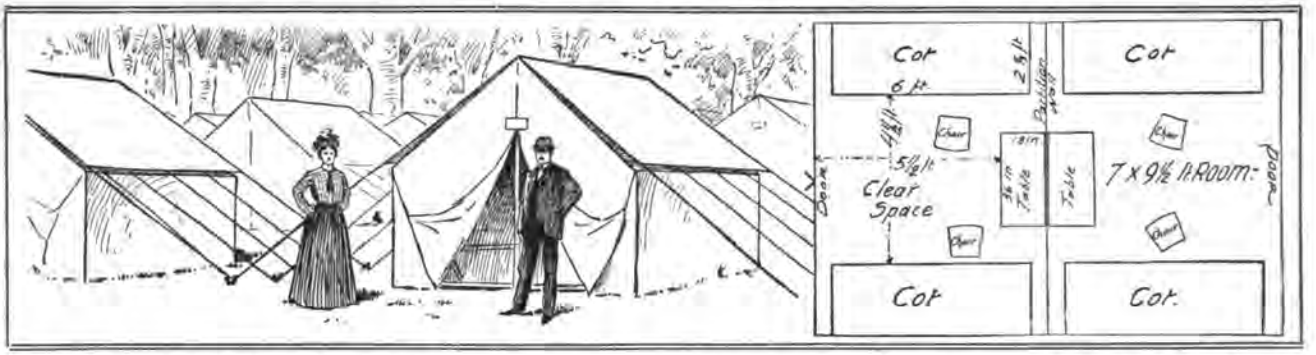
FRIDAY, JULY 12, UNTIL MONDAY, JULY 22

CONDUCTED BY

REV. JOHN ALEX. DOWIE
General Overseer of the Christian Catholic Church in Zion

Assisted by **OVERSEER JANE DOWIE**
and other Overseers, Elders, Evangelists, Deacons and Deaconesses.

Zion's White-Robed Choir and Zion's Guard will be in attendance—with the thousands of Zion coming from all over the United States and Canada. **REDUCED RAILROAD RATES** will be secured and announced later.



THIS GREAT DEMONSTRATION WILL BE HELD IN SHILOH PARK, ZION CITY, ILL., IN CONNECTION WITH THE OBSERVANCE OF THE ANNIVERSARY OF

CONSECRATION OF ZION TEMPLE SITE

SPECIFICATIONS AND PARTICULARS

The Chicago and Northwestern Railway will run special excursion trains Sunday, July 14th, as well as provide good train service throughout the Encampment, at greatly reduced prices. Twenty thousand or more people will be present to see the beautiful location of Zion City, with its Six Thousand Five Hundred Acres, two miles and a half of which are on Lake Michigan. An outlay of many thousands of dollars is being made for special camp furniture for this Feast, consisting of miles of tents, furnished with cots, bedding, chairs, tables, and cooking utensils.

COMFORTS

The tents are 9½x14 feet, made of good duck material, with double covering, pitched over a boarded floor, so that they will be not only rain-proof, but the dampness from the ground will also be shut out. The cots are canvas or woven wire, with raised head covered with a cotton mat, with outing sheets, and good wool blankets for covering. Each section of the tent supplied with table, chairs or stools, and suitable night light; also with wash-basin and water bucket, together with tin cups, plates, pans, spoons, knives, forks, etc. In each tent will be an oil stove accessible to the parties occupying the same, for the warming of foods for meals.

CONVENIENCES

Zion City General Stores will be represented at the Camp, and will have for sale canned meats, fish, vegetables, relishes, fruits, etc., together with butter, eggs, cheese, milk, bread, crackers, rolls, etc., and will daily receive supplies of fresh fruits and other seasonable table articles. At Zion lunch stands, which will be conveniently located throughout the Camp, the following foodstuffs will be prepared, ready to serve: Oatmeal, milk, rolls, sandwiches, tea, coffee, soups, cold meats, potatoes, pies, cakes, ice cream, lemonade and other soft drinks, all of which may be obtained at moderate prices.

Families or individuals are expected to bring their own towels and soaps, and may, if they choose, bring also lounging pillows, rugs, hammocks, bathing suits, bicycles, etc. To all of Zion these Ten Days will cover remarkable events. Each day will commence with a sunrise prayer meeting; the forenoons will be given to conferences and discussions; the afternoons to addresses and teaching; the evenings to testimony and fellowship. **THE GREAT OPEN-AIR AUDITORIUM** canopied from sun and showers can bring to a common center of easy hearing **Fifty Thousand of the Members and Friends of Zion.** Thousands of locations of home sites will be thrown open for selection to shareholders in Zion Land and Investment Association, Monday, July 15, and selections perfected throughout the entire week and thereafter. Plats with important information noted thereon will be ready in advance. **TENT ACCOMMODATIONS MUST BE SECURED BEFOREHAND** for the entire Encampment by those who will attend, as provision will only be made for those writing in advance for accommodations. With all of the above **COMFORTS** the price will be only **$7.50** for each adult person—and for small children one-half this price.

MAKE YOUR APPLICATION AT ONCE BY SENDING A FORM LIKE THE OPPOSITE

Two persons in a family or party would require half a tent. If more than two to four, a whole tent. Single parties in every case will be located in a section of a tent with some one else. On one side of the Encampment, location will be reserved for men, and on the other for women, with family tents between.

Please enter my Application and RESERVE ..... Cots for 1901 Zion Feast of Tabernacles, in (Family or Individual) Tent. I will be accompanied by ..... other persons.

Signed .....

Date ..... Address .....

Address Applications for Tent Accommodations to DEACON DANIEL SLOAN, 1201 Michigan Avenue, Chicago

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, JUNE 26th or 27th.

Scenes of Desolation.

The sanctity of God's House is defiled.—Matthew 21:12-16.
The fact that people are not healed is proof of this.
The fact that prayer meeting is so lifeless is evidence.
The fact so few are joyfully happy is everywhere seen.

The worship of God is vain.—Malachi 3:13-15.
God is charged with sending sickness.
Many try to be religious in looks only.
They wish in heart they could do what sinners do.

Offerings for God are withheld.—Malachi 3:8-12.
Most people see how little they can give.
The men who truly tithe for God are scarce.
Some tithe by habit or custom, but give no offerings.

The people of God are scattered.—Ezekiel 34:11-19.
When trouble comes they are forsaken by supposed brethren
Preachers at funerals say God took the dead away.
Thousands say the churches have nothing for them.

The truth of God is perverted.—Psalm 119:121-128.
Men explain the Bible away, rather than meet its conditions.
God will have a people who will keep His Word.
God will stand men's lying about His Word but a limited time.

The faith of God has disappeared.—Mark 11:20-26.
Some talk about faith, but that is not having it.
To have faith is to see miracles.
If one has faith, answers to prayer are certain.

The Word of God is displaced.—Jeremiah 23:23-32.
A God of omnipotence means a word of power.
Preaching the fancies of men causes people to forget the Bible.
It is rare to find a man who speaks God's Word faithfully.

The enemies of God are in the ascendency.—Psalm 73:1-16.
A true Christian can get every good thing from God.
The wicked seem to be the only people free from trouble.
To say it means hard trials to be a Christian is to pervert the truth.

The Lord Our God is a Revival God.

SUNDAY BIBLE CLASS LESSON, JUNE 30th.

That Prophet—The Restorer of all Things.

1. *Jesus said He would come.*—Matthew 17:10-13.
God will work out His plans, despite men's objections.
To see a truth, and to be ready for it, are two different things.
He comes before Christ's appearing, which is now so near.

2. *Restoring God's Church from a backslidden state.*—Jeremiah 3:20-25.
The Bride of Christ has not been true to her Lord.
They are repenting at the preaching God sends.
They are coming back to God with an obedient faith.

3. *Restoring His ministry to purity and faith.*—Malachi 3:1-4.
Preachers have no faith, because of their impurity.
Love of sin rather than righteousness is in their hearts.
God will use him who becomes refined.

4. *Restoring His people to a knowledge of Himself.*—Jeremiah 3:14-18.
Most Christians show they have been fed on chaff.
Most Christians can stand only a milk diet.
It is Eternal Life to know God in Spirit and in truth.

5. *Restoring the Gospel of power to its primitive place.*—1 Thessalonians 1:2-6.
The Gospel shows God's power in saving.
The Gospel shows God's power in healing.
The Gospel shows God's power in cleansing.

6. *Restoring evangelizing efforts to true lines.*—Luke 9:1-6.
Churches today send forth men to build up sectarian walls.
They go forth when an income is assured them.
Zion alone goes forth preaching and healing everywhere.

7. *Restoring miracles of blessing to the ignorant and afflicted.*—Ephesians 4:7-16.
The Gifts have never yet been withdrawn.
The Church grows when the Gifts are honored.
This power makes saints happy and ministry effective.

8. *Restoring priestly authority to be exercised in the fear of God.*—Matthew 16:13-20.
A Living Christ brings blessings to all.
A True Church never takes a backward step.
A true minister can move both earth and heaven.

God's Holy People are a Reclaimed People

DAILY SCRIPTURE TEXTS FOR JULY.

To Memorize and Meditate Upon, Morning, Noon, and Night.

PARENTS: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deuteronomy 6:7.

CHRISTIANS: "Thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."—Joshua 1:8.

1. Monday—Psalm 119:33; f. c.
2. Tuesday—Jeremiah 23:28; l. c.
3. Wednesday—Ephesians 5:13; l. c.
4. Thursday—Ephesians 5:25; l. c.
5. Friday—James 4:17; w. v.
6. Saturday—John 12:35; m. c.
7. Sunday—Ephesians 5:14; l. c.
8. Monday—Psalm 51:15; f. c.
9. Tuesday—Proverbs 23:23; f. c.
10. Wednesday—Proverbs 24:10; w. v.
11. Thursday—Matthew 6:1; f. c.
12. Friday—Galatians 6:9; l. c.
13. Saturday—John 9:4; f. c.
14. Sunday—John 8:12; l. c.
15. Monday—1 Peter 3:10; m. c.
16. Tuesday—Acts 20:28; l. c.
17. Wednesday—John 14:3; l. c.
18. Thursday—Matthew 24:35; l. c.
19. Friday—Luke 14:11; l. c.
20. Saturday—Psalm 144:1; f. c.
21. Sunday—Ephesians 5:26; w. v.
22. Monday—Mark 8:38; m. c.
23. Tuesday—Luke 12:47; l. c.
24. Wednesday—Matthew 6:6; m. c.
25. Thursday—Psalm 102: 13; l. c.
26. Friday—Isaiah 6:8; l. c.
27. Saturday—Jude 1:23; l. c.
28. Sunday—Genesis 19:26; f. c.
29. Monday—Matthew 5:42; l. c.
30. Tuesday—Isaiah 32:2; m. c.
31. Wednesday—Jeremiah 12:5 l. c.

f. c. first clause. m. c. middle clause. l. c. last clause. w. v. whole verse.

IMPORTANT ANNOUNCEMENT!

THE PRICE OF THE WONDERFUL BOOK

ZION'S HOLY WAR

HAS BEEN REDUCED TO

35 CENTS

IN ORDER TO PLACE IT WITHIN THE REACH OF ALL.

This book of 330 pages contains a history of the most remarkable religious campaign ever carried on in Chicago, and forty-two Sermons and Preludes delivered during the three months in which the War was waged.

It is illustrated with thirteen of Mr. Charles Champe's cleverest Cartoons, drawn during the Holy War.

God greatly blessed these Sermons and Preludes when they appeared in LEAVES OF HEALING.

This book, neatly and attractively bound in paper covers, 35 cents. Send all orders to

ZION PRINTING AND PUBLISHING HOUSE,
1300 MICHIGAN AVENUE CHICAGO, ILLINOIS.

WANTED Ten Thousand New Subscribers

As another volume of LEAVES OF HEALING has begun, we are giving special inducements to those who will aid us in increasing the circulation and thus helping in the extension of the Kingdom of God.

We shall be pleased to send one hundred copies to one person for three dollars who can sell same at five cents per copy.

We will send and mail one hundred copies to various parties for three dollars.

During the next few weeks we wish to increase our circulation by Ten Thousand new subscribers. This can very easily be done if the members will do their utmost to get their friends to subscribe.

Our regular subscribers will confer a favor if they will kindly send us the names and addresses of their friends who are interested, and who will be likely to subscribe, in order that we may communicate with them.

Any one wishing assistance in furthering the circulation of the paper, thereby extending and advancing the Kingdom of God and Zion, may have sample copies, subscription blanks, and further terms, from

ZION PRINTING AND PUBLISHING HOUSE
JOHN ALEX. DOWIE
1300 Michigan Avenue
CHICAGO, ILLINOIS, U. S. A.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Ten Thousand Three Hundred Baptisms by Triune Immersion Since March 14, 1897.

Ten Thousand Three Hundred 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, 1901, by the General Overseer	4447	
Baptized by Elders, Evangelists and Deacons	2092	
Total Baptized in Central Zion Tabernacle		6539
Baptized in places outside of Chicago by the General Overseer	504	
Baptized in places outside of Chicago by Elders, Evangelists and Deacons	2684	
Total Baptized outside of Chicago		3188
Total Baptized in four years		9727

Baptized since March 14, 1901:

Baptized in Central Zion Tabernacle by the General Overseer	135		
Baptized in Central Zion Tabernacle by Evangelist Fisher	3		
Baptized in Central Zion Tabernacle by Deacon Sprecher	5		
Baptized in Central Zion Tabernacle by Deacon Stevenson	17		
Baptized in Central Zion Tabernacle by Elder Fockler.	11		
Baptized in Central Zion Tabernacle by Elder Graves..	15		
Baptized in Central Zion Tabernacle by Elder Mercer..	13		
Baptized in Central Zion Tabernacle by Elder Voliva ..	10		
Baptized in Central Zion Tabernacle by Overseer Speicher	12		
Baptized in Central Zion Tabernacle by Overseer Piper	67		
Baptized in Central Zion Tabernacle by Elder Bryant..	17		
Baptized in Central Zion Tabernacle by Elder Excell..	19		324
Baptized in California by Elder Taylor		7	
Baptized in Canada by Elder Kennedy		3	
Baptized in British Columbia by Elder Brooks		4	
Baptized in British Columbia by Elder Simmons		3	
Baptized in China by Elder Viking		5	
Baptized in England by Evangelist Cantel		44	
Baptized in England by Deacon Taylor		5	
Baptized in England by Deacon Randall		2	
Baptized in France by Evangelist Cantel		1	
Baptized in Illinois by Deacon Sprecher		1	
Baptized in Illinois by Overseer Piper		14	
Baptized in Indiana by Elder Excell		29	
Baptized in Kansas by Elder Reed		4	
Baptized in Michigan by Elder Kennedy		18	
Baptized in Michigan by Deacon Lake		2	
Baptized in Michigan by Elder Williams		9	
Baptized in Minnesota by Deacon Crane		5	
Baptized in Missouri by Elder Reed		7	
Baptized in Nebraska by Elder Hoy		12	
Baptized in Obio by Elder Voliva		12	
Baptized in Ohio by Elder McFarlane		5	
Baptized in Ohio by Elder Bouck		9	
Baptized in Ohio by Elder Moot		1	
Baptized in Ohio by Elder Basinger		3	
Baptized in Ohio by Overseer Mason		10	
Baptized in Ohio by Elder Fletcher		3	
Baptized in Oregon by Elder Ernst		3	
Baptized in Texas by Deacon Anderson		5	
Baptized in Washington by Elder Ernst		3	
Baptized in Wisconsin by Elder Bryant		20	249 573
Total Baptized since March 14, 1897			10,300

The following-named thirteen believers were baptized at the Caledonian Road Public Baths, London, England, on Lord's Day, May 26, 1901, by Evangelist H. E. Cantel:

Boston, Mrs.....51 Grandison Road, Clapham Common, London, England
Gilham, Mrs. Emily..5 Webbs' Road, Chapman Common, London, England
Hill, Mrs. Emily.7 Tower Bridge Buildings, Bermondsey, London, England
Hook, Henry Joseph.....34 Lyndhurst Grove, Peckham, London, England
House, Mrs. Alice.....109 Ashmore Road, Paddington, London, England
Juliff, Mrs. Matilda.....1 Bostal Lane, Plumstead, England
Knight, Alfred.....3 Bath Place, Upper Street, London, England
Leon, Mrs. Marie.....15 Marnock Road, Brockley, S. E., London, England
Lucas, Mrs. Agnes L...577 Green's Lane, Harringay, N., London, England
Sach, Alfred Ernest.....64 Tavern Street, Ipswich, England
Sach, Mrs. Clara E.....64 Tavern Street, Ipswich, England
Williams, Mrs. Hephzibal M.....236 Albion Road, Stoke Newington, London, England
Williams, Mrs. May.....236 Albion Road, Stoke Newington, London, England

The following-named twenty-five believers were baptized in Central Zion Tabernacle, Chicago, Lord's Day, June 9, 1901, by Overseer William Hamner Piper:

Bame, Miss Gertrude.....Niles, Michigan
Blonn, William A.....1140 George Street, Chicago, Illinois
Boyles, Miss Lulu.....1378 North Avers Avenue, Chicago, Illinois
Burk, Samuel.....1541 Artesian Avenue, Chicago, Illinois
Cameron, W. D.....1628 Michigan Avenue, Chicago, Illinois
Carnes, Mrs. Martha E.....411½ Hickory Street, Joliet, Illinois
Carnes, Master Ritz.....411½ Hickory Street, Joliet, Illinois
Cristinson, Adley.....Reardon, Illinois
Edelstin, William H.....1541 North Artesian Avenue, Chicago, Illinois
Hill, Mrs. Lucy.....18 East Sixteenth Street, Chicago, Illinois
Hodler, C.....Laufelfingen, Bale, Suisse
Jackson, Mrs. Susie C.....Ontario, California
Johnson, Carl O.....4516 State Street, Chicago, Illinois
Johnson, Harry.....1719 Carroll Avenue, Chicago, Illinois
King, Miss Anna.....1411 Michigan Avenue, Chicago, Illinois
Meyer, Miss Lydia.....846 Cortland Street, Chicago, Illinois
Roberts, Mrs. Cornelia Jane.....Saginaw, Michigan
Schmidt, Mrs. Eliza.....748 Summit Street, Joliet, Illinois
Smith, Miss Emma....(Buffalo, N. Y.) 2800 Fifth Avenue, Chicago, Illinois
Snyder, Ransom.....New Hamburg, Pennsylvania
Snyder, Mrs. Laura.....New Hamburg, Pennsylvania
Spanton, Robert.....6931 South Park Avenue, Chicago, Illinois
Stewart, Mrs. Minnie T.....3731 Lake Avenue, Chicago, Illinois
Williams, Ben F.....1318 Wabash Avenue, Chicago, Illinois
Windetta, Joseph.....8349 Halsted Street, Chicago, Illinois

The following-named three believers were baptized at Seattle, Washington, Lord's Day, June 2, 1901, by Elder August Ernst:

Biegert, Mrs. Elize.....Latona, Washington
Cattermole, Robert.....Toledo, Washington
Spanggard, C. L.....110 Mercer Street, Seattle, Washington

Railroad Rates to Zion's Feast of Tabernacles July 12th to 22d

Tickets coming to Chicago may be purchased at any railroad ticket office within the Western, Central, Trunk Line, and New England Passenger Associations, which include the territory from New York to Denver and north of Cincinnati and Washington, D. C., at the full fare one way, and may be secured coming any time

Tuesday, Wednesday, Thursday, Friday, and Saturday, July 9th, up to and including July 13th.

Certificates are not likely to be honored for the reduced return rate if tickets are purchased after July 13th.

Return tickets may be secured in Chicago at one-third of the full fare paid coming, any day on and after July 16th, up to and including July 25th. All certificates for return tickets will be attested by the proper authorities July 16th.

INSTRUCTIONS ABOUT PURCHASING RAILROAD TICKETS.

When you purchase your ticket to Chicago, ask the Railroad Agent for a Credential Certificate on account of the Convention of the Christian Catholic Church in Zion, which has been granted the rate of one fare and a third to Chicago by the above-named Associations, which control such rates—the one-fare rate to be paid coming to Chicago, and the one-third fare paid returning home. All railroad ticket offices have the blank forms of their respective Passenger Associations, to be filled out, signed, and stamped, and have been notified in advance that such a rate has been given Zion for this meeting, and can get instructions by telegraph if a mistake has been made in notifying them, or if they have mislaid their instructions.

Do not ask for a receipt, but insist on having a Credential Certificate, and see that it is stamped and signed in due form by the Railroad Agent.

If they refuse to give such a Certificate, then secure and have officially stamped an ordinary receipt for purchase of ticket. The first day upon arriving in Chicago, present these Credentials to me in person, either at the sessions of the Convention, or bring them to my office, so that they can be arranged for proper endorsement. Parties must call in person for their Certificates, Tuesday, July 16th, at my office, 1201 Michigan Avenue, between three and six P. M., and they will be given their Certificates, properly attested and good at the railroad depot or downtown ticket offices for return tickets at one-third of the full fare.

Those who call after this date will be directed where their Certificates may be obtained.

Correspondence and information concerning railroad rates, if the above notice is not explicit enough, should be addressed to

DEACON DANIEL SLOAN,
1201 Michigan Avenue, Chicago.

Let the members of the Christian Catholic Church in Zion who are competent to teach either Preparatory or College Branches, and who wish employment in Zion College the coming year, apply at once to Rev. William Hamner Piper, Vice-President Zion's Educational Institutions, 1201 Michigan Avenue, Chicago, Illinois.

Press of Zion Printing Works, 1300 Michigan Avenue, Chicago.

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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 IX NUMBER 9 CHICAGO, JUNE 22, 1901 PRICE FIVE CENTS



ZION COLLEGE BUILDING AND DIVINE HEALING HOME.
Northwest Corner Michigan Avenue and Thirteenth Street Chicago

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CHICAGO, ILLINOIS, SATURDAY, JUNE 22, 1901.

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EDITORIAL NOTES.

"THAT WHICH HATH BEEN IS NOW;
And that which is to be hath already been;
And God requireth that which is Past."

EVERY TREE which now exists, existed when God had finished His Creation.

It is a tree now, because it was a tree always.

Every tree that may grow in the Ages to come, is growing now.

These trees will grow then, because they grow now.

EVERY MAN that lives, lived in Adam and Eve in the original Paradise.

We live now, because we lived then.

Every man or woman who will live in the Ages to come, lives now.

They will exist then, because they exist now.

IN THE BUSY LIFE which we live in this Busy Time, we are all apt to forget the Olamic Word, as the ancient Rabbis called the words with which we begin these Notes.

They are from the old Book Koheleth, or Ecclesiastes, chapter three, verse fifteen.

"GOD REQUIRETH that which is Past."

Every man must, at some time or other, face his past.

The price, to the uttermost farthing, of all the wrongs must be paid.

The fulness of reward for all the right things done in the Past must also be received.

AS WITH MAN, so with Cities, and States, and Nations.

The Past is present, and the Future will be but the embodiment of the Present and the Past.

THESE THINGS are so, because God is back of everything: He is not only the great First Cause, but the Final Effect. He is not only the Alpha, but the Omega.

WHATEVER of Evil that has existed, that now exists, or that will exist, must be Transient.

Wrongs are not Eternal.

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Wrongs innumerable are paid for by penalties almost unbearable.

But God does not keep His Anger forever; and at last, as the first.

"GOD SHALL BE ALL AND IN ALL."

LET THE reader do some thinking, and say with Kohelth, the Great Orator:

I know that, whatsoever God doeth,
It shall be Forever:
Nothing can be put to it,
Nor anything taken from it:
And God hath done it,
That man should fear before Him.

EVIL IS a gross Blunder, as well as a Crime.

To do Wrong is nothing short of insensate folly.

God alone is Wisdom.

To do Right, because it is Right, brings blessing beyond price.

MEN MAY mar God's work for a time, and delay His Good purposes in themselves and in others.

But it is only for a time.

They may bring to themselves untold miseries by the Folly of endeavoring to go some other Way than God's Way.

But at last, here or hereafter, they must "Return to God."

His Purposes and Work stand Forever.

Nothing can be taken from, and nothing can be added to, the Purposes and Plans of God.

WE ARE HERE, all of us, to work out these Purposes and Plans.

We are here to get back to God's Original Designs.

We are here to bring back, to rebuild, to plant the old wastes, and Restore All Things to their original Purpose and to their Original Plan.

OUR MISSION as Elijah the Restorer is simply to Bring Back the Peoples to God's Original Plans.

It is vain for men to make plans of their own.

God has made a Plan, and we must believe and obey His Will, as He has designed.

The Eternal Principles of Law, and therefore of Blessing, through Obedience to Law, can never be altered at any Age nor in any Time, by any thinking of men.

We may beat ourselves against the rolling wheels of God's chariot, or even be crushed beneath them by our folly.

But we can never alter, nor should we ever seek to alter, the Laws of God: for they are Eternally Good.

IT HAS BEEN our delight to love Divine Law throughout all our life.

We have never known the time when we were at heart in conflict with God's Will.

We rejoice that we can place that Fact on Record as true; and that today we can say, humbly, by the Grace of God:

I delight to do Thy Will, O my God;
Yea, Thy Law is within my heart.

LET THE reader do some Thinking, we again say.

Can it be ever anything but the most intense joy to be in Fellowship with God; and to be used of Him in doing His Will on Earth, just in the same way as that Will is done in Heaven?

There can only be one answer, and that a confirmation.

But the Power to do God's Will is lacking, until His Law is placed within the heart.

THE LAW of the Lord is Perfect,
Restoring the Life:
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.
More to be desired are they than Gold,
Yea, than much Fine Gold:
Sweeter also than Honey and the Honeycomb.
Moreover by them is Thy servant Warned:
And in keeping of them there is Great Reward.

PLACED HERE, by the Will of God, in a city where the Law of God is set at naught for the most part, we feel the tremendous responsibility of witnessing for God, and of boldly proclaiming His Law to man.

THE GOSPEL of the Kingdom of God is not a lawless jumble of sweet and loving Nothings.

It is the embodiment of the Highest Law, viz, "The Law of the Spirit of Life in Christ Jesus," which can alone "set us Free from the Law of Sin and Death."

The Gospel of the Kingdom of God is the Perfect Law of Liberty.

But that Gospel is Law, not License; for Liberty and License are incompatible.

WE CRY ALOUD to all who have set a foot in the Perilous Flood of self-willed Lawlessness: *Return ye unto God:*

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Remember ye the Law of the Ten Commandments which God wrote with His own finger, not only upon the Tables of Stone, but upon the imperishable Tablets of Divine Revelation in the Holy Scriptures.

BEWARE of the Poison of Hell which issued a few days ago from the lips of "blind leaders of the blind," on the Campus of the University of Chicago, if the reports of that Assembly in the newspapers are to be believed, a doubtful thing at all times, even when as in this case the reporters are favorable to the sentiments expressed, and agree in their reports.

We should be only too glad to know that the reports were the opposite of the facts.

But, taking the words we shall quote as correct, we feel it our Duty to speak.

(1) "YOUR HOLY BOOK," cried one of these learned ignoramuses, "is a fallible work of fallible human beings."

(2) "Your Church is a Purely Human Institution without any Authority whatever.

(3) "Religion is a matter of Individual Selection."

CAN ANY TEACHING be more (1) Unreasonable, (2) Unchristian, and (3) Utterly Unworkable?

How can a Book be "Holy" and yet be the "fallible work of fallible human beings"?

Will these "logicians," who floundered in that sea of intellectual mud on the Campus last Sunday, kindly inform us how "fallible human beings" can produce only "fallible work," and yet that their work should become a "Holy," and, therefore, an Infallible, Book?

If the Book is Holy, it cannot be "the work of fallible human beings."

An Infallible God could alone inspire such a Book.

IT IS NOT Reasonable, on the one hand, to speak of the Ten Commandments of God as "Holy," and then as being "the fallible work of fallible beings."

If, however, the word "Holy" was a mere euphemism, a mere polite phrase, then the Ten Commandments are no longer Divine, or else the learned pundits who declare them to be "the fallible work of fallible human beings" are no longer worthy of any honor whatever, seeing that they strike at the very Foundations of Morals as well as of Religion: for these foundations must be Divine, and cannot be the work of fallible men.

AGAIN, this Teaching on the University Campus is utterly Unchristian.

Our Lord Jesus Christ laid the foundations of His Church in three great offices: "First, Apostles; secondly, Prophets; thirdly, Teachers."

No matter what Dr. Harper, Dr. Angell, or Rabbi Hirsch may say, it is an Historical Fact that Jesus Christ gave Authority to these Ruling Officers, and through them to Every Order in His Church: for, when He appointed the first order of ministers, Apostles, it is written:

And He called unto Him the Twelve,
And began to send them forth by two and two;
And gave them Power over Unclean Spirits.

And again He said:

As ye go, preach, saying,
The Kingdom of Heaven is at hand.
Heal the sick,
Cleanse the lepers,
Raise the dead,
Cast out devils:
Freely ye have received, freely give.

And again it is written:

And He called the Twelve together,
And gave them Power and Authority over All Devils,
And to cure Diseases.
And He sent them forth to Preach the Kingdom of God,
And to Heal the Sick.

AGAIN HE SAID, after the Seventy had returned with Joy, telling Him that "even the devils were subject" unto them "through His Name":

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.

IT IS SIMPLY a farce to say that Dr. Angell or Dr. Harper can believe in the "Religion of Jesus," as they say they do, and yet at the same time say that "the Church is a purely human institution without any Authority whatsoever."

They deny, in so speaking, the "Religion of Jesus": for He claimed Authority Himself, and also the Right to perpetuate that Authority in His Church.

If they speak only of the Apostate Churches as they now exist, in their expression, then it is true; but if they speak of the Eternal Church of God, it is false.

THIRD, we have said that their declarations are Utterly Unworkable.

What greater farce can intelligent men have been guilty of than to tell a crowd of young boys and girls that "Religion is a Matter of Individual Selection"?

Presuming that this were so, what would be the result if all these young men and women set forth to make, from the

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innumerable Religions of the World, an Individual Selection, s these teachers say they are perfectly entitled to do?

ONE MIGHT select Buddhism.
Another might select Taoism.
Another might select Mohammedanism.
Another might select Mormonism.
Another might select Theosophy.
Another might select Papalism.
Another might select Unitarianism.
Another might select Heathenism.

One and all might practice lustful Polytheistic Religions, such as the abominable worship of Aphrodite, which made immorality in its grossest forms a religious practice, etc.

In fact, where would it be possible for this "liberty" to make "religion a matter of individual selection" to stop anywhere short of the Grossest Corruption and the most Shameless Confusion?

It would end in the Utter Abandonment of Religion of every kind, except the Religion of Unbridled Lust, as such teaching always has done in the history of man.

MORE WICKEDLY Unreasonable, Unchristian, and Unworkable Sentiments were never uttered in the history of so-called intellectual culture.

In the Name of God, and of all good sound and reasonable Christian Faith, we protest against this Heathen Philosophy spoken last Sunday on the Campus of the University of Chicago, by men who falsely allege their Faith, as it seems to us, in the Religion of Jesus.

THE SPEAKERS were indeed priests burning Unholy Fire on the Altar of False Culture; False Prophets sowing the seed of "red ruin and the breaking up of laws" by denying the Authority which God gave, and which He continues to give, to His true Church, over all the Power of the Enemy.

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

DESPITE THEIR LIES that God's Word, and God's Holy Laws, are "the fallible works of fallible men"; despite the fact that they deny the existence of any Authority in the Church, when Christ gave it and gave it in Perpetuity; despite the fact that they falsely declare that "religion is a matter of individual selection," when it is a matter of Divine Revelation, imposed by Divine Authority upon the Conscience of every individual being, for their good and God's glory; we say, despite all these things, whatsoever God does and says will stand Forever, and the foolish words of false teachers, inflated with intellectual self-conceit, will pass away, and the Law of God will be vindicated by True Teachers in a True Church, whose words will dash in pieces these false philosophies, false principles, and false and irreligious teachings.

BUT GOD, who "requireth that which is Past," will make strict "inquisition for blood" in the Day when these young men and women, misled by these falsehoods, shall stand in the Judgment, pleading that these false teachers on the University Campus were the cause of their damnation.

WE SEE the supercilious smile, we hear the pitying words of refined scorn, which will greet these statements of ours, as they are tossed aside with contempt by the "great" men whom a successful public robber has placed in seats of power in the University of Chicago.

But we have done our Duty, and we despise their scorning.

NEVER can the Eternal Principles of the Eternal Laws of God be restored by such "blind leaders of the blind."

WE SHOULD be recreant to our Divine Commission did we fail to seize the opportunity of exposing the Fundamental Infidelity of Chicago University, and the consequent danger not only to the Kingdom of God, not only to the Church of God, but to the whole body politic, no matter what men's religious convictions may be.

Knowledge can never take the place of Wisdom; and the Training of the Intellect can never take the place of the Regeneration of the Immortal Spirit and the Education of that Spirit in Spiritual Things.

A University which places an Antichristian Rabbi, on the Christian Sabbath, on the platform as a religious teacher, has lost all right to be considered in any sense a Christian institution.

IT IS VAIN to say that the highest culture and fullest education can be imparted without teaching the Authority of the Word of God, the Authority of the True Church of God, and the Authority and Absolute Supremacy of the Christian Religion, as imparted to us by Christ Himself, by the Apostles, Prophets, and Teachers to whom He has given authority, and by those to whom He still imparts Divine power.

BEREFT of all real Wisdom, these vain philosophies, the fruit of the Tree of the Knowledge of Good and Evil, become apples of shame and of sorrow, the Dead Sea fruit of Sin, the eating

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of which must cause the most far-reaching spiritual and moral diseases and depravity.

THERE is only One Way, and that is God's Way of Wisdom, every path of which is Pleasantness and Peace.

All other ways are the Devil's ways of Folly, and all his paths are paths of Sin and Shame and Death.

PERHAPS some thoughtless leader cries, "Why should you thus rebuke?

"Why not let these men alone, and leave their pupils to their fate?

"You need not trouble: for you are not your brother's keeper."

IT WOULD be easy to say "Yes" to such foolish reasoning, and save much hard toil and many misunderstandings, should we let these great public sins pass unrebuked.

But we are not here to do the things that are easy; the things that are hard to do are our destined portion.

The Jews have a saying, "*When Elijah comes, he will solve hard questions.*"

As Elijah the Restorer, we must solve this question, which is practically the old question of Cain, the murderer, "Am I my brother's keeper?"

WE TELL our critics that a True Christian is ever his Brother's Keeper, and that all those are the enemies of God who say, with sneering indifference, "Don't be your brother's keeper. Keep a good lookout only for yourself. Don't attempt to solve the hard questions. Let every man alone. Stop your rebukes. We hate them. 'Let us alone!'"

PERHAPS our readers do not know that these words, "Let us alone!" were the cries of a man who had a spirit of an unclean devil in the Synagogue of Capernaum, when Jesus preached his wondrous doctrine: for "His Word was with Authority." That demon cried out, with a loud voice, "Let us alone! What have we to do with thee, Thou Jesus of Nazareth? Art Thou come to destroy us?"

Had the Son of God yielded to the protest of the unclean devil in the wretched fellow through whose lips he cried, then He would have failed to fulfil His Divine mission.

And should we listen to similar cries, we would be unfaithful to our Master and our King, and a curse and not a blessing to the world.

Devils must be rebuked and not suffered to speak, but commanded to "come out."

Diabolical possession is never more dangerous than when it has control of scribes in the press, ministers in the pulpit, and teachers in the schools.

Nothing but the sternest rebuke will avail.

Nothing but the Word of Authority and Power can drive the evil spirits out.

ELIJAH comes as the Herald of Judgment, as well as the Restorer of All Things.

Elijah's mission is to declare that the "Great and Terrible Day of the Lord" is coming, and is nigh at hand.

This mission, God helping us, we shall fulfil.

OUR READERS in the City of Chicago, especially, will observe that all the Dreadful Calamities which were prophesied to take place immediately, and in which Zion was to be engulfed, have passed away like a summer thunderstorm, leaving Zion refreshed, invigorated, and jubilantly, and exuberantly, Rejoicing in the Victory which God has enabled her to win.

Let the Chicago reader, especially, remember the countless articles calling for the dire Vengeance of the Law upon our purely imaginary crimes; and let that reader remember, day after day, and week after week, the cries of these Priests of Baal, and their crocodile tears of sorrow, as they wailed and cut themselves with knives, and prayed for their God to help them.

"*But there was neither voice, nor any to answer, nor any that regarded.*"

AND NOW, where are they all?

Metaphorically they have been "hewed to pieces," and the great shout of Zion, as long ago at Carmel, is ringing from all the lands, "Jehovah, He is God! Jehovah, He is God!"

WE ARE PASSING through the remaining days of the first half of the First Year of this Wondrous Twentieth Century.

We are marching on to Zion's glorious Feast of Tabernacles at Zion City, from July 12th to 22d.

We are marching on to the Anniversary of the Consecration of the Site where Zion's glorious Temple will be built.

We are marching on to the Opening of the Gates of Zion City on July 15th; and despite ten thousand foes who still endeavor, by the fabrication of countless falsehoods, to embarrass our onward march, we Go Forward to Glorious Victory, with an ever-increasing host of consecrated men and women from all parts of America and from many distant lands.

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IMPORTANT ANNOUNCEMENT!

WE DESIRE to announce to all members of the Christian Catholic Church in Zion, and all friends of Zion, and all good citizens who desire to live in Zion City, that we have Reopened the List of Applicants for the First Series of Stock in Zion Land and Investment Association, which stock will be received in payment for lots in Zion City.

We were apprehensive lest we should not be able to get enough land surveyed and platted for the large number of applicants who had already taken stock with a view to selecting land.

But we have since found that the progress made by our surveying parties has been so rapid that we can prepare a larger area than we had at first expected, and so we announce that *the First Series of Stock will be Reopened from this date, June 22d, until July 6th, when it will finally close.*

We have been asked to do this, if it were possible, by large numbers of intending purchasers, and we rejoice that it has become possible.

Let the applications, however, be made quickly, at the office of the Association, Zion Building, corner Michigan Avenue and Twelfth Street.

It is estimated that about Six Thousand Lots will be applied for: the right to do this having been already secured by no less than about 1500 stockholders, some of whom are likely to purchase a large number of lots.

Prices have already been fixed on a most moderate scale, so that the first investors will have great privileges, and the benefit of all future improvements, which will, undoubtedly, give them greatly increased values in a very short time. Plats will be issued, we hope not later than July 1st, showing the land available for selection, with the price per foot frontage marked on each lot.

IT WOULD be a profitless task to even enumerate the fabrications from day to day of a press whose lies are as numerous as the plague of the lice in Egypt.

We leave that plague to do its own filthy work upon those who produce it, and those who love such filthy things.

But Zion Goes Forward, fairer, brighter, purer, stronger, happier, and more determined and more certain of victory every hour.

We do not complain of the hard and bitter blows with which the foes of God assail the citadel of Zion.

Nothing less could be expected from a Cruel World, an Apostate Church, and an Enraged Devil.

We rejoice in it all, and rejoice in Him who giveth us the victory continually: for, in Every Conflict for the Right, *Christ is Conqueror.*

ON WEDNESDAY LAST we paid a delightful visit to Zion City, leaving Chicago at 9 A. M. and returning the following day by the fast train, which stopped for us at Zion City by the courtesy of the Chicago and Northwestern Officials, at 12 noon.

WE HAD NOT been at the City Site for four weeks, and we found that the progress made was most commendable.

In every direction orders had been carried out in a painstaking and thoroughly workmanlike manner.

THE SECTION of the Zion Lace Industries Factory which is now approaching its completion shows the whole of the Lace Machines in place, with all their beautiful and wonderful Accessory Machines, and we found skilled operatives putting on the threads and various attachments necessary for the making of lace.

WE SHALL have the joy of showing some of the first fabrics within a comparatively few days, but it will be some time before we are able to put much upon the market.

We shall, however, be able to show our friends who visit Zion City during the Zion Feast of Tabernacles, and especially the Investors in the Lace Industries, some of the beautiful work of our machines.

They will be able to purchase Zion Souvenir Handkerchiefs on July 15th, which in future years will be most valuable and interesting, since they will be the first articles made on Zion Lace Industries Machinery.

VISITS to other portions of the City showed us that great progress had been made in connection with the construction of temporary buildings for the Zion City Bank, Zion Land and Investment Association, and for Postoffice purposes; also for the Zion City Engineer's offices, Zion Livery, etc.

IN SHORT, we found Zion City going forward in all directions, with a happy and earnest people.

ON WEDNESDAY NIGHT at 7:40, we found a Company of Zion's Guard waiting for us at Temple Cottage.

They escorted us, as a Guard of Honor, to the Grove in Shiloh Park, where we addressed in the Auditorium about five or six hundred persons, who had been informed only a few hours before of the meeting.

We had a delightful Gathering, and the Presence and Power of God was realized by all.

It was an inspiring sight to look into the faces of those resolute, calm, and devoted men and women of God, with scores of dear children who had been permitted to come out and hear our words.

These pioneers are doing splendid work.

Although the night was rainy and dark, the Auditorium was

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well lit up, and we were all happy, as we began the service by singing:

"There shall be Showers of Blessing,"
This is the Promise of Love;
There shall be Seasons Refreshing,
Sent from our Father above.

"There shall be Showers of Blessing"—
Precious Reviving again;
Over the Hills and the Valleys,
Sound of Abundance of Rain.

The service all through was most inspiring to speaker and hearers.

The rain had temporarily ceased when the meeting was over; but further delightful rains fell during the night.

THE MORNING of Thursday dawned bright and clear and beautiful.

All nature, refreshed by beautiful showers, sparkled in the sunshine, and there were most refreshing breezes from the blue waters of Lake Michigan.

All Zion City's little pioneer population was found actively at work.

Our hearts were greatly refreshed in Conferences with our principal Officers at Temple Cottage, and we were able to attend to, and settle, many important matters of business and of administration.

ALL HEARTS and eyes in Zion are now turning with great hope and expectation to ZION'S FIRST GREAT FEAST OF TABERNACLES from July 12th to the 22d, and to the OPENING OF THE GATES OF ZION CITY on July 15th.

WE EARNESTLY ask all Friends of Zion to coöperate with us practically and to go up confidently into the City.

THIS IS the time for all true friends to rally around Zion's Banner, and to especially strengthen the Resources of Zion Land and Investment Association, which is our financial arm in preparing the City.

We could use an extra $100,000 at this moment in a most effective and profitable way.

WE THANK our friends for the devotion and love, sympathy and prayer, which they have so abundantly shown, and we most earnestly seek its continuance.

We ask our gracious God to preserve us, and to so enable us to do His work, that the issue may be the Salvation and Healing and Cleansing of Millions, through Zion, in all parts of the World.

BRETHREN, PRAY FOR US.

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SPECIAL

The General Overseer Desires to Announce that the

FIRST SERIES OF SHARES OF STOCK

...IN...

Zion Land and Investment Association

HAS BEEN REOPENED FOR FOURTEEN DAYS

...AND WILL...

Finally Close on Saturday, July 6th

This will enable hundreds of intending Investors to come in with the first selectors of lots, to whom Special Privileges in regard to Price have been given.

Plats will be issued by July 1st, showing location of land open for selection, and prices per foot on each lot.

Allotments will be made to Applicants in the order of their Stock.

It is therefore of great importance to intending Investors that they should make their applications early.

WANTED Ten Thousand New Subscribers

As another volume of LEAVES OF HEALING has begun, we are giving special inducements to those who will aid us in increasing the circulation and thus helping in the extension of the Kingdom of God.

We shall be pleased to send one hundred copies to one person for three dollars, who can sell same at five cents per copy.

We will send and mail one hundred copies to various parties for three dollars.

During the next few weeks we wish to increase our circulation by Ten Thousand new subscribers. This can very easily be done if the members will do their utmost to get their friends to subscribe.

Our regular subscribers will confer a favor if they will kindly send us the names and addresses of their friends who are interested, and who will be likely to subscribe, in order that we may communicate with them.

Any one wishing assistance in furthering the circulation of the paper, thereby extending and advancing the Kingdom of God and Zion, may have sample copies, subscription blanks, and further terms, from

ZION PRINTING AND PUBLISHING HOUSE
JOHN ALEX. DOWIE
1300 Michigan Avenue
CHICAGO, ILLINOIS, U. S. A.

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ZION'S LITERATURE MISSION

By Deaconess Sarah E. Hill

AND the third day there was a marriage in Cana of Galilee.—*John 2:1.*

THUS the story begins which describes a wonderful marriage. It is the only one described in the Bible, but it is full of instruction.

In the detail of facts given, conditions are set forth that must exist in every marriage which fully meets with God's approval.

Since man is made in God's image—a trinity—the three parts of his threefold being should enter into every act of his life.

The union between two persons should first be on the spiritual plane, in their determination to obey God. Ephesians 5:22-26.

They should be congenial in their mental tastes and emotions, thus bringing in the union of soul, and the physical condition of one should not be repulsive to the other.

This being true, a marriage should not take place before the Third Day.

There are Three Days which divide life into three distinct periods—the birthday, when the natural life begins; the day when we are born into the Kingdom of God (Jesus said, "Ye must be born anew"); the wedding day, when individual lives are united and the two become, under the guidance of God, a new life to bless the world and glorify God.

And the mother of Jesus was there: and Jesus also was bidden, and His disciples, to the marriage.

The mother of Jesus, the blessed, consecrated, holy mother of our Lord, is the type of what every woman should be when she marries.

She was addressed at this marriage by her Son merely as "woman," showing that she was regarded as a typical woman, a mother after God's own heart.

Jesus and His followers should be the guests at every wedding, excluding the World, the Flesh, and the Devil, who so often are invited to grace such occasions.

And when the wine failed, the mother of Jesus said unto Him, They have no wine.

This failure of the wine is a very significant incident.

Since wine is a type of human life, its failure accorded with the fact that the former lives of these two had ceased and that a new one must begin.

How many at such a time look to God and expect Him to make for them a new life?

Our Lord was appealed to.

And Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come.

Although His hour had not come, yet He did as He was requested.

His mother saith unto the servants, Whatsoever He saith unto you, do it.

She knew that this rule would bring blessing.

Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece.

Three vessels may beautifully symbolize the spirit, soul, and body of each of these two individuals who were united in marriage. Addressing the servants:

Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it.

This is a beautiful symbol of two coming to Jesus at the beginning of a new, strange life, that they might be filled by Him with the Water of Life which, through His power, should be changed into the Wine of their Human Life, this to be carried into the acts and thoughts of daily life as a joy and refreshment to all who partook of it.

And the Great Ruler Himself could, when this life closed, bestow His approval, as:

When the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now.

Many set out the good wine of daily living at the beginning of married life; but they forget that its quality can only be kept good by the rule given, "Whatsoever He saith unto you, do it," and it gets worse and worse, until people wonder who is able to drink it.

The work of Zion is to restore the right family relations in the homes of the people.

A Married Life of Sorrow.

The extract which follows is from a letter written in Germany, in which the writer says:

DEAR BROTHER IN CHRIST:—I have duly received your kind letter of the 5th of March, and thank you for your prayers.

God answered them, and delivered her at the time from her bad husband.

He left her alone, ill and helpless and is gone, we do not know where.

He has done many bad things, so that the police are looking out for him.

Now please pray for us, that God may deliver us fully.

I saw him at Christmas and was speaking with him about Zion and the work of God in Zion; but his only answer was, "I do not believe it. You are fanatics."

Leaves of Healing Leads a Sufferer Into Health.

A gentleman writes from Brookhill, Londonderry, Ireland:

DEAR GENERAL OVERSEER:—Believing it to be my duty to add my testimony to Divine Healing, I now thank God for enabling me to do so.

In June last I was troubled with a dizziness in my head. Everything I looked at seemed moving around me.

At such times I had to hurry to the house and sit down, and in a short time would become unable to rise from my seat without assistance.

It always took two or more to undress me and put me to bed. I would then have high fevers for several hours.

These attacks at first were two or three times a week. In July and August they were more frequent, so that I was confined almost entirely to the house.

I was advised to consult a doctor.

I took his medicine; visited him three times; felt no improvement; on the contrary I grew worse.

The third visit he examined me closely and cautioned me to be careful.

He advised me to do no manner of work and to keep very quiet, as I might drop at any moment.

He said I had all the symptoms of apoplexy, and might have a stroke at any time.

At this point I quit taking medicine, determined to await the arrival of Dr. Dowie in London in September.

For months prior to this I had been a constant reader of LEAVES OF HEALING, kindly supplied me by a dear friend and neighbor.

We enjoyed it very much, and praise God for its teaching.

About September 2d I sent a request to Dr. Dowie for prayer.

On the 5th I received a reply from his Secretary, O. L. Sprecher, stating that my request would be duly attended to; and, strange as it may seem to many, while I was yet asking, God was answering.

From that day my disease left me.

I was entirely healed.

I have never had the least symptom of it since.

Being very weak at that time, my health and strength came to me almost in a day, and I felt as strong, and continue to so feel, as I did before my sickness.

Praise the Lord for His goodness.

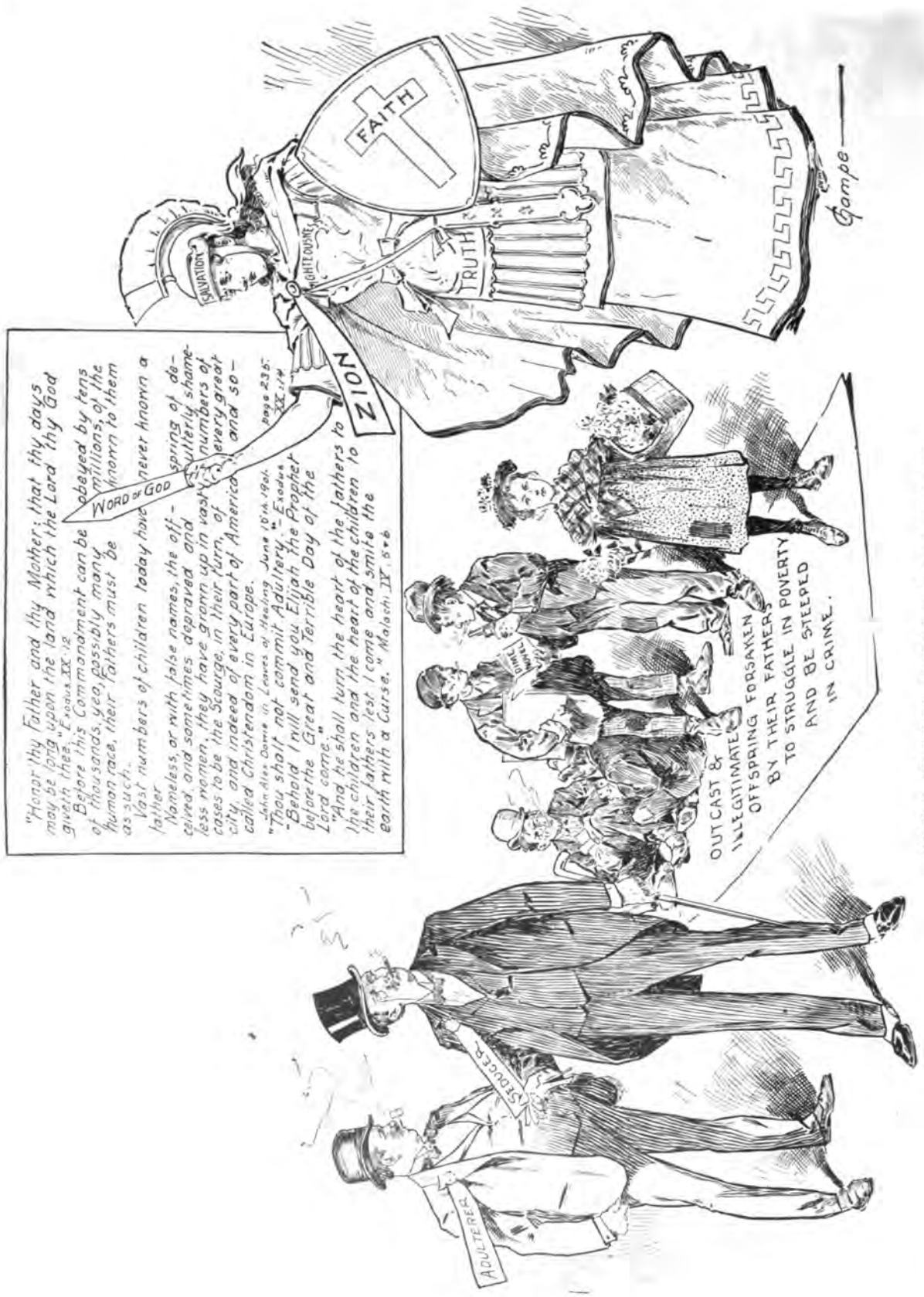
I thank Dr. Dowie for his prayers for my healing.

Yours in Christ, DAVID WALKER.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending June 15, 1901.

5285 Rolls to	Various States of the Union
665 Rolls to	Africa
250 Rolls to	Hotels of the World
246 Rolls to	India
21 Rolls to	Various Foreign Countries
Number of rolls for the week	6,467
Number of rolls reported to June 15, 1901	1,316,097

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ZION'S PROTEST AGAINST ILLEGITIMACY.

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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, June 16, 1901. Ordinance of the Consecration of Young Children to God. Address: "The Rights of Parents and the Rights of Judges in the Care of Children."

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, June 16, 1901. Prelude: "Who Are the Paranoiacs?" Sermon: "The Times of the Restoration of All Things."

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

ZION in Chicago had a glorious and happy day on Lord's Day, June 16, 1901. Her General Overseer had returned from a two-weeks' sojourn at Ben MacDhui, on White Lake, Michigan.

Beside those quiet waters he had rested and worked, and prayed, and planned.

God had given him renewed physical, psychical, and spiritual strength.

He had returned to wage, more relentlessly than ever, the war against sin and disease and death and hell.

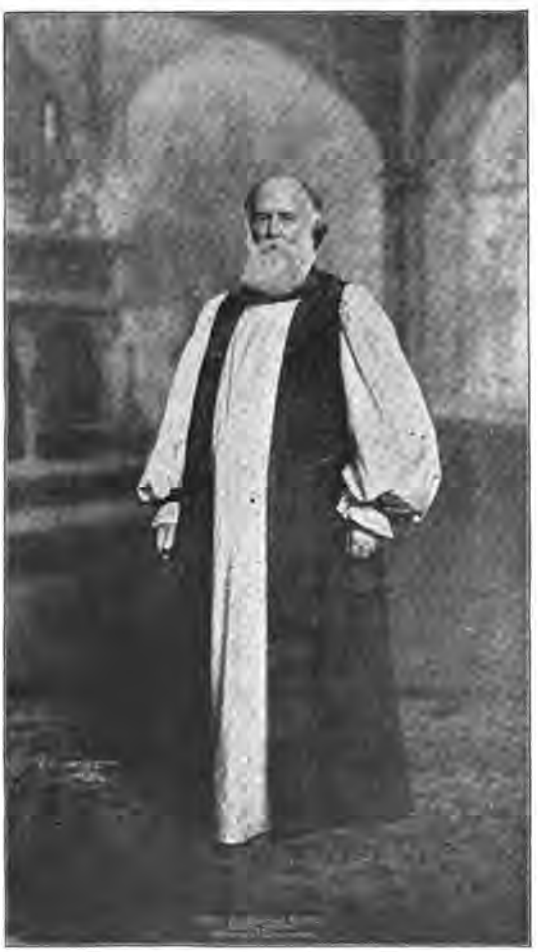
He had returned to take up, more boldly and more definitely than ever, his Divinely-appointed task as Elijah the Restorer.

The day was begun in Central Zion Tabernacle at the morning service, when twenty young children were presented to God by their parents and consecrated to Him by the laying on of hands by the General Overseer.

At this service, the General Overseer also defined briefly but clearly the rights of parents to care for their own children as against the false assumption of judges that the little ones could be forcibly taken from them and placed in the hands of doctors.

In the afternoon, Central Zion Tabernacle was crowded to its utmost capacity.

The day was very hot and the atmosphere oppressive; but so great was the public interest that even the topmost seats in the highest galleries—the hottest place in the building—were filled.



Through a misunderstanding, arising from the fact that the General Overseer had conducted meetings in the Chicago Auditorium on two Lord's Day afternoons, and the further fact that it had been announced that he had leased the Auditorium on Sunday afternoons for two years, thousands of people also gathered at the doors of the Auditorium and stood for a long time in the heat, waiting for them to open.

The Auditorium has been leased for two years, *beginning September 1, 1901*, but meetings will not be held there during the hot months, June, July, and August.

As a prelude to his afternoon discourse, the General Overseer answered, to the satisfaction of nearly all the great audience, the question, "Who Are the Paranoiacs?"

Ever since their defeat in the Grand Jury, the newspapers and the Alienists had been attempting to foist upon the public the ridiculous falsehood that the General Overseer was suffering from paranoia.

The entire audience laughed with him, as the General Overseer, taking up the definition of this term, pointed out the utter folly of those who were attempting to fasten it upon him.

They were moved with indignation as the man of God revealed the devilish plot which lay back of this charge of paranoia, and expressed their agreement with him as he showed the dissipated newspaper writers and the drug-enslaved physicians as the real paranoiacs.

In a few powerful words the General Overseer then spoke concerning "The Times of the Restoration of All Things."

MORNING SERVICE.

Central Zion Tabernacle, Lord's Day Morning, June 16, 1901.

The service was opened by singing Hymn Number 381:

O Thou my soul, bless God the Lord,
And all that in me is;
Be lifted up His Holy Name,
To magnify and bless.

CHORUS.

"Bless the Lord, bless the Lord,
Bless the Lord, O my soul,
And all that is within me,
Bless His Holy Name."

The General Overseer then read in the Inspired Word of God in the Gospel according to St. Mark, the tenth chapter:

And He arose from thence, and cometh into the borders of Judæa and beyond Jordan: and multitudes come together unto Him again; and, as He was wont, He taught them again. And there came unto Him Pharisees, and asked Him, Is it lawful for a man to put away his wife? tempting

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Him. And He answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. But Jesus said unto them, For your hardness of heart he wrote you this commandment. But from the beginning of the creation, Male and female made He them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh: so that they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. And in the house the disciples asked Him again of this matter. And He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery.

Unalterable Principles of Monogamy.

The Son of God here reaffirms the unalterable principles of monogamy, and utters terrific words against the divorce.

He excepts the one cause for which permission is granted.

It is so stated in other passages, and of course is implied here.

But, with the one exception of adultery or fornication, the Word of God is absolutely against divorce.

Unless that terrible crime has been committed, there is no ground for divorce.

It does not matter what the legislatures say. It does not matter an atom.

The Law of God says that there shall be no divorce, except for that one cause, and God rules this world and this Universe, and not the "whereases" of blundering legislators.

You are under the Government of God, and that is Absolute.

Human Law Can Never Contravene Divine Law.

You say, "Well, we are under the Government of Man."

Yes, so far as man's law does not contravene the Law of God; but the moment that the Law of Man contravenes the Law of God, that law is *ipso facto*, null and void.

It is not law if it attemps to nullify a Divine law.

It becomes absolutely anarchistic.

It is null and void so far as the Christian is concerned.

Citizenship Subordinate to Discipleship.

Of course we are Christians first and Americans afterward.

We are Christians first and citizens afterward.

We belong to God, first, last, and all the time.

Unprincipled demagogues do not like to hear us talk about Divine Law.

It does not matter what they like.

It does not matter what they say.

The Law of God is Supreme.

It does not matter what the Constitution of Illinois says.

"But a law, you know, must be obeyed."

It would be a good thing if many laws were not obeyed.

Do you not know they put Jesus Christ to death by a law?

They said to Pilate, "We have a law, and by our law He ought to die."

That was true. They did have a law.

They had passed it on purpose.

They secured their law, and they committed the most awful crime, by means of a diabolical law, that was ever committed on this earth—the murder of Jesus Christ.

Whenever the Devil wants to do anything unusually wicked, he always makes a law.

He frames iniquity by law.

"Oh, but you must obey law."

Well, the Americans did not obey law, did they, when they threw the tea into the Boston Harbor, and told the English they were through with them?

Was that obeying law?

"No," they said, "you have become tyrants, and we will not obey your infamous laws."

Justice Makes Her Demand.

George Washington took an oath with uplifted sword that he would maintain the crown rights of King George upon this American Continent against all comers.

Did he keep that oath?

Voices—"No."

General Overseer—He broke it, did he not?

Voices—"Yes."

General Overseer—Do you think that he had a right to break it?

Voices—"Yes."

General Overseer—There is a time when Justice demands that you shall not obey a law that has been passed.

I will never obey any law which says that I am not to pray with the sick.

You may call it manslaughter, but I am going to pray with the sick.

"But every prayer is not answered."

Well, suppose it is not. But thousands, tens of thousands, yes, hundreds of thousands of my prayers have been answered.

I am going to keep on praying.

As I go deep down into the human heart, I am surprised that so many have been answered. My experience proves that God hears and answers prayer for His Son's sake, because of His infinite mercy and compassion; for "His mercy endureth forever."

A Fundamental Principle.

I lay down this fundamental principle: If we as Christians believe that Jesus Christ is God, King of Kings, and Lord of Lords, then what He has said is Supreme.

What man says is all right so long as it does not run against what He has said.

But when man's word runs against the Word of God, then as a matter of choice, we will obey God, first, last, and all the time.

"Well, we will not have it so. You must do what we say," is the dictum of the Boards of Death.

But you cannot make us. There are not enough devils in Chicago to keep us from obeying God.

"Oh, but then we can imprison you."

Very well, if you can imprison me, that will not hurt me, for I would have a chance to get the Gospel to these jailors and prisoners.

If you imprison us all, you will have to build quite a number of new jails, for there are at least 10,000 of us in Chicago to start with.

You have a big contract on your hands, have you not?

The question is, What is Right?

If we believe that the Word of God is right, we are bound to obey Christ first.

If you do not obey Christ first, you may just as well throw off the cloak, and say you are not Christians, for you certainly are not.

The Law That Jesus Laid Down.

It does not matter what you think about divorce.

Here is the Law of God.

Here is the Law that Jesus laid down: that one man shall have one woman; that he shall be faithful to her and she to him.

If fornication is committed, then marriage is annulled, and with that one exception, there is no divorce. That exception is set forth in Jesus' words as they are given in Matthew 5:31, 32:

It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one who putteth away his wife, *saving for the cause of fornication*, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

Any of you who have been remarried, having obtained divorces for any other cause than "the cause of fornication," are adulterers and adulteresses.

You are under the condemnation of God. You had better get right and sever that illicit, adulterous connection.

It is also adultery for any one to marry a man or a woman who has been divorced for fornication. The adulterer, and the adulteress, can never again be married. This is the penalty of their crime. All persons who have remarried, therefore, any other man or woman, having been divorced for adultery, are simply continuing to disobey the Law of God—"Thou shalt not commit adultery."

It does not matter who you are.

Now after that comes the blessing of the little children, but the little children cannot be blessed unless their parents are obedient.

There must be obedience to God. You cannot get the children to obey God unless you obey God.

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.

Now that has nothing to do with sprinkling a little water on their noses. That is not Baptism.

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There is no such thing as Infant Baptism.

There is not an honest scholar who can ever be a pædobaptist, or baptizer of infants, for the word *baptisma* never meant to sprinkle at any time in the history of the Greek language and literature.

A True Baptism Must Have Three Dippings.

The word *bapto*, to dip, is the causative form in the word *baptidzo*, which means to dip repeatedly.

It is used in describing the washing of pots, etc., where repeated submerging is necessary.

It is not one dipping.

It is into the Name of the Father, and into the Name of the Son, and into the Name of the Holy Ghost.

It is three dippings.

If you will take an ordinary lexicon, for instance, like the one that I carry around with me in my valise—just a little hand Greek lexicon published for the use of colleges and schools—you will find the word *Baptidzo* is there defined, "to dip repeatedly"; not once, but several times.

Now this taking up of children into His arms had nothing to do with Baptism.

They were not to be baptized.

The parents did not bring them to Him for Baptism. The Gospel narrative says "They brought unto Him little children, *that He* should touch them."

Baptism can only be administered to people who have repented.

Repent and be baptized.

Debauched Godfathers.

Now you know it is ridiculous to talk about a little baby repenting.

It is still more ridiculous to talk about a man half full of whisky repenting, on behalf of the baby, as a godfather.

That is the biggest of all lies; the most outrageous of all lies.

There are churches in which the sexton and the janitor become godfathers for hundreds of babies, and solemnly say that they renounce the World, the Flesh, and the Devil on behalf of the child, and will train it up in the nurture and admonition of the Lord.

They do all that for a small gratuity.

Others do it as an act of friendship, or compliment, to the parents.

It is ridiculous.

It is wicked.

If any minister accepts the vows of any man or woman to renounce the World, the Flesh, and the Devil on behalf of a child, when the World, the Flesh, and the Devil are in him, it is wicked.

It is wicked if he were a Christian, because he could not do it.

You cannot do an act of renunciation for anybody but yourself.

That is all you can do.

It takes all your time, does it not, to renounce the World, the Flesh, and the Devil on your own behalf, let alone standing responsible for a dozen or two babies whom you never see any more?

What wickedness! What abominable wickedness!

These children were brought to be consecrated.

The Messiah Demanded a True Marriage.

The people heard this talk about True Marriage.

They believed that Christ was the Messiah.

Of course there were a great many people who did not believe that Christ was anything but the son of Joseph, an old Jewish peasant, who was a village carpenter in Nazareth.

But a multitude believed Him to be the Messiah.

Jesus was the Messiah.

And He is the reascended Son of God.

He has all Authority in heaven and on earth.

Today you bring these children to Jesus.

His servant simply acts in His Name.

You ask me in Jesus' Name to bless your children, and to consecrate them, with you, to God.

That is all right. That is an Act of Consecration which is Scriptural and right.

And He took them up in His arms, and blessed them.

That was an Act of Consecration.

That is what the Church must have: the Restoration of that Ordinance of the Consecration of young children to God.

And He took them in His arms, and blessed them, laying His hands upon them.

And as He was going forth into the way, there ran one to Him, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou Me good? none is good save One, even God.

That is true.

A Fallen Angel Boasts of Infallibility.

Any man, I care not who he is; any angel, I care not who that angel may be, who claims absolute infallibility is a wicked man and a fallen angel.

No man who ever breathed was ever perfectly good, save one, and that was Christ.

When He was born He was a Holy Being.

When He came to the end of His life, He could say, "The Prince of this world cometh and hath nothing in Me."

He was absolutely and perfectly pure; but there is none beside. There never has been.

Enoch walked with God. Yes, but he had to learn how to do it.

He was a sinful man, and although God sanctified him, and he was able to walk with God, he was simply a sinner saved by grace.

So are we all.

The best and holiest man who ever lived is a man of like passions with ourselves.

Anybody who claims infallibility is not only wicked, but he is foolish.

It is intensely foolish, it is absolutely stupid, this dogma of papal infallibility, or any kind of human infallibility.

Christ wanted to draw out the thought as to whether this man believed He was God, and He asked, "Why callest thou Me good? There is none good save One, even God."

Thou knowest the Commandments, what is the use of asking Me what you are to do? You do not need to ask Me what you are to do.

Idolatry In Graven Image Worship.

Obey the Ten Commandments. They do not budge.

That is what you have to do.

You must love the Lord your God with all your heart, and with all your mind, and with all your soul, and with all your strength.

You must have no other gods before God.

Never bow down before any graven image, whether it is the image of a dead Christ on a cross, or any other image; whether it is the image of the Virgin Mary, or the image of an apostle.

The man who bows down before a graven image is an idolator.

The Church of Rome has cut out that commandment, so that they may worship graven images.

Do not their priests hold up to you a dead Christ upon a cross?

They put the graven image in their church.

They show you a Christ upon a cross; a little baby in the arms of a woman.

That is not our Christ.

Our Christ is neither a baby in its mother's arms, nor a dead man upon a cross.

Our Christ rules and reigns in highest heaven. That is our Christ.

He is not a baby.

He is not a dead man. He is King of Kings and Lord of Lords.

Warnings Always Come From Cowards.

Four men tell me in an anonymous letter decorated with pictorial skulls and crossbones, that they have come down from Oshkosh in Wisconsin, to murder me today, if I do not take back everything I say about the Pope.

They will surely have a chance of murdering me, because I will never take back a word. (Applause.)

I always feel very safe when fellows write me letters telling me that the very place we are in is undermined with dynamite, and that they are going to murder me.

The fellow who is going to murder you never sends you a letter telling you he is going to do it. (Laughter.) Never!

I noticed last week that Chief O'Neill published a letter from six expert dynamiters, signed by one of them, as to what they intended to do.

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They warned him not to send any officers lest they should be blown up with the rest of us.

I received a letter similar in effect long before Chief O'Neill received his, on Saturday week, last.

I took no notice of it.

I wondered at Chief O'Neil taking any notice of it.

The man who writes such a letter as that is not the man to carry out his murderous threat.

Let me tell the friends who are down here from Oshkosh, that I will now repeat all I have said about the Pope.

I say that miserable old monk at Rome, who says "I am infallible," is a liar. (Laughter and applause.)

Of course he is. It is the most ludicrous thing in all the world.

Do you know how he was made "infallible"?

He was decreed to be infallible by the decree of the Council of the Vatican in 1870.

Seven hundred and sixty-four fallible Bishops defined the dogma of one infallible Pope!

A Great Ex-Roman Catholic Orator.

I always think that Gavazzi's illustration was a good one. I heard Alessandro Gavazzi in Edinburgh.

Perhaps some of you may not know who he was. The people in America do not know very much about Protestant history.

They do not get it in the schools; they do not get it in the newspapers; they do not get it from the pulpits; and the masses of the people do not read very much about it.

Alessandro Gavazzi had been a priest of the Church of Rome. He was a great orator.

When Pope Pius the Ninth got into difficulty with the Italians, Father Gavazzi used to go down and fix up things amongst the discontented Romans with a sermon.

They came to hear him in multitudes.

Alessandro Gavazzi began to see what the Papacy was, and he began to denounce it.

During the persecution which followed he had to flee lest he should be put into a dungeon in the Vatican, and he joined Garibaldi.

I had the pleasure of knowing Gavazzi when I was a student in Edinburgh, Scotland.

He founded what was called the Free Christian Catholic Church of Italy, which exists to this day.

I will never forget the day, in Edinburgh, in 1870, when the news reached Scotland that Victor Emmanuel's troops had entered Rome, that the Papacy had fallen, and that the government at Rome in future was taken out of the hands of the Pope.

Gavazzi was full of delight.

I saw him that night before he went on the platform.

Thousands heard him speak in the Free Church Assembly Hall, Edinburgh.

I will never forget his speech.

"I go," he said, "to Roma! I go to Roma tomorrow! I start to plant the Gospel under the walls of the Vatican.

"Infallible! They say the Pope is now infallible! I tell you that the declaration of the dogma of infallibility has been the signal for God to interfere in the destruction of Papal rule.

"Within a few days of the declaration of the dogma the troops of Victor Emmanuel have seized Rome, and hurled the Pope from his throne.

"Infallible!" said Gavazzi; "you say he is infallible!"

He turned, I remember, to the excellent gentleman in the chair, and he said: "Mr. Chairman, and all here (about 3000 people)—I will suppose that the person in the chair is a female woman. (Laughter.) And I will suppose that all the people in this hall are female women. Now, one female woman arises and says, 'I propose that it shall be now decreed and that it shall be from henceforth that the female woman there in the chair shall be a male man.' (Laughter.) Well, suppose that the 3000 female women vote unanimously and sing a *Te Deum* and say it is so; do the votes of 3000 female women make that one female woman a male man? (Laughter.)

"Well," he said, "so about the Papacy"

Here are 764 fallible Bishops.

Can their votes make one fallible Bishop an infallible Pope?

Come, answer Gavazzi's question.

Voices—"No."

General Overseer—Why, of course not. Now you gentlemen from Oshkosh, with dynamite and revolvers (laughter), get some sense into you. You will not make Leo XIII an infallible Pope by shooting me.

He is no infallible Pope.

The man who accepts that term and calls himself infallible, is a monstrous liar. This the Pope plainly declares in the Vatican decree July, 1870, chapter 3 of the Constitution, *Pastor Æternus*.

Any man who says Salvation is dependent upon believing in his infallibility is—an Apostle?

Voices—"No."

General Overseer—He is an Apostle, the lineal descendant of Judas Iscariot, who sold his Master for money, and betrayed Him with a kiss.

That is the kind of an Apostle the Pope is. He is a false Apostle—the lineal descendant of a thief, a liar, and a murderer.

Do you think that I am going to take that back?

Never! Never! Never!

In this Rome-cursed city? Never! Never!

The Church of Rome Rests Upon a Diabolical Lie.

The Roman Catholic Church is founded upon a diabolical lie, and not an infallible truth.

To say, with the *Civilta Cattolica*, the Roman paper in Rome, that Salvation depends upon the Pope, is to lie.

Salvation depends upon God alone.

No man can keep you back from Salvation if you repent of your sin, trust in God, and obey Him.

No man living can do it.

I am going to give Rome a good deal more of it before I am through.

They say that there are no converts from Rome made in this Church.

I have baptized with these hands 2000 persons who were Roman Catholics, thank God.

They are in this Church in thousands.

Thou knowest the Commandments.

You ask me what you are to do.

Thou knowest the Commandments. Do not kill. Do not commit adultery. Do not steal. Do not bear false witness.

The Malice of False Witnesses.

Oh, how much we have of that today! How vast the number of false witnesses!

They dip their pens in malice.

People sit here this very morning making notes, not for the purpose of telling the truth, but for the purpose of telling lies to send throughout the world.

The man who bears false witness is condemned by God.

I wonder how many newspaper reporters are going to be saved? Can you tell me?

I wonder how many editors of so-called religious papers are going to be saved?

I have just seen this morning what Dr. Buckley, of New York, has written, and it would be utterly impossible for any man to pack more lies into a few columns than he has done.

He has written lies of the most atrocious character. He has been bearing false witness.

There are thousands who bear false witness, and they laugh at their own iniquity.

But fools make a mock of sin.

Solomon has said that "as the crackling of thorns under a pot, so is the laughter of the fool."

The anger of God is something else.

You will have to deal with His anger.

You will find that it is a Consuming Fire, and it will burn until you repent.

That fire is never consumed.

The God of Moses spoke from a burning bush.

No matter how much it burned, it was never consumed.

That Fire still burns, and all hell cannot put it out.

Do not bear false witness. Do not defraud, honor thy father and thy mother. And he said unto him, Rabbi, all these things I have observed from my youth.

Now Jesus did not say it was not so.

God Demands Holy Living and Provides for It.

There is a very wonderful story told regarding this, in the early Church.

Jesus looked upon that young ruler and loved him because he believed what that young man said, that he loved God.

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He kept His commandments according to his light and knowledge.

"Oh," you say, "that is impossible in the corrupt Jewish system of that day."

I say it is quite possible.

Zacharias and Elizabeth, it is written, "walked in all the commandments and statutes of the Lord blameless."

God gave him power to do it.

God can give simple men power to live holy lives, if they will do right.

And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow Me.

Some say this morning, "Doctor, you do not do that."

I tell you I have done it.

I have done it dozens of times, scores of times, perhaps.

I have given my last nickel for God. I am willing to do it now.

But I think this is a time to build up Zion.

It is not the time merely to go and scatter, but the time to build.

There is a time to build, and I am going to do a little building.

The giving of everything at God's command would not cost me a pang.

What does a man need? He only needs food and raiment; a quiet dwelling place, plenty of Lake Michigan with which to wash himself, a cake of soap, a clean heart, clean hands, purity of spirit, and he is the happiest man on earth.

But this young ruler was not ready for this, and his countenance fell at the saying.

The idea of trusting God for everything and having nothing—impossible!

So, poor fellow, "his countenance fell at the saying," and he went away sorrowful, for he was one who had great possessions.

A Beautiful Story.

I will tell you a story. It was a legend of the early Church.

It was believed in the early days that this man's name was Joses, and that he was a Cyprian; that he had vast possessions on the beautiful Island of Cyprus; that he was a true man of God and loved Jesus and did good things.

After the death of Christ he was, probably, one of the 500 who saw Him whem He arose from the dead.

And he may have fallen on his face when he saw the Risen Lord, and cried, "I will follow Thee. I will follow Thee to death, O Christ of God."

When Christ had reascended, he sold his possessions and goods and became an eloquent defender of Christianity, and a teacher.

They called him Barnabas, which means Son of Consolation.

When they wanted apostles, ten years afterwards, Barnabas came first, and Saul came next.

These two apostles came into the Christian Church at Antioch.

It was at least ten or eleven years after Christ went to heaven.

Barnabas, the young ruler who would not sell what he had, who would not give up his possessions in Cyprus, to obey the Lord of Heaven, when he saw the Risen Christ, obeyed.

The Beatific Vision Must Come to Each One.

Unless you see the Risen Christ, you will be disobedient and rebellious to the end.

The Beatific Vision has never come to some of you.

You have never seen the Christ, and therefore you are not willing to suffer.

You are not willing to die.

God is infinitely patient. If it were not so, where would humanity be?

May God bless His Word.

CONSECRATION OF CHILDREN.

Twenty young children were then brought upon the platform by their parents.

The General Overseer delivered a solemn but loving charge to these parents, addressing to them a few heartsearching questions. The responses were firm, and given with prayerful determination.

Then the General Overseer gently took each little one and, laying hands upon the child, invoked God's blessing upon him or her, consecrated the little spirit, soul, and body to God.

THE RIGHTS OF JUDGES AND THE RIGHTS OF PARENTS CONCERNING CHILDREN.

Now, my beloved friends, I desire to say a very few words, which I hope God will bless.

In the Epistle of Paul to the Ephesians, sixth chapter, fourth verse:

TEXT.

Fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

The Apostolic Command Concerning Parents.

This apostolic command defines the rights and duties of Christian parents, namely: that God having given to them these children, it is incumbent upon them, and upon them alone, to see that these children are nourished and nurtured in all things, and especially in the "chastening and admonition of the Lord."

The Greek word translated chastening here is παιδεία (*paideia*).

That word does not mean anything else than the instruction, care, and nourishment of the child in every way; that they shall be physically, psychically, and spiritually nourished and kept from evil things, so that they shall grow up as mighty powers for God. It does not require them to take the children to doctors when sick.

This duty of caring for their children is imposed upon parents, and upon parents only.

The common law of England, which is the basic law of the Anglo-Saxon race, admits this, and demands that parents shall fulfil their duties in this matter.

The Right of the State Concerning Children.

The State does not undertake the training, nourishment, and bringing up of children, except in the case of those children who have no parents, and would otherwise be hungry and naked and friendless.

Even then the State takes a very moderate part in their education and care.

But it is the duty of a Christian State to act *in loco parentis*, in place of the parents, when the parents are unable or criminally incapacitated to perform their duties.

For instance, the State must care for children in cases where fathers are suffering for their crimes in prison, or where fathers and mothers are insane, or incapacitated by sickness.

These children have a claim upon the State, but beyond that the State has no right to interfere.

I care not what law has been placed upon the statute book by the grossly ignorant, or grossly careless, legislators of the State of Illinois.

Their legislation is continually having to be amended, and their laws have been in a great many cases, pronounced by the Courts of Record and of Appeal to be absolutely null and void.

Limited Power of Legislature Over Care of Children.

It is beyond the power of Legislatures to take the care of the children out of the hands of parents who are not insane or criminal or wicked.

I speak with great care, because I do not believe the newspapers correctly report all that is said by the judges.

But recently it has been alleged that Judge Tuthill, in what he considered to be the exercise of his duty under the law, took from a Christian Science home a child that was not being treated as he thought it ought to be treated, and sent it to some hospital.

Judge Tuthill is a very excellent gentleman, it is generally understood, and a Judge of very great ability.

He has deserved well of the people, and the people have thought highly of him for many years, electing him over and over again to the office which he now fills.

I have no words of personal censure at all upon Judge Tuthill.

I shall concede that Judge Tuthill acted in accordance with what he thought were his rights under the law; but I challenge the validity of the law under which he is working, and his interpretation of it.

I think he has also felt it, because it contravenes that funda-

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mental obligation which the law imposes upon all responsible parents.

Christian Science Worse Than Doctors, Drugs, and Devils.

Now you know how opposed we are to Christian Science.

I believe that it is far worse than doctors or drugs, with all their devils.

The meanest devil that I know is the Christian Science devil.

What a miserable mass of lying it is for any one to say that disease, evil, and misery are only imaginary maladies, and that you have only to say that they do not exist, and they do not.

It contravenes good, sound sense.

At the same time the question whether parents have or have not a right to dispense with doctors, and to trust their children, if it were only to natural remedies and natural laws, is another thing.

If Judge Tuthill, or any Judge, is to decide as to when a child is being properly or improperly treated, for its restoration to health, by its parents, then that Judge will have to become a

Judge of the Various Schools of Medical Science.

That Judge will have to decide whether Allopathy, Homeopathy, Hydropathy, Psychopathy, Neuropathy, Osteopathy, Electropathy, or some other "path that leads to the grave" is right and true and scientific.

It must be apparent to the good Judge, and to all judges, that all these schools of medicine and treatment cannot be correct.

The Allopath is fundamentally opposed to the Homeopath, the one saying "*similia similibus curantur*," and the other "*contraria contrariis curantur*."

The one says that "like cures like," and the other says that the "contrary cures the contrary."

No Judge Can Pronounce Upon Any School of Healing.

Now the fact is this: Judge Tuthill and all the judges of this land are not, and cannot be, appointed by law to judge upon the various schools of healing, whether it is Divine Healing through faith in Jesus, as taught and practiced in this Church, or whether it is Christian Science, as taught and practiced by Mrs. Eddy and her church; or whether it is Homeopathy, Allopathy, Psychopathy, Osteopathy, Electropathy, or any other.

It is not within the province of a Judge to decide upon these things.

If he enters upon them, he has entered upon a realm where the highest law cannot sustain him.

I simply want to give fair notice that if ever Judge Tuthill, or any other Judge of a Superior Court, shall interfere with a Zion family, and take a child from any Zion Home, and say that it shall be treated by a doctor, then we will fight that Judge.

We will fight that court.

We will fight that law under which he is working.

We give them fair notice, we will fight it to a finish, and we will win. (Applause.)

We will not fight it in any other way than in a legal manner.

Under the law we shall dispute the validity of such an enactment, or the interpretation the Judge has made.

A Child Torn From Its Father's Arms.

Now I may say that there was recently a case in which a Zion child was taken, by Judge Tuthill's orders, from the arms of a poor man who was distracted almost to the verge of insanity, by the fact that his wife was burned almost to a cinder and his children also burned.

He himself was severely burned in saving their lives in that fire, in which seven were burned to death.

His wife did not survive. She died of burns.

The baby was torn from his arms in the street, an Alderman of this city making himself the interpreter of the law.

Brilliant judges these Aldermen are; splendid fellows are they to judge law!

Many of them are better judges of whisky, beer, and the last brand of cigars. (Laughter.)

He, aided by the police of South Chicago, or rather commanding the police of South Chicago, tore from the arms of the father a little suffering child that was being taken to a neighbor's house.

At that time we did not interfere, for many reasons.

First, this man had no home to take his child to.

Second, his wife was suffering, hanging upon the verge of death, and he could not attend to the child.

It was being attended to very kindly by the hands into which it fell.

My action at that time was to make a protest, but take no action beyond this.

I was, myself, fighting a number of legal battles, which I afterward won, against Coroner Traegar and a jury which he picked up on the street to give a verdict against me.

He endeavored to make all the trouble he could, and he got a diamond star for it.

I wonder how he looks with that diamond star?

That diamond star was given to him for being the first in the "great fight against Dowieism."

A Fallen Star.

Well, since his verdict was knocked out by the Grand Jury, I wonder how much virtue is left in the star.

Who gave him that star?

Was it doctors?

They will give diamond stars to people who will fight Dowie, you may be sure, but all the brightness of this star is gone out, for the verdict was reversed.

It was because of this, and principally because the child was probably being cared for very tenderly in South Chicago, that we went no farther at that time.

We Will Fight It Out.

I want to say to them now plainly, because this is the only way I have to reach the people, that if ever Judge Tuthill or any other Judge takes a child out of Zion Home, we will go to that Judge and that Court, and demand the custody of the child, and get it by a habeas corpus.

I do not say this as a threat, but I give it as a kind intimation, so that they will know what they are up against, when they do it next time.

We will not suffer our children to be taken out of our hands, and sent by any Judge to any doctor of his preference.

That is not the duty of a Judge.

The duty of a Christian parent is to care for that child. Zion's first work is to care for her children.

We do not lose, year in and year out, one out of a hundred of our children. Thanks be to God for that.

Zion Children Are Wonderfully Kept.

We do not lose four out of a thousand.

There is no such record elsewhere.

For instance, in the diphtheria epidemics in this city for years past, I have not known more than two of our children to die, and I do not remember that we have lost any for two years.

While children who have been treated by doctors and antitoxin have been dying from diphtheria, our children have been kept, and are alive.

We are prepared to fight in open court the question as to whether healing through faith in Jesus Christ is not better than drugs or doctors.

An Ultra Vires Law.

I want to say that I believe the law to be *ultra vires*, and I am somewhat inclined to think that the good Judge has erred in his interpretation as to his power.

But I say it without unkindness or offense.

I have personally only the kindest remembrance of a very little personal conversation with the Judge himself.

All I know of him is that he is reputed to be a good, kind man, an upright Judge, and I am not saying that he has not acted in this matter according to his light.

All I am saying is that I think that the light in him, on this matter, is darkness, and I am going to endeavor to dispel that darkness if it ever involves our own children.

I say it now because the fight may have to come, and they may just as well know that every one of us will go into this fight to win.

Will we not?

Voices—"Yes."

General Overseer—We will put our last dollar there, will we not?

Voices—"Yes."

God Is On Our Side.

We will win.

I know we have the fundamental principles of law to vindicate us.

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I say it kindly, because I have no unkind feeling toward e Judge.

I believe that Judge Tuthill has acted strictly in accordance ith his sense of duty, and what he thinks are his rights under e law.

The meeting was then closed with a short prayer and the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God Peace Himself sanctify you wholly; and I pray God your whole Spirit and ul and Body be preserved entire, without blame unto the coming of our rd Jesus Christ. Faithful is He that calleth you, who also will do it; the ace of our Lord Jesus, the love of God our Father, the Fellowship of the oly Spirit, our Comforter and Guide; one Eternal God, abide in you, bless u and keep you, and all the Israel of God everywhere, forever. Amen.

AFTERNOON SERVICE.

Central Zion Tabernacle, Lord's Day Afternoon, June 16, 1901.

Hymn Number 391 was sung:

Look, ye saints, the sight is glorious;
See the "Man of sorrows" now;
From the fight returned victorious,
Every knee to Him shall bow.

REFRAIN—Crown Him, crown Him, angels crown Him,
Crown the Saviour, "King of Kings."

The General Overseer then read from the Inspired Word of God in the book of the Acts of the Apostles, the third chapter, closing with the following prayer:

May God bless His Word.

Prayer was then offered by Overseer Piper; also by the General Overseer.

After the tithes and offering had been received, the General Overseer said:

I have thought it well to say a few words this afternoon on the question as to who are the paranœics. The word is also used in the forms paranoiac, paranœac, and paranoiic.

I suppose the great mass of people know about as little concerning paranoia as they do about the pachydermata mammalia of the post-pliocene era. (Laughter.)

The use of that word is one of those learned ways of putting a thing you know.

The Alienists, we are gravely told in the papers, have asserted that I am a paranœic.

The Alienists—who are they? The Century Dictionary says: "One engaged in the scientific study or treatment of mental diseases." It also says that an Alienator is "a thief." He is, I suppose, a first cousin to an "Alienist." I daresay that they are somewhere around here today. We are told that

The Alienists are Studying John Alexander Dowie.

I should think they were. (Laughter.)

Another thing—John Alexander Dowie has been studying the Alienists, and also the Alienators. (Laughter.)

I get lots of fun out of these fellows.

The Devil is the most amusing creature in the universe. I used to think he was dangerous. I think he has become an Alienist, he always was an Alienator (laughter), and now he must also be a paranœic. He has been taking morphine and cocaine. He has been smoking tobacco, drinking whisky, and been keeping late nights with the Chicago Physicians' Club.

That august club's motto is *Mercurias Regnat*, "Mercury reigns."

As Mercury was the god of thieves, you know who reigns in that club.

The *Daily Spews* has been very amusing.

Did you notice what I said?

S-P-E-W-S.

It is edited by that thief, Victor Larsen. He is the worst kind of a thief.

A man who steals your money is a bad fellow, but, after all, it is only money. But a man who deliberately sets out to steal your character, and lies about you for ten solid years, is a pretty bad boy, is he not?

Voices—"Yes."

General Overseer—A very bad boy is Victor Lawson, properly Larsen. He has been guilty of the petty larceny of stealing Lawson for his name when it is Larsen.

He is, apparently, ashamed of Norway, and I am sure Norway has good reason to be ashamed of him.

This petty Larsenist has been for several weeks developing a new thought. He has it now, and he is at it all the time: that the best way to deal with Dowie is to treat him as a Paranœic.

Perhaps you do not know what that means.

Plot of Press and Doctors is to Kidnap and Kill.

That would mean to kidnap me.

That is what Victor Larsen and the Alienists of Chicago mean by their recent utterances. They have plotted to enter Zion Building some night with armed men and kidnap me, under a warrant issued by an Alienator who keeps "a justice shop," such as Chicago well knows, upon the information of Alienists, that John Alexander Dowie is a dangerous lunatic and must be taken off and forcibly confined.

That is their little plot. There are quite a number of people who can play at that kind of game, however, can they not?

I have read in the recipe for making hare soup that the first thing to be done is to catch your hare. (Laughter and applause.)

I tell the Alienists, and the Alienators, that the first thing to do is to get their man, and the next thing is to keep him.

I warn them here and now that we are perfectly prepared for any attempt at kidnaping upon the part of the Alienist Medical Mah-hah-bones. (Laughter and applause.)

Kidnaping and Murder of Morgan by Freemasons.

The Freemasons kidnaped poor Morgan years ago.

They took him to Fort Niagara.

They murdered him in the darkness of the night.

The man who gave the toast that sent Morgan to his death was a Methodist Episcopal minister. (Cries of "Shame.")

The Rev. F. H. Cummings, Chaplain of a Royal Arch Chapter, at a Masonic banquet held in Lewiston, N. Y., on September 18, 1826, proposed the toast: "The enemies of our Order: may they find a grave six feet deep, six feet long, and six feet due east and west."

The words are from the Masonic ritual.

If it please God that I shall die, all right. I am willing to die at any minute.

When my work is done, I shall be very glad to leave this earth for heaven.

But as long as I live I will try to help make Chicago a little cleaner (Amen) and the world a little better.

I Propose to Keep "Pegging Away."

You may go, or you may stay;
But the General Overseer keeps pegging away.

I pegged away before there were any of you with me. I will peg away until my work is done.

But to get back to these Paranœics and the Alienists and Alienators.

You know Dr. Buckley. (Laughter.) He is the little ecclesiastical bully who rules the Methodist General Conferences. He has gotten it into his little head that the Conference has to obey Dr. Buckley. Woe to the man, Bishop or Elder, or any one else who does not obey him. We have not forgotten in Chicago how he led the Conference to refuse a hearing to an aged and venerable bishop, who asked for an opportunity to defend himself against a severe censure which one of Dr. Buckley's committees had passed. The "brow-beating scene" sent a shudder of disgust through the entire community.

Dr. Buckley is an ecclesiastical Alienist, or Alienator of very pronounced paranoiacal tendencies, who is enraged beyond measure when his *dicta* concerning "Methodist Laws" are disputed. He is a clever little man; very bright; there is no question about it.

I have been trying to get him for more than ten years on a platform to discuss Divine Healing with me.

He attacks Divine Healing, but he will not debate it.

You could not get him on this platform or the platform of the Auditorium to debate that subject with me, not if you took a team of bullocks to drag him there. (Laughter.)

If he would debate the subject of Divine Healing, which he shamefully misrepresents continually in the pages of *The New York Christian Advocate*, that would be a rational way of fighting out these things.

If the doctors were to defend in debate upon the platform, doctors, drugs, and various kinds of devils that they have bot-

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tled up, they would be much more rational and intelligent and courageous.

Definition of the Word Paranœic.

Now what is Paranoia? What is it to be a Paranœic?

I will read you the definition of Paranoia from the Century Dictionary.

You know me pretty well, and you will see whether I fill the bill. (Laughter.)

The word paranoia is composed of two Greek words: *para*, (παρά), beside, and *noeo* (νοέω), to think. It means a man who who does not think rightly. He thinks "beside himself." He is, to use a common Australian phrase, "a shingle short" (laughter), and quite a number of other things beside.

I have read a good deal upon this subject at various times, and lately, since they have been saying that I was a paranœic, I thought I would study up and see whether I was. (Laughter.) A man might be something without knowing it, you know. (Laughter.)

I will read to you what seems to me to be one of the best definitions, from an intellectual point of view.

Paranoia—A chronic form of insanity, developing in a neuropsychopathic constitution, presenting systematized delusions of more or less definite scope, while in other directions there may appear a fair amount of mental health. The prognosis is extremely bad.

Now that word "prognosis" is another word that I think I had better explain. The prognosis means the forecast. That is, the result of the observation of the case which forms a forecast in the mind of the observer. In plain words the last sentence means, the forecast is extremely bad.

"A Neuropsychopathic Constitution."

The whole point in this definition of Paranœa lies in the fact that the man who is a paranœic, or is suffering from paranœa, is a man with a "neuropsychopathic constitution."

When I read that Greek adjective I said, Now I will see what kind of a fellow that is. (Laughter.) I went for the word "neuropsychopathic."

Of course I am not nearly so learned as that thief Victor Lawson, or Larsen. Of course I am only an ignorant man. In fact, one man said some time ago that I was a poor insane fellow who had escaped from the wilds of Australia. (Laughter.)

Neuropsychopathic is composed of three Greek words.

Neuron (νεῦρον) means Nerve; *psyche* (ψυχή) means Soul, and *pathos* (πάθος) means Suffering. Hence this word has the idea in these three words: nerve, soul, suffering.

But I will give you the Century Dictionary's definition, which is very interesting. You will see if I am that kind of a fellow. I will submit it to you.

Definition of a Neuropsychopathic Constitution.

Neuro-psychopathic constitution. A permanent condition of irritable weakness of the nerve centers, especially the higher or psychical ones, exhibiting itself in irregular sleep.

I think I will have to stop here. Laughter.)

Whenever I want to sleep, I can sleep.

I have to admit, however, that I am quite irregular in my sleep, for I sometimes work twenty-four hours without sleeping; but then I do enjoy a sleep.

The other day, having gone over to Ben MacDhui to rest, I worked thirty-two hours continuously upon my General Letter to the Church concerning my declaration of June 2d, as Elijah the Restorer; and also other important literary matters and correspondence which needed my immediate and most careful attention. Then I had a fine sleep. I lay down and I slept nine and one-half hours. Just think of that for a paranœic! (Laughter.) Longfellow says:

Oh, Sleep, Sweet Sleep!
Whatever form thou takest, thou art fair,
Holding unto our lips thy Goblet, fill'd
Out of Oblivion's Well, a Healing Draught!

Another thing I desire to say to my alienist friends: I am not one of those men whom Shakespeare says are "lean, and cannot sleep o' nights."

I am one of those round fellows, and I can "sleep o' nights."

The fact is, I can sleep at any moment.

I could go back into my room now and sleep for an hour just because I wanted to, and sleep soundly. Then I could awaken and go to work again. I have that faculty, and I thank God for it. (Amen.)

When I sleep, I sleep the sleep of the just, I tell you.

In fact, the other day when this thief of a fellow Lawson, or Larsen, was saying in his *Daily Spews*, that the General Overseer was sitting in his magnificently-furnished room with his ear to the telephone, to know what the Grand Jury was going to do with him, it was all humbug.

I was asleep in bed. (Laughter and applause.)

I had been working all the previous night, and I pretty well knew that the further the Grand Jury got its bill into this matter, the more surely it would come out with no bill.

The saddest thing, from some aspects, is that it did come out with "no bill."

The Ignorance of Chicago Doctors.

I should have liked the contrary, except that it would have been a wrong thing for the Grand Jury to have found a true bill where they could not find one. But I was not unwilling that our enemies should at that time "fill up the measure of their iniquity," by sending us to the Criminal Court upon the bogus charge of manslaughter, which that vile Coroner and his jury had formulated against us without an iota of justification. But the Grand Jury, advised by State's Attorney Deneen, were wiser than the Cellar Jury advised by Coroner Traeger.

If they had been of the complexion of Professor Tobias and of Dr. Springer, it would have been very interesting to me for them to have found a so-called "true bill," and for me to have had the pleasure of cross-examining these two doctors on the witness stand to show how little they know about gynecology.

I should like to have shown how they knew no more than to confound a clear case of *eclampsia* with a case of *placenta prævia*. They did not seem to know the difference, ignorant men!

Professor Tobias does not begin to know about Medical Jurisprudence what Professor Douglas Maclagan of Edinburgh University knew. He was the Professor of Medical Jurisprudence at the time when I was a student in that University.

I am speaking now for the benefit of Professor Tobias, the Professor of Medical Jurisprudence here.

I heard Douglas Maclagan, who stands a giant over them all, say these words:

A High Authority Denies Medicine is a Science.

Gentlemen, medicine is not a science. It is purely empirical. From the days of Hippocrates and of Galen until now, we have been stumbling in the dark from diagnosis to diagnosis and from treatment to treatment. We have not found the first stone that we can lay as a solid foundation for medicine as a science.

He said that in Edinburgh in 1869, in the presence of the medical and surgical faculties of the University of Edinburgh, and in the presence of about a thousand students.

Professor Tobias, Douglas Maclagan told you thirty-two years ago that medicine was not a science, and you have not learned anything: for you still prate of that being a "Science" which is the most absurd and contradictory thing in the world—a jumble of assumptions, ignorance, and murderous malpractice.

You talk about it as a science! *Scientia* is a Latin word meaning certain knowledge. Where is certain knowledge in medicine? Is it in Homeopathy, or Allopathy, or Psychopathy, or Osteopathy, or Hydropathy, or which of the "paths" that lead to the grave is it? Medical Science does not exist!

I must go on with this "neuropsychopathic constitution."

A permanent condition of irritable weakness of the nerve centers, especially the higher or psychical ones, exhibiting itself in irregular sleep, exaggerated febrile reactions,

Febrile reactions mean fever.

That is not me, because I am continually cool.

I do not lose either my head or anything else in this matter. I perspire too freely to be a feverish man, and I have no "febrile reactions" at all.

The next thing is:

Liability to delirium and convulsions, headaches, susceptibility to alcohol,

I am not there. (Laughter.)

The next thing is "headache." I am not there. I have no headache.

The next thing is, "susceptibility to alcohol," and I am not there. (Laughter and applause.)

I Have Been an Abstainer From Tobacco, Opium, and Alcohol From My Birth.

Thank God (Amen, applause) I have no susceptibility to these "devils in solution" or any other form. I have none of these symptoms of the neuropsychopathic constitution of a paranoiac.

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I do not like to read the next, but I promised you I would read the definition.

Diminished or exaggerated sexual instinct.

I thank God that I am a man with all the powers of a man, but that there is not a woman living, in Zion or elsewhere, who can say that I have done or said one single thing to abate her perfect purity. (Amen. Applause.)

Zion stands for a Virtuous Marriage, and for a Virtuous Home, and for a Virtuous City, and for a Virtuous Land.

I am not a neuropsychopathic paranoiac of that kind.

Self-consciousness.

I have rubbed myself to see whether I was that kind of a fellow, and, being permitted to witness in my own behalf, I humbly say I am not a man who suffers, paranoically, from "self-consciousness."

Oftentimes I have been taken notice of and spoken about by people round about me on cars, and in public assemblies, and at the time I did not know anything about it. I am not self-conscious, and care but little for what any one says, or thinks, about me. I would never take notice of a single word of press, or pulpit, criticism, but for the fact that my silence might be injurious to God's work committed to my care.

I am too earnestly engaged in that work to be thinking very much about myself.

A man who labors unselfishly and constantly for his fellow-man is not a self-conscious man. I spend my time in laboring for others, and think very little about self, except to keep myself clean in all things.

The next thing is "fickleness in emotions."

Enduring Character of the General Overseer's Emotions.

I am not fickle in my emotions, for when I hate, I hate, and when I love, I love, and when I believe, I believe.

The emotions of my nature are constant and continuous in one direct line, and they go straight upward to God.

I thank Him that I am not fickle in my emotions.

For instance, I am not fickle in my disgust for these doctors. I am not at all fickle in my emotions with regard to these wretches who would kidnap me, if they could.

Voice—"Ahem."

General Overseer—You may well say "ahem." (Applause and laughter.)

The next thing in a "neuropsychopathic constitution" is, "lack of determination."

Do I lack that?

Voices—"No."

General Overseer—I think not.

There is No Lack In My Determination.

I am determined to open the medical "closet" and let you see the "skeletons."

I am determined to live for God.

I am determined to do all the good I can for the people.

I am determined to destroy everything that is evil, and that stands in the way of the people's progress and the Kingdom of God.

The next symptom is:

Insane temperament or diathesis.

Now "diathesis" is a predisposition to certain forms of disease. For instance, scrofulous or consumptive people are said to be of a scrofulous or consumptive diathetic nature.

Sometimes it is used in regard to rheumatism or gout. Then they call it "rheumatic or gouty diathesis." Any mental or psychical predisposition is described by the same word.

By the way, Dr. Buckley of New York, in the organ of the Masonic-Methodist Episcopal Church, has recently been grinding out some prematurely-triumphant articles about my supposed downfall. I may give these squeaky performances some attention at another time. But in these articles he claims to be the true discoverer of my mental condition.

Dr. Buckley's Term, "General Paresis."

In his paper mis-named *The Christian Advocate*, it is more like *The Devil's Advocate*, he says that I am suffering from "general paresis." He has found it out. He differs from these Alienist Doctors.

I will ask you to listen to a definition of his term.

"General paresis" is "equivalent to *dementia paralytica*, a chronic insanity beginning in slight failure of mind, slight change of character, slight loss of muscular strength—"

What is the matter with my muscular strength? (Laughter and applause.)

"—and accuracy of muscular adjustment and proceeding sometimes faster, sometimes slower, with occasional temporary improvement, to complete dementia and general paralysis. The sensory functions are likewise somewhat impaired. In its well-developed stages the disease is marked by delusions, especially of grandeur (megalomania), and by epileptiform or apoplectiform attacks—"

When did I ever have any epileptic fits?

When did I ever have any apoplectic fits?

"—often attended with local paralysis, frequently mending rapidly. It occurs frequently between the age of thirty-five and fifty—"

Then I am out of it, for I am fifty-four. (Laughter.)

"—and in seven or eight males to one female. Anatomically there is atrophy of the fibers of nervous network of the cerebral cortex, an increase of the sustentacular tissue of the brain (laughter), also called general paralysis, general paresis, progressive paralysis, *paretic dementia*, cirrhosis of the brain, *pericerebritis*, *periencephalomeningitis diffusa cronicha*, *encephalitis interstitialis corticalis*, and popularly 'softening of the brain.'" (Laughter.)

Swallowing all these words might give a man softening of the brain. (Laughter.)

Poor Boss Buckley, just you wait until I tell you the story of an Alienator called Boss Buckley of San Francisco; and deal with you properly for your lying articles! You will find that my "muscular adjustments," physical, psychical, and spiritual are in find order for giving you a much needed punishment for your fully developed Megalomania!

Recapitulation of the Definition of Paranoia.

Let me now ask you a few questions again.

I ask those who say that I am suffering from paranoia to once more consider the definition of Paranoia given by the Century Dictionary:

A chronic form of insanity developing in a neuropsychopathic constitution, presenting systematized delusions of more or less definite scope, while in other directions there may appear a fair amount of mental health. The prognosis is extremely bad.

Take also the same Dictionary's definition of the "Neuropsychopathic Constitution" of the paranoiac, which is as follows:

A permanent condition of irritable weakness of the nerve centers, especially the higher or psychical ones, exhibiting itself in irregular sleep, exaggerated febrile reactions, liability to delirium and convulsions, headache, susceptibility to alcohol, diminished or exaggerated sexual instinct, self-consciousness, fickleness in emotions, lack of determination, insane temperament or diathesis.

Details of a Murderous Plot.

I say this, and I am saying it now seriously: I have accurate information that a certain form of the law was altered with a view specially to a plot to kidnap me. This is the form of the alteration of the law. It is not now necessary for a man's own relatives or friends to lay information against him to get him arrested for insanity.

That can now be done by other persons in what is called "the public interest." So, under that law, it would not be at all difficult, in Chicago, to get me arrested on the ground of insanity.

Dr. Brower and Professor Tobias and Dr. Springer and a half dozen other Alienists and Alienators, are at this moment ready to say that in the "public interest" it would be desirable to arrest me, and to take me to the Detention Hospital.

When they get me there, before a writ of habeas corpus could be had, they would do their very best to make me mad by striking me on the head, by striking me on the back where it could not be seen, and in various other diabolical ways, shattering my nervous system.

If I disappear suddenly, I have been kidnaped by these scoundrels.

But they will find that, as in cooking hare soup, the first thing is to catch your hare. The first thing is to get your man.

God and my people will guard my safety. (Amen. Applause.)

I am not at all troubled on the subject.

The *Record-Herald* says, with its fine affectation of superiority, speaking about me, "one of the evidences of paranoia is

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that Dowie has the delusion that people are seeking for his life."

Why I Have the "Delusion" That My Enemies are Seeking to Kill Me.

I have had that "delusion" ever since a bullet whizzed within an inch and a half or so of my ear.

I have had that "delusion" ever since six years ago a weight was hung in a tree under which I was to pass in the darkness of the night, and which was to be dropped upon my head as I passed under it.

Zion Guard discovered it, however, just in time.

By the way, Zion Guard was formed this day six years ago.

Thank God for Zion Guard. (Amen.) They have done good work.

I have also had quite a number of "delusions" of the same kind.

For instance, I am under "the delusion" that I was arrested on about one hundred separate warrants throughout the whole of the year 1895, at the instance of the Alienators of the Chicago Board of Health when Alienator Swift was Mayor.

I am under "the delusion" that I fought hundreds of legal battles in the lower and upper Courts of this city, and that, at last, I won all the fights, and smashed the shameful Ordinance of the City of Chicago, which had been framed specially for my destruction.

I am under "the delusion" that this fight cost me $20,000 and more, and that my life was constantly threatened and more than once attempted.

I am under "the delusion" that at about 2 o'clock in the morning, when it was very dark, a carriage drove up to my house in Edgerton Avenue, from which three or four Alienators emerged, wakened up my wife, and told her, what was then suspected and afterwards proved to be a lie, that I was urgently wanted by a Mr. H—— to come and see a dying person.

I am under "the delusion" that these were kidnappers, *alias* Alienators: for the morning proved that Mr. H—— had never sent for me, and there was no dying person at his, or any other, house, who had sent for me.

I am also under "the delusion" that a constable once confessed a plot to murder me out on the prairie on the North Side of Chicago one Saturday night when the doctors had me arrested on a bogus charge—a story told in public at that time.

I have received quite a little sheaf of letters threatening my life within the last few days. One is purported to have been written by four Roman Catholics from Oshkosh, Wisconsin, who told me on the 8th of June if I did not take back everything I had said regarding the Pope the very next day, the 9th, a week ago today, I would be murdered upon the following day, Monday.

I did not, and I am not going to, take back anything I have said regarding the Pope. (Applause.)

I have said that any man, whether he is pope or any one else, who claims to be infallible, claims an attribute which belongs to God alone, and is, therefore, a sinful and wicked man.

I say that Infallibility belongs to God, and I will not take that back for anybody, even if the Jesuits get some one to shoot me.

Do you think I am afraid of being shot? I should be a coward indeed.

I Do Not Believe That the Anarchists Want to Harm Me.

This last week I received the same kind of letter that Chief O'Neill received from a self-styled expert dynamiter. He said he was an anarchist. I do not believe he was, because some of the anarchists are attending my ministry. One of the chief of the anarchists, whose name would surprise you, wrote me a kind letter the other day, saying, "We feel in our hearts that you are standing for the people," and asked me to pray for a dear friend. (Amen. Applause.)

I do not believe for one moment that any anarchist in this city wrote that threatening letter.

More likely it was written in Victor Larsen's office.

More likely it was written by some Jesuit do' know who. (Laughter. Applause.)

Do you think it scares me any?

Voices—"No."

General Overseer—Will it scare you?

Voices—"No."

General Overseer—Zion has too much Love and Faith

Zion Cannot Be Scared.

They tell us that they have put dynamite underneath all our buildings.

Well, we know something about our buildings.

We have kept a pretty sharp lookout.

This is an old story. I have been receiving this kind of letters too long to be frightened by them.

I have had hundreds of them. They have never cost me a minute's loss of sleep. In fact, I do not give them a second thought. Many of them I simply tear up, and throw into the waste basket.

Very few of them do I take a second look at, for this reason: The man who intends to murder me will not send me a letter telling me what he contemplates doing.

My life is fairly safe as long as it is threatened only by writers of letters who decorate their stationery with skulls and cross-bones.

But there is the other fellow for whom you have to look out, the insane fanatic like this scoundrel Priddle.

The papers have been talking about him and publishing his wretched prophecies that I was to be murdered in the month of May, and then on the last day of May, telling the place where I was to be murdered.

Why did they do that? Why did they publish that prophecy? In the hope that Priddle, poor insane lunatic that he is, would do the murder. He has not spunk enough to do it. He is a low, mean coward, who has abandoned his wife, and his children, his own flesh and blood.

What do we know about him?

What Zion Knows About Samuel G. Priddle.

He once got into Zion, and like all men who get into Zion who do not have Zion in their hearts, we found him out.

How did I find him out?

His wife wrote to me from Minnesota, telling me that he had neglected her and abandoned her, and left her to care for their children without any help from him at all.

I then informed Overseers Piper and Speicher that this wicked man must be disciplined. He was called up, and investigated.

He said he would do better; that he would support his wife and children and be a true Christian. We gave him a chance.

He did as he promised for a little while, and then he abandoned her again.

Then he committed adultery, the scoundrel, and we did our duty: We expelled him from Zion.

That is the kind of a man they want to get to murder me. They have only to keep at him, and keep at him, and they think they may get him, or some other Paranoiac, to do it.

We ought to arrest that man, perhaps. I desire to tell that scoundrel Priddle, if he is within reach of my voice, or hears of what I have said, that there is a limit to our patience, and that one of these days, for his sake as well as for Zion's sake, we may take hold of him and put him in prison to cool his heels for awhile.

Dangerous characters like Prendergast who murdered Mayor Carter H. Harrison senior, at the close of the World's Fair are numerous in all large cities. They get insane and devilish notions into their heads, and the papers incite them:

That the Papers Are Ready to Bring About My Murder Is Beyond Question.

Have we forgotten that it is only a very few weeks ago since the Chicago *Tribune* said that Dowie could not be reached by law, but that there was a way to reach him. They said that the way in which they removed Joseph Smith, the Mormon prophet, was the way in which Dowie ought to go.

Joseph Smith was murdered in cold blood.

I tell the editor of the *Tribune* that Judge Gary's ruling in the case of the anarchists makes the editor to be guilty of Murder.

Judge Gary held, and held properly, I think, that it would not be necessary for a man to kill another man to be a murderer, but that to incite others to kill would be murder.

Upon that ground, several of the anarchists, men who had not taken any part in throwing bombs, were hanged in this city.

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I do not believe in hanging. I never believed in capital punishment. I do not believe it is a right thing. But if hanging were a right thing, that extreme vindication of the law is right.

Warning to Murderous Chicago Editors.

Victor Larsen, and you, too, Mr. Patterson—shame to you, the son of a Presbyterian minister—editor of the *Tribune*, you are inciting some poor, miserable fanatical degenerate to murder me.

If I am murdered, you editors will find yourselves looking at life through a hangman's noose. You will be indicted for murder.

I do not know whether you ought not, even now, to be indicted before the Grand Jury for the crime of inciting to murder.

Mr. State's Attorney Deneen is a Fearless, Good Lawyer.

He is a truly good man, so far as I can ascertain. I have half a mind to put the case into his hands.

If I turn upon you, you scoundrels of the press, you will view life, as I have said, for some little time to come, through the similitude of a hangman's noose, for there is such a thing as law.

If I have broken law let me be punished; but I have broken no law. Zion has broken no law. We have a right to Go Forward. (Amen.) And we are going, and shall Go Forward, to preach the Gospel, and to establish the Kingdom of God.

What evil are we doing? We are winning men from Sin to Salvation.

We are taking men and women from Darkness and Evil into Light and Purity.

We have had nearly 200 erring girls in our Home of Hope for Erring Women this last year. Only seven of them have gone back to sin. One hundred and ninety-three have been restored to their homes and to their friends, to God, and to society.

We have had nineteen little babies born in that home, and not one of these poor children of shame has died. Thanks be to God, every baby has a home, or the prospect of one.

We are doing good, and destroying evil.

We are seeking the perishing in every street of the city.

We are fighting the infernal works of darkness.

We are hurting no man, except the man who wants to do evil. We want to destroy evil, and if we hurt him, it is because he defends evil, and we only hurt him by destroying what he loves and feeds upon.

We desire to save every man from Satan and sin, and disease and death and hell.

If I have to avail myself of the forces of civilization and law, however, I will come down heavily upon these scoundrels. You Paranœics, with your *dementia paralytica* and your Neuropsychopathic Constitutions, had better take care.

Folly of Courting Sure Defeat by Fighting Zion.

There are tens of thousands who, if I disappear by kidnaping tonight, will search every inch of Chicago until my dead body is found. (Applause.)

It is no use, Mr. Victor Larsen.

It is no use, Mr. Kohlsaat, or whoever it is that edits the *Record-Herald*.

It is no use, Mr. Patterson, with our blood-besmeared articles in the *Tribune*.

It is no use, Mr. Hearst, with your *Cesspool*, which you, to your shame, call the *American*.

The day has come when God has sent a man who will smash the kingdom of the Devil in Chicago, and establish a Printing Press for God and the People. (Amen. Applause.)

That man is immortal until his work is done, and Zion will Go Forward, no matter what you say, do, think, or threaten.

Who Are the Paranœics?

We are told that a paranœic is "susceptible to alcohol," with "diminished or exaggerated sexual desires," and suffers from other things of a similar unclean nature.

Writers for the Newspaper Press.

Let us take these things and apply them to the majority of the writers of the press, and you have the Paranoiacs. (Laughter.)

Doctors and Surgeons of the United States.

We have the report of a committee which investigated for nine years the condition of the Doctors of the United States.

It is a report prepared by doctors who are members of the New York Medical Association. These doctors in their report, which was published, allege that twenty-one per cent of the doctors of the United States are victims in excess, to alcohol and to morphine, cocaine, or some other deadly drug and that from six to ten per cent are opium or morphine inebriates.

Besides that, there are thousands of them who are victims in moderation.

That means that something like 30,000 Doctors in the United States are absolutely under the influence of alcohol and other deadly narcotic drugs.

We published that Report in Volume VI, Number 2, of LEAVES OF HEALING, November 4, 1899. We took it from the New York *Press* of Thursday, October 26, 1899. It is as follows:

CALLS DOCTORS OPIUM SLAVES.

TEN PER CENT ARE MORPHINE VICTIMS, PHYSICIAN SAYS.

MEDICAL ASSOCIATION HEARS HIM.

That ten per cent of all the physicians in this country are victims of the morphine habit was the startling estimate made by Dr. T. D. Crothers, of New Hartford, Connecticut, in a paper read before the New York State Medical Association yesterday. The session was held in the Academy of Medicine building, in West Forty-third Street.

Dr. Crothers, whose paper was entitled "Morphinism Among Physicians," gives this summary of his researches as chairman of a committee which has been collecting and studying statistics on opium, morphia, and alcohol for nine years:

"In a general history of 3244 physicians residing in the Eastern, Middle, and some of the cities of the Western States, twenty-one per cent were found using spirits or opium to excess. Six per cent of this number used morphia or opium prominently. Ten per cent were using opium or other drugs secretly outside of this number. At least twenty per cent, including this number, used spirits in so-called moderation.

"In another study of one hundred and seventy physicians, seven per cent used opium or morphia and six per cent were secret drug-takers.

"From the personal observation of a number of physicians who have a large acquaintance with medical men, from eight to ten per cent are either secret or open drug and morphia habitues.

"These figures appear to he approximately correct, and show that at least from six to ten per cent of all medical men are opium inebriates. This is undoubtedly a conservative statement, considering the fact that drug takers, and physicians in particular, are secretive and conceal their use of drugs, particularly where it implies weakness and reflects on their social standing.

HOW THE HABIT BEGINS.

"There are many reasons for the support of the statement of Dr. Elain, that a large percentage of physicians suffer and die from drug treatment of themselves. They begin to use spirits, opium, and other drugs for functional and transient disturbances, and later contract serious organic disease, the early drug-taking having been a contributing cause.

"The physician who uses opium is always somnolent, serene, and meditative in his manner. Except an increasingly defective memory and degenerating ethical sense, and irregularities of conduct, with a certain lividity of face, there is little to indicate his condition.

"On the other hand, the morphinomanic shows great extremes of emotion. At times he will be very talkative, and sensitive to his surroundings; then silent, indifferent, irritable, or violent in his impulses and talk. He will also at times be very brilliant, make a clear diagnosis, perform a difficult operation, and even deliver a lecture with spirit and energy. The same impaired memory and ethical sense appears, although more concealed.

"Morphinomania tends toward acute mania and suicide, with the same impending danger from acute inflammations.

"A certain number of morphinists have been wine, beer, and spirit drinkers, and while suffering from the effects of excesses have found quick relief from morphia. Later they have, in part or altogether, given up spirits and used morphia.

FASCINATION OF THE NEEDLE.

"There is a pleasing fascination in the rapid, complete change and transition which follows the use of the needle. To the psychopath, inherited or acquired, this is a revelation, and no other form of administering morphia can compare with it. This actually develops a needle mania, and nearly all morphinists are hypodermatic drug maniacs. The withdrawal of the morphia is unnoticed as long as the needle is used.

"In a certain case a physician used the needle with water, supposing it to be morphia, for two years after the withdrawal of the drug, under the direction of his partner. It is the common experience to keep up the use of the needle for its mental effect long after the morphia is abandoned. Even then it is difficult to break up the mania for this form of drug using.

"It has been stated with some basis of fact that the constant administration of drugs to his patients by the needle, and particularly morphia, is a prominent symptom of a morphinomaniac physician.

"The medical morphinist may succeed in concealing his use of morphia for a variable time, but its effects on his thoughts and conduct cannot long be covered. He will early begin to show carelessness in conduct, neglect of duty, loss of personal respect, and emotional changes. Along with this appear a childish egotism and a disposition to criticise and expose the weaknesses of others.

MORPHINISM INCREASING.

"I cannot stop without calling attention to the fact that morphinism is increasing among physicians. The reports from private asylums and public

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hospitals show that within five years medical men form a considerable part of their inmates.

"I conclude with a caution that cannot be stated in words too strongly—never use morphia by the needle on yourself, and never use it except by the counsel of a trusted medical adviser. Never give morphine to a neurotic or psychopathic physician until you are satisfied that it is the best remedy which can be used. If you are using morphia, abandon it at once, or make every effort to do so at the earliest moment."

Consider these words in this Report: "The reports from Private Asylums and Public Hospitals show that within five years *Medical Men form a considerable* part of their inmates."

Then it is the Doctors, by their own confession, who are in at least one out of every five, *Paranoiacs.*

Are these the men to fight Zion?

Voices—"No."

General Overseer—Are these the men to fight God?

Voices—"No."

General Overseer—We are willing to argue it out, and to compare the statistics of deaths in Zion with those who die "with the aid" of Doctors. You will find that in the hospitals and in the city there are five, six, seven, eight, nine, one hundred, and a thousand per cent more deaths than there are in Zion.

We know whom we have believed—God said truly, *I am the Lord that healeth thee.*

Will you stand by me in fighting this good fight?

Voices—"Yes."

General Overseer—Every one of you?

Voices—"Yes."

Two Thousand Witnesses to Divine Healing.

General Overseer—All who have been healed through faith in Jesus stand. (About two thousand arose.)

Did God heal you, my brothers and sisters?

Answer—"Yes."

General Overseer—Are you willing to stand by that testimony?

Answer—"Yes."

General Overseer—May God bless you.

I wish all those in this house who will stand for the principle of simple, common Religious Liberty and the Right to Speak the Truth, to stand.

All who will stand by us in this fight, stand to your feet. (Hundreds more arose.)

There are very few out of the three thousand present who do not intend to stand with us.

May the Lord in His Infinite Mercy make you all to see how sinful it is to stand against Truth and Righteousness.

THE TIMES OF THE RESTORATION OF ALL THINGS.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, 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.

Peter's Text Was a Living Man.

Peter was talking.

He had a splendid text.

The text was a living man.

Now a living man is better than a dead god any time.

The best sermons cannot be preached from old dead letters.

We have a Living God, and sermons must be preached from Living Epistles, known and read of all men.

Peter had a magnificent audience, and he had a magnificent text—a living man—a man who from his mother's womb had been lame—forty years.

That man who had been healed at the Beautiful Gate of the Temple was walking and leaping and praising God, telling the people that God had healed him.

The doctors did not like it.

They never do like Divine Healing.

The ministers do not like it.

The scribes do not like it.

The people who had conspired to put Jesus Christ the Healer to death did not like it, because they thought they had got through with Divine Healing when they got through with Jesus.

Friends, you will never get through with Jesus.

Jesus will follow you everywhere, and demand your heart's surrender.

Children of Abraham, He is your Messiah.

The Jew Looks For Elijah.

"Salvation is of the Jews."

It came to us through Jesus Christ, the Jew. I proclaim to you, Children of Judah, as Elijah the Restorer, that you must go back and own Him as your Lord and God.

You know Elijah must come.

Ask a Jew who must come before Christ.

Ask an intelligent Rabbi who it is that must come before Christ can come, and he will say Elijah.

In the seventeenth chapter of Matthew it is written that the disciples, as they were coming down from the mountain, came to Jesus, after John the Baptist was beheaded, after John the Baptist's body was in the grave, and they asked, "Why then say the Scribes that Elijah must first come?"

Jesus said he did come.

How?

John the Baptist was Elijah.

But Jesus explained to them that Elijah would come again before the Great and Terrible Day of the Lord.

Elijah will come again? "Oh, that is a new teaching," objects some skeptic.

The Third Coming of Elijah Is Not a New Teaching.

Take down your Pulpit Commentary, edited by an Episcopalian divine and issued only a few years ago.

What do the Bishops and dignitaries of the Church say?

The Pulpit Commentary contains a most able and accurate description of the third coming of Elijah.

Elijah, it says, must come before the second coming of our Lord.

John the Baptist, the second manifestation of Elijah, did no miracles, for he introduced a Wonder-working Saviour.

But the third manifestation of Elijah shall be a worker of miracles. He is the forerunner of the King in His glory.

The third Elijah will stand before the world commended by God; a man whose prayer God hears and answers.

I tell you, I stand before the world as that man. (Amen. Applause.)

God has answered my prayer for thousands and tens of thousands in this city; and, for a quarter of a century, all over the world.

If this accursed press, which suppresses truth, had told the truth, no building in Chicago could hold the people today.

Even now there is no building which will hold the crowds.

Thousands were turned away from the Auditorium, and there is scarcely a vacant seat in this Tabernacle today, with the exception of a very few in the topmost gallery, the hottest part of this hot house, on this hot June day. Hundreds have tried in vain to find seats today, and I have just been informed that thousands have waited in vain for the doors of the Auditorium to open to hear me speak.

But I tell you God has answered my prayer.

You are God's witnesses and my witnesses, are you not?

Voices—"Yes."

General Overseer—Peter in preaching this sermon at the Beautiful Gate of the Temple upon the healing of this lame man who had never walked, closed his sermon with these words:

> But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of Life; whom God raised from the dead; whereof we are witnesses. And by faith in His Name hath His Name made this man strong, whom ye behold and know: yea, the faith which is through Him hath given him this perfect soundness in the presence of you all.

Have I ever claimed to heal you?

Voices—"No."

A Challenge Never Answered.

General Overseer—Stand up and accuse me, the man who says that I ever claimed the power to heal.

Stand up and accuse me, the man who says that I ever asked for one single cent, one dime, one dollar, as a reward for my prayer.

Stand and accuse me.

The man is not born who can do it truthfully.

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This ministry has been without money and without price. Thank God.

Has it not?

Voices—"Yes."

General Overseer—Can any of you accuse me?

Voices—"No."

General Overseer—I know you cannot.

Now, said Peter, the heavens must receive Jesus until the Times of the Restoration of All Things which God has Promised by the Mouth of all His Holy Prophets since the world began, and the token of those times will be that God will raise up a prophet who will speak in God's Name.

The people must obey Him, or perish.

That is what Jesus said: "Elijah indeed cometh, and shall Restore All Things."

The Message of Elijah the Restorer.

I have my Message.

My Message is this:

"RETURN YE UNTO GOD!"

Obey His commandments.

Worship God the Eternal Father, the Maker of the heavens and the earth.

Worship the Eternal Tri-une God.

Acknowledge the Son.

Acknowledge the Power of the Holy Spirit.

Go back to the primitive conditions of life.

Let marriage be monagamic and pure.

Obey the Ten Commandments, and God will show you an Eleventh, that is better than them all.

Again a New Commandment I give unto you, that you love one another even as I have loved you.

The Ten Commandments never got higher than loving your neighbor as yourself.

The Eleventh Commandment of Jesus Christ, the New Commandment, tells you to love your fellowman better than yourself.

Jesus did it. He says, "love one another even as I have loved you."

He loved us better than Himself. Therefore He died for us.

Let us love humanity better than ourselves, and be willing to love, and to live, and to die for the sin-stricken and disease-smitten multitudes.

My brothers, these are the Things that must be Restored.

All who believe that the Times of the Restoration of All Things have come, and that Restoration has begun, stand, and tell it to God.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Help me to take my part in the Restoration of All Good Things; to win men from sin; to save them from disease; to lead them from death to life, from hell to heaven. Help me to be good and pure and true.

Forgive my sins. Cleanse my heart. Give me power to live a holy life. Strengthen the hands of Thy servant. Strengthen the institutions of Zion, ecclesiastical, educational, and commercial. Help me to do all I can to establish Zion, that we may reach the multitudes in all the lands, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Voices—"Yes."

General Overseer—Will you do it?

Voices—"Yes."

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.

NOTES OF THANKSGIVING TO ZION'S GOD.

Mother and Daughter Wonderfully Healed.

UPPER SANDUSKY, OHIO, June 11, 1901.

DEAR GENERAL OVERSEER:—It is time for me to give my testimony and give all the Glory to God.

About a year ago my horse ran away and I was hurt about my head.

It was on the 17th of May when it happened.

The same day we sent to you a request for prayer.

The Lord answered your prayer right away.

The next day I had to get up out of bed when my head was swollen very badly.

I had just received a copy of LEAVES OF HEALING, which I tried to read with my one eye.

It was Miss Peck's testimony, and I was so surprised that I could see the print as in my young days.

I can now read without my glasses; but I could not read without them three years before this.

One of my daughters, sixteen years old, became terribly frightened.

As a result she became very sick, was very nervous, and got down so low that every one thought she had quick consumption.

She asked the doctor what he thought she had, and he said he thought she had a tapeworm.

He gave her some medicine, but she would no sooner swallow it than she would throw it up again.

A colored lady gave her some kind of root, and told her to put it in whisky.

She then wrote to her brother John, telling him how low she was.

He sent a request for prayer to you, and she got better.

From the 9th of August, just before you went to Europe, she got stronger every day.

She gained thirty pounds in two or three months.

She was stronger than she ever was.

We give all the glory to God in Jesus' Name, and we thank you, dear General Overseer, for your kind prayers.

We pray for you and your dear family, that God may spare you for many years, and all Zion throughout the world.

There are three of my children who belong to Zion, and I also send in my application for membership in the Christian Catholic Church in Zion.

Your Sister in Christ,

(MRS.) CHRISTINA KRAUS.

Father Healed of Blood-Poisoning.

16 SEWELL AVENUE,
BINGHAMTON, NEW YORK, May 17, 1901.

DEAR GENERAL OVERSEER:—I feel it my duty to send in my father's testimony.

Last December his blood became poisoned and he broke out all over his body with large dark-red pimples.

When they broke open, they discharged very dark blood and burned like fire.

He could not rest day or night.

He called on Dr. Taylor, of Bainbridge, New York, who prescribed some powders to apply, but they did not do any good.

He then gave up all hopes in man and asked his daughter to send in a request to you for prayer.

Praise God, it began to heal, and he was soon healed.

In the month of January I was taken with a red rash all over my body.

It itched and burned so that I could not sleep at night.

I went to the Pentecostal Mission Church, of which the Rev. W. C. Christie was then pastor, and asked him to pray with me and lay hands on me.

I was healed.

We praise God and give Him all the Glory for what he has done for us.

We praise God for sending us the Message, through our beloved General Overseer, that Jesus Christ is the same yesterday, today, and forever.

May God spare him to us many years, that he may be a blessing to many more.

Your Brother in Christ.

WILLIAM HENRY WEHNER.

Saved From Liquor and Swine's Flesh.

RICHTON, ILLINOIS, June 10, 1901.

DEAR GENERAL OVERSEER:—I wish to write a short testimony concerning God's goodness to me.

He healed me of various ills, through Zion's prayer.

I am thankful for Zion teaching.

I was giving way to drinking liquor and eating swine's flesh. God took the desire away.

One of our horses got sick and we prayed, and in about half an hour the horse started to eat.

We praise God for answering prayer.

I know more about the Bible since joining Zion than in the ten years in the cold Lutheran Church.

May God give you strength for the work He has given.

Your servant in Christ,

GEORGE F. WEIRIMANN.

A Victory Won Through Importunity.

MASON CITY, ILLINOIS, June 12, 1901.

DEAR GENERAL OVERSEER:—Yours of the 8th was received.

Our dear little one received the healing about ten o'clock on the morning of the 6th.

Praise God for Victory.

All through I had a hard fight with the Devil, but held on to God for complete victory, and got it.

My husband, who is an unbeliever, could not see how our child could get well without medicine, he was so sick. I think it set him to thinking a little.

Thanking you and all Zion for your kindness, and giving God all the Glory.

Your Sister in Christ,

(MRS.) MINNIE ARNETT.

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Western Kansas.

Rev. David A. Reed, Elder-in-Charge.
Evangelist Mary C. Reed, Assisting.

Zion's Messengers are fighting hand to hand with the Foe.

They are not afraid to look him in the face or accept the challenge of the Giant.

The fallen Church no longer cares, much less dares, take up that fight.

Zion is right up against the terrible realities of the Kingdom of Darkness.

She has found the Foe and driven him from cover.

She is pressing him sore in battle.

Blessed be God, Zion has separated Truth from Error.

Once again the Son of God stands forth as the Prince of Life.

Once more Satan is forced to appear as Humanity's Vile Oppressor.

Such is Zion's tremendous ministry.

None but men and women nerved by the quickening power of a Living God can face the issues of this mighty conflict.

The modern pulpit, breathing out the perfume of a false culture and an empty oratory, revels amid the flatteries of an adulterous and sinful generation.

Zion's pulpit is the brothel, the gambling den, the saloon, the street, the world.

Those who in Zion fearlessly preach in these pulpits, love humanity better than themselves.

They are in the ministry—not for applause, but because God sent them, and His undying love constrains them.

The following letter continues the story of Zion's unselfish ministry of love:

We left Great Bend, Kansas, May 5th, and held a series of meetings in Hoisington, Sterling, Nickerson, Wichita, Marion, Manchester, Delphos, Manhattan, Eskridge, Kansas City, and Ritchey, Missouri.

We praise God for the privilege we enjoyed in holding up a Complete and Everlasting Gospel on the streets in nearly every town.

Hundreds of people listened. We found in many places sick ones waiting for us to come and teach them more perfectly God's Way of Healing.

One lady in Wichita received healing from typhoid fever. After teaching her the Word of God for about twenty minutes, we prayed for her and went on our way. We returned from the meeting in about two hours and found her up, dressed, and going around among her neighbors publishing the Glad Tidings and bringing other suffering ones to receive the teaching.

She was so weak she could not have her hair combed for a long time before. She arose in the morning, combed her hair herself, and did not feel tired.

We found Zion Seventies at Marion filled with the Spirit of God, visiting from house to house, and holding meetings with the prisoners in the jail.

One man read the tract on swine's flesh, got down before God and repented, and promised God he would never eat any more swine's flesh.

We visited the jail after he had been pardoned out, and they told us that after the old man was saved they had grand meetings in the jail.

We praise God that "the power of God is just the same today, it doesn't matter what the people say."

We had a blessed service in Kansas City. Many came inquiring about Zion.

As we came on our way to Chicago, our little daughter Alberta was singing. A gentleman's heart was touched. We handed her another song to sing, and our little boy Willie gave him a tract, "He Is Just the Same Today."

As he read it, his eyes were filled with tears of joy. He came to us and said, "I have never read anything like that, but it is what I believe."

He asked to sit by us. We told him about the Everlasting Gospel taught through Zion, and how God had raised up Zion to draw all His children together in one body to restore Primitive Christianity and to be ready when Jesus comes.

He said he was on his way to enter the Moody Institute, but was not satisfied with what he had learned of it, although he did not know of anything better.

We told him to come to Zion. He said he had never heard of Zion before, and was glad to hear the good news.

He came along with us to Zion, and is in Zion today. He was baptized the first week he was there, and is now doing what he can to bring in others.

Thank God, "a little child shall lead them."

We received great blessing from the Conferences held in Chicago, and we find within us much more of the Power of the Holy Spirit.

Since our beloved General Overseer's declaration concerning Elijah the Restorer of All Things, we have been teaching the Full Gospel, with Elder and Evangelist McCreery and the dear Zion of Belvidere, Illinois, every night the past week to very attentive audiences on the street and in the Tabernacle.

One old gentleman became very angry on the streets, and fought hard and loud for his old tobacco god. Another fought for his whisky. But God is giving great victory to Zion.

Belvidere is a young Chicago for sin and iniquity, and hates the purity coming through Zion.

But the truth is coming to the people.

Since we have left Great Bend, Kansas, we have received letters from those who never heard us teach this blessed Gospel except on the streets. Now they are in sorrow and sickness, and reach out to Zion for help.

May God be with all our dear people in Kansas; may they keep the Gospel armor bright.

We do not expect to return there until the latter part of July. Pray for us.

All Gatherings in Kansas wishing us to help them on our return trip to Great Bend, please write us at Belvidere, Illinois, that we may make arrangements in a proper way.

Waupaca, Wisconsin.

Rev. M. H. Loblaw, Evangelist-in-Charge.

It is a deep gratification when such letters as the following reach us at Headquarters.

Although simply and sweetly written, it sets forth the Everlasting Covenant of God and the conditions under which that Covenant yields its tender mercies.

First. God is set forth as the Physician, the Healer of all disease.

Second. Disease is shown to be inseparably connected with sin.

Third. Disease with sin, is dealt with by a God-sent messenger.

Here Zion of today identifies her ministry, in obedience and faith, with the Zion of God in past ages.

In the Old Dispensation, God was the Great Physician during the days of His people's obedience.

All disease was considered the result of transgression and disobedience.

Following these two great principles, it was eminently proper and necessary that the priests should deal with disease as well as sin, and that they should control all public matters relating to sanitation.

The restored Primitive and Apostolic Church will assert this authority and manifest this power.

Those who minister in such a Church must themselves be pure in heart.

They must not only minister for sin at the altar, but also for disease at the bedside.

Such a servant will be doubly loved by his people and they will follow him with confidence and joy.

In the light of these truths we record with joy the following:

WAUPACA, WISCONSIN, May 13, 1901.

DEAR GENERAL OVERSEER:—During the week commencing March 18th, I suffered severely from tonsilitis.

Rev. M. H. Loblaw prayed for me, but I was not healed until I fulfilled my side of the stipulation, viz, confessed my sins and became more and more lowly.

On obeying God, I was richly blessed and given power to overcome distress, through prayer; for which God has all the glory.

We feel a profound gratitude to God for our General Overseer, for Evangelist M. H. Loblaw, who is teaching us to know and love God better, and for the establishment of Zion.

May all believers remember Zion in Waupaca to our Father.

Yours in His Name, GRACE MERRY.

Has God Blessed You in Tithing?

Have you realized a fulfilment of God's promise to those who "bring the Whole Tithe into the Storehouse"? If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion College and Divine Healing Home, Saturday evening, June 15, 1901, was conducted by Elder F. A. Graves.

After the usual opening exercises the States represented were enumerated and found to be ten in number, as follows:

California, Delaware, Georgia, Illinois, Indiana, Iowa, Missouri, Ohio, Pennsylvania, and Wisconsin.

The following foreign countries were represented:

England and Germany.

The meeting was then thrown open for testimony.

U. G. BLOSE, Zion Home, said: "Last Sunday evening the Devil got hold of me pretty strongly. He had me laid out in a few minutes with a very severe headache. Evangelist Darms came and prayed for me. I do not know what he said. I was asleep when he finished. When I woke up I found he was leaving the room. My headache was all gone, but I was very weak.

"I also praise God for answering prayer for my wife. On last Wednesday she was very sick in the Home. Elder Armstrong prayed for her, and God answered prayer. She is growing stronger every day since. Praise God, this is not the first time we have had answers to prayer."

AUGUST ERHARDT, Zion Building, said: "I thank God for the many blessings I have received since I came into Zion. I used to be a stinkpot, and a number of other things; but I accepted Zion teaching and gave up all of those filthy habits. When I obeyed the commandments of God, I received the blessing.

"When I first came into Zion I thought we had to do a great deal in order to get the blessing. I was baptized, and I thought I was doing everything then. I thank God that now I feel I cannot do enough. I rejoice in being in Zion and for the privilege of living in these days. Many men have wanted to see the things that we see. Sometimes people do not appreciate the things they are permitted to see. I thank God that I am privileged to live in these days. Whenever I get sick, or anything is wrong with me, and I do not get an answer to my prayer, I investigate. Just as soon as we are in real earnest we get the blessing. If we are slack, God has no use for us. We must have a strictly business system in our work, else God takes no stock in us. I find we cannot fool around with the Devil. We must show him we are not on his side. I thank God I am in Zion."

MRS. E. A. MAHAFFEY, Wilmington, Delaware, said: "I thank God tonight for bringing me into Zion; and not only me, but my husband and children with me. I want to thank Him, too, for His wonderful keeping power. Four years ago I was healed of many troubles, and God has wonderfully kept me ever since."

MISS BELLE SHELLHORN, Zion Home, said: "I thank God for many answers to prayer, especially during Conference week, when I cut almost a third of my little finger off while cutting bread. Some one wanted to know if I was going to put the finger back on again. I said, 'No, I am going to have a new finger.' Elder Kennedy held the finger up and prayed. I passed out and went back to the dining-room and went to work. Tonight I want to testify that the new finger has almost grown on. I thank God."

BENJAMIN MARK, Chicago, Illinois, said: "I thank God tonight that I am in Zion. I do not think I am glad enough. I hardly realize what Zion means. I am finding out more all the time. It was through reading LEAVES OF HEALING that I came here. I always had a tendency, as some people say, to be religious, but I have never found what I was seeking in the churches. I at one time joined the Methodist Church during a revival, but as the revival died out, I died out and went away back into the world and lived in sin for a long while. But I praise God that through reading LEAVES OF HEALING, and with other influences, God's Spirit has brought me back again into His Kingdom.

"Just before I left British Columbia, I wrote home to my brother, who is living in England, and told him I was going to Chicago to find out more about Zion and Dr. Dowie. I said, 'I am convinced Dr. Dowie is a prophet of God.' I had never heard anything about the third coming of Elijah, but I praise God I am here and have heard and know Dr. Dowie and his people, and I believe in my heart that he is Elijah."

DEACON N. A. ROBINSON, Westfield, Illinois, said: "Last winter our little girl, about two and one-half years old, got up crying. I did not know what the matter was; but after a while she gave me to understand that she had the earache, and she kept crying as though the pain was very acute. She took hold of my hand and took my finger and put it in her ear and said, 'Papa, you pray that it may go away.' I prayed, but not audibly. I let my finger rest in her ear as she placed it. She hushed crying. I dressed her and she went about her playing. In about three hours I happened to think of the earache. I asked her about it and she said it was all gone. To this day, when she sees anything supposed to represent Jesus she remembers that. To illustrate, day before yesterday we were looking at a paper, and came to a picture of Jesus, and she said, 'Papa, is that the Jesus who healed me?'

"Our younger baby, who is a little over one and one-half years old, a few days ago was running across the floor, and tripped and fell, cutting a hole which looked as though it went clear to the bone. I think it must have severed an artery, because the blood not only ran down his face, but it spurted clear out. It looked like an ugly wound. I took him up in my arms. It was a minute or two before I could gather myself together to trust God; but the moment I did it, the blood stopped. I then brought him down to the Home to Deacon Sayrs to see what would be the best thing to do. He said all that was necessary was just to put a cloth on it. There was no darkness around the wound, as is usual in case of a bruise. It healed without any trouble, and never has given him any pain from that day to this. Now the wound, although it was wide then and looked as though it would leave a scar, is closing up, and I believe there will not be a scar left.

"I thank God for these blessings. It seems as though the blessings that come from God to the children, who cannot tell their pains, is the greatest blessing of all."

DEACONESS SARAH E. HILL, Zion Home, said: "I have always found it hard to live in a damp place and near the water. I have always found it hard to live in Chicago. On Monday last I wakened with a bad attack of the grip. My first thought was a disappointment that I could not attend the Officers' meeting, for I was too sick to get up. Evangelist Smith prayed for me and I got up and came over to that wonderful meeting, and I have been practically well ever since."

Healed of Melancholia.

LA JUNTA, COLORADO, May 16, 1901.

REV. JOHN ALEX. DOWIE.

Beloved General Overseer:—I rejoice to tell you that prayer has been answered in my behalf.

I am entirely healed of melancholia, and God is building me up in every way.

I thank you from the depths of my heart for your prayers for me, and the sweet messages of comfort and hope you sent me.

Your Sister in Christ,

MARGARET MUDGETT

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NOTES OF THANKSGIVING TO ZION'S GOD

BY DEACON O. L. SPRECHER, PRIVATE SECRETARY TO THE GENERAL OVERSEER.

SING PRAISES to God, sing praises:
Sing Praises unto our King, sing praises.
For God is the King of all the earth:
Sing ye Praises with understanding.—*Psalm 47: 6, 7.*

IN THE dawning of the Days of the Restoration of All Things, Zion lifts up her Voice in Praise and Thanksgiving to God.

Our Leader, Elijah the Restorer, is, by the Grace of God, leading us on into a better understanding of God and His will and way.

Therefore Zion sings praises with understanding.

Day unto day the path has been made clearer, and the way of the Lord is being prepared.

Faith is being increased and God's people are receiving manifold blessings in Spirit, Soul, and Body, and also in temporal matters.

The Windows of Heaven are being opened, and God is being proved as a God of Compassion, of Mercy, and of Love.

Again we record, to the Glory of God, a few testimonies to blessings which have come to some of His children through the ministry in Zion.

A Young Woman Blessedly Healed.

416 EAST MARKET STREET,
AKRON, OHIO, May 11, 1901.

DEAR GENERAL OVERSEER:—I feel that I ought to give a few words of testimony as to the goodness of God in healing me of several diseases, for which many physicians had treated me, promising the desired cure, but which was not obtained.

I had been a sufferer from constipation from early childhood, and had relied almost entirely on some artificial means to get any action in the bowels.

A white mucous substance often passed away, which at times seemed very alarming; the physicians saying that it indicated an inflammation in the lining of the intestines.

Besides suffering from these bowel troubles, I had also been afflicted for many years with a form of nervous prostration, a severe uterine trouble, and other accompanying complaints.

Continuous medical treatment for these diseases had only taken my strength, impoverished my blood, weakened my eyes, and reduced my flesh, till I seemed almost a total wreck.

In September, 1899 (when twenty-eight years of age), I was induced to read a copy of LEAVES OF HEALING, and my good mother persuaded me to write to you, dear General Overseer, for prayers and instructions.

With this, I threw away my medicine, which I was taking every few hours, or oftener—took off my glasses, and turned to the Lord for healing.

I have never touched a drop of medicine since, either internally or externally, and have not used the syringe in any manner, which I had previously resorted to continually.

I have reason to believe that my stomach and bowels are restored to health, and that God has also healed me of the uterine trouble.

Though my eyes are not strong, yet I can use them at any time, without causing headache or nervousness.

My nerves are now quite strong, which blessing I realize more and more by the ease with which I fall asleep after retiring.

God quickly healed me of an attack of nervous grip last week, after I had sent a request for prayer to you, and I have been healed of many other pains in answer to prayer when the Devil has tried to afflict me.

I know God is giving me the victory over all Satan's works, and I thank God for leading me to Zion where I have found "the Way, the Truth, and the Life," which is ever open to those who trust completely in the Lord for spirit, soul, and body.

I am now a member of the Christian Catholic Church in Zion, having come out of the Congregational Church over a year ago to take this step.

I am doing what I can in our little Gathering in Akron for the advancement of His Kingdom, and to bring myself closer to God.

Thanking you, dear General Overseer, for your prayers in my behalf, for the valuable teachings that have come to me through LEAVES OF HEALING and other Zion Literature, and also for the time spent in Zion Home a year ago.

Gratefully yours in Christ,

FANNIE B. KASSON.

Copy of an Orthodox Ex-Baptist's Letter to the P—— H—— Railroad Company.

GRANVILLE, OHIO, May 2, 1901.

P—— H—— RAILROAD COMPANY,
Columbus, Ohio.

Gentlemen:—I am very sorry to communicate to you the message I herewith submit; but I am thankful to get a chance to make things right, as I hope to do at this time.

I have been stealing your iron, such as bolts and nuts, and other little pieces of iron during the years 1862 to 1895, thinking nothing of it.

I lived west of Milford Center, and I belonged many years of this time to the Baptist Church.

Many who profess religion are doing the same thing, and yet are held as good Church members; but when we come to Zion we have to clean up.

But I am not dealing with others now, it is my own case. I am now before the Great White Throne.

We do not have to wait until Judgment Day to "know." God's Holy Spirit brings consciousness of sin, and if we are faithful in confession and making restitution for wrong done to others, then God is faithful and just to forgive us our sins (John 1).

Now the great trouble is, to know how much I owe you for this wrong. Again the Holy Spirit is to be our Guide, working in us, and by following His gracious guidance and keeping close to Jesus we may be led to know the amount.

I believe before God the amount named in the check is all I owe your railroad company in money; unless they prefer criminal charges against me. If they do, here I am and I am their prisoner.

You can do with me whatever you think right.

I believe I have a right to plead for mercy, but you have all rights.

I am now a member of the Christian Catholic Church in Zion, and I have a right to ask anybody to repent of sin as I have done.

I have a right to ask you to repent of your sins, and if you do not, then you will have to perish in Hell, no matter what you profess.

The blood of Jesus Christ will cleanse sin, but we must first repent.

It is bad to steal money from the railroad company, but it is far worse to steal from God by drinking and smoking and profaning God's Holy Day, and spending it in debauchery in the filthy Secret Societies where Baal is worshiped, instead of God in His Son Jesus Christ.

May God smite these sins.

Yours in the fellowship of God and His Son Jesus,

—. —. ——.

THE COMPANY'S GRACIOUS REPLY TO THE REPENTANT THIEF.

PITTSBURG, PENNSYLVANIA, May 6, 1901.

DEAR SIR:—Your letter of May 2d, addressed to the P—— H—— Railroad Company, Columbus, Ohio, and enclosing your check for $——, has been received.

I note that this is in payment for various kinds of railroad iron stolen from our tracks during the past thirty-five years, and regret very much to learn that such a practice is common among the farmers.

However, I think that you have done all that you could possibly do to make good the wrong, and you may be sure this company has no intention of prosecuting you in any way.

It is a very good evidence of any form of religion that it can produce such results as it has in your case.

Whether all our officers are in as great danger as you suppose or not, we are just as thankful for your kind advice.

Very truly yours, —. —. ——,
Treasurer.

Mother, Son, and Daughter Delivered in Succession.

NORRIS, ILLINOIS, May 7, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—Your last kind letter was, as is always the case, a blessing and pleasure to us.

Our little daughter was soon relieved of her illness, but Satan was not willing to let us alone, and our little son was taken ill the same way.

When he was better, I had an attack of the same, with fever and severe cough.

In each case the fever left after prayer was offered, but the cough lasted some days and was very severe.

Now, we are glad to tell you, by the mercy of God, that we are all restored to our usual state of health, and none of us has taken any medicine or remedy of any kind.

We would give the praise to our God, to whom all praise belongs.

I enclose our tithe for two weeks just past.

We thank you for your great kindness to us in the midst of all your work, and we pray our Father to bless you with wisdom and power for all the work He has laid on you.

Our daily prayer is that God will safely keep and guide your loved ones through every moment

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the journey home, until they come to you fe.

Many who cannot be with you during the joyful ys this month, will send up from full hearts ayers for you and your dear wife, and our Father ho sees all hearts will give us mutual blessing in turn.

Yours respectfully, E. S. CORZINE.

od Gives Blessed Deliverance in Childbirth.

HEATHCOTE, ONTARIO, CANADA, May 20, 1901.

DEAR GENERAL OVERSEER:—I feel it my duty thank you, Deacon Lee, Zion, and God's chil-ren whom I asked to pray for me, for your prayers, nd praise God for the blessing which I received answer.

On the 8th day of May we had a Zion baby girl orn.

I had no doctor, and did not use or take any edicine.

We claimed the promise in 1 Timothy 2:15.

I was only sick for half an hour.

After baby was born, I was not sick at all.

My bowels never moved till the fourth day fter baby was born, but through prayer and faith n God we conquered, and my bowels worked per-ectly.

I only had my mother and husband with me.

We proved God's Way is superior to man's.

God's presence and power were wonderfully manifested.

I had two children before, at the birth of which I suffered hours of untold agony.

Emma, the youngest, the doctor took away with instruments.

This time I had the most comfortable, easy confinement of the three.

I praise God for our General Overseer and his teaching which we received through LEAVES OF HEALING.

I hope this may encourage some poor suffering sister to trust wholly in God.

I know it pays to trust God, praise His Name.

Your Sister in Christ,

(MRS.) RACHEL CROSSKILL.

Lack of Authority in Baptist Teaching.

240 GRANT STREET, WEST LAFAYETTE, INDIANA, May 9, 1901.

DEAR GENERAL OVERSEER:—I have thought for some time that I should send in my testimony, for indeed I have very much to thank God for.

I thank Him first for having forgiven my sins, and for having brought the glorious teaching of the Full Gospel to me, through your ministry.

I was not a Christian until about a year ago.

I had been seeking for light for some time, for I knew that there was something lacking in my life, as there was a certain feeling of dissatisfaction with the emptiness of my life that I could not rid myself of.

I attended the Baptist Church regularly, and tried to gain that which I knew a few of the professing Christians possessed.

However, I failed to receive what I sought for, for the teaching I received there was not forcible nor sufficiently authoritative to bring me to a realization of my sinful condition and my obligations to God.

I could not reconcile myself to the teaching I received. I could not believe that God brought sickness and misery of all kinds upon His children.

I continued to grope in the dark till some of the members in the Church persuaded me to attend a little Gathering of members and friends of Zion, under the leadership of W. S. Peckham.

I had never heard of the Christian Catholic Church before, so hardly knew what kind of a place I was in.

I felt when I left the meeting that I had been among sincere people, yet I was very much disgusted with some of the teachings set forth in Deacon Peckham's talk.

I thought I would not care to attend another such meeting; but after some time had elapsed I was persuaded to attend another, but left that one with but little change in my feelings regarding what was taught.

It was not until I attended another meeting, a little later on, at which I heard the simple, straightforward testimony of a little boy who had been healed of a catarrhal growth in his nose, that I became interested.

I was given a copy of LEAVES OF HEALING to read. That paper opened my eyes.

I said as I read it, "If the Bible is true, what is taught in this paper is certainly correct."

I attended Zion meetings regularly thereafter and soon after going to Cleveland, Ohio, for the summer, I was baptized by Elder Bouck, and sent in my application for membership.

Since then God has given me many blessings.

Last winter was the first winter I ever passed through without being troubled with a succession of severe colds.

The Devil attacked me a few times, but through prayer I always received a quick deliverance.

I have recently been delivered from a scalp disease which had been upon me for many years.

I thank God for His many blessings, and ask your prayers in my behalf, that I may become a more efficient worker in His Kingdom.

Yours in the Master's service,

FRANK E. MCCABE.

Delivered From the Impostures of Unchristian Masonry.

CLIFFORD, WISCONSIN, May 30, 1901.

REV. JOHN ALEX. DOWIE.

Beloved Overseer:—I feel it my duty to not delay longer in writing and telling you how grateful we feel toward our Heavenly Father for the blessed truths taught in Zion, which were first brought to us two years ago last winter by Brother J. W. Crane, while we were living at Chaska, Minnesota.

At that time I was a Mason, but through the teachings of Zion I was shown clearly how unchristian Masonry was, and now I wonder how it is that so many apparently good Christian men are led to join such unchristian impostures, where they are led away from Christ to serve Mammon.

Thank God, my Masonic apron has been sent to Zion, and I trust it is among the trophies captured from the enemy on the walls of Zion.

I was instantly cured of strong tobacco habit through the prayers of Deacon Crane, and all my family have been healed at different times of carache, toothache, neuralgia, measles, and many other ailments.

May God protect and keep you many years for service in His vineyard.

Your Brother in Christ, JOE S. SARGENT.

Suffering of Little Daughter Quickly Stopped.

TUSCALOOSA, ALABAMA, June 11, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—One afternoon our little daughter, Hattie May, had a sore ear, almost the entire ear looking very red on the inside. We thought she had caused it by scratching.

Next morning it had run quite a good deal on the pillow, a sort of bloody corruption.

Her mother thought a gathering in her head had broken, until we noticed it oozing out from the inside of the ear, near the edge, at the top and along the side.

We prayed then, and again at the family altar at night.

The next morning it was entirely well and continues well, the color of the ear being perfectly clear like the other.

We do not know what the doctors would have called the disease. To us, it was the work of Satan, and God, for Jesus' sake, healed it.

Faithfully yours in Jesus' Name,

C. L. GREER.

A Beautiful Letter From a Child.

MITCHELL, SOUTH DAKOTA, May 20, 1901.

DEAR DR. DOWIE:—I am the little girl that is nine years old, who wrote you in March to pray for me.

God has healed me, and I thank Him for healing me.

I thank you for praying.

God bless you.

Will you always please pray for me, for God to help me to be a good girl?

I wish to send you a dollar from my little bank for your holy work.

I will say good-by.

HAZEL COWHICK.

Rain in Oklahoma in Answer to Prayer.

BRITTON, OKLAHOMA, May 6, 1901.

REV. JOHN ALEX. DOWIE:—We just received your welcome letter and tracts.

We had a heavy rain the day following prayer, lasting thirty-five minutes.

It was not a general rain, but just took us in, not raining hardly any more than a half mile on two sides of us covering a strip of probably three miles.

People consider it a direct answer to prayer.

It came just about twenty-eight hours after your petition, without any indication whatever.

J. H. UNCAPHER.

Niece Perfectly Healed of Inflammatory Rheumatism.

DALRYMPLE, ONTARIO, May 20, 1901.

DEAR GENERAL OVERSEER:—I wrote you on May 3d to pray for a niece of mine, Marian Lee.

She seemed to have something like inflammatory rheumatism in her legs.

I am very thankful to tell you she is as well as ever, for which we praise God, and thank you for your prayers in her behalf.

Your Sister in Christ,

(MRS.) ELLEN GRAHAM.

A MOST IMPORTANT NUMBER.

LEAVES OF HEALING, VOLUME IX, NUMBER 7

contains a General Letter from the Rev. John Alex. Dowie, concerning his Mission as the Messenger of the Covenant, Elijah the Restorer, and "That Prophet" of whom Moses spoke.

Two Pages of Editorials.

Picture of the General Overseer addressing 10,000 people at Zion City Site, Thursday, May 30, 1901.

Sermon delivered before 7000 people in the Chicago Auditorium, by the General Overseer, on "The Messenger of the Covenant" and "The Coming of Elijah, the Restorer of All Things."

As we would like this issue in every home in the United States and Canada, which will suitably reply to the lies of the press, we shall be glad if every member and friend of Zion will widely circulate this issue among their friends.

We will assist in doing this by sending the paper and mailing same for three cents per copy.

Friends will kindly send names as soon as possible.

Sample copies may be had from Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois

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The Year Text for 1901 says: *"Arise ye, and let us go up to Zion unto the Lord our God."*

ZION'S FEAST OF TABERNACLES

THE GREAT ENCAMPMENT OF THE YEAR

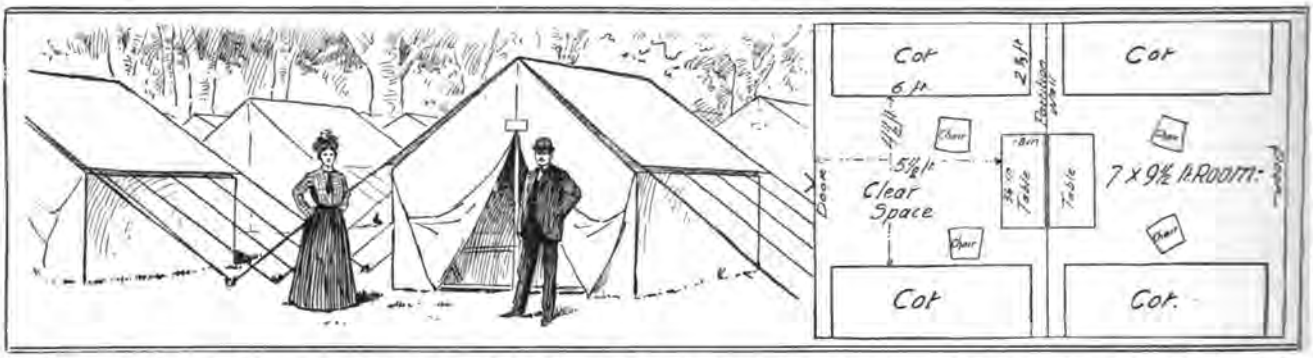
FRIDAY, JULY 12, UNTIL MONDAY, JULY 22

CONDUCTED BY

REV. JOHN ALEX. DOWIE
General Overseer of the Christian Catholic Church in Zion

Assisted by **OVERSEER JANE DOWIE**
and other Overseers, Elders, Evangelists, Deacons and Deaconesses.

Zion's White-Robed Choir and Zion's Guard will be in attendance—with the thousands of Zion coming from all over the United States and Canada. **REDUCED RAILROAD RATES** will be secured and announced later.



THIS GREAT DEMONSTRATION WILL BE HELD IN SHILOH PARK, ZION CITY, ILL., IN CONNECTION WITH THE OBSERVANCE OF THE ANNIVERSARY OF

CONSECRATION OF ZION TEMPLE SITE

SPECIFICATIONS AND PARTICULARS

The Chicago and Northwestern Railway will run special excursion trains Sunday, July 14th, as well as provide good train service throughout the Encampment, at greatly reduced prices. Twenty thousand or more people will be present to see the beautiful location of Zion City, with its Six Thousand Five Hundred Acres, two miles and a half of which are on Lake Michigan. An outlay of many thousands of dollars is being made for special camp furniture for this Feast, consisting of miles of tents, furnished with cots, bedding, chairs, tables, and cooking utensils.

COMFORTS

The tents are 9½x14 feet, made of good duck material, with double covering, pitched over a boarded floor, so that they will be not only rain-proof, but the dampness from the ground will also be shut out. The cots are canvas or woven wire, with raised head covered with a cotton mat, with outing sheets, and good wool blankets for covering. Each section of the tent supplied with table, chairs or stools, and suitable night light; also with wash-basin and water bucket, together with tin cups, plates, pans, spoons, knives, forks, etc. In each tent will be an oil stove accessible to the parties occupying the same, for the warming of foods for meals.

CONVENIENCES

Zion City General Stores will be represented at the Camp, and will have for sale canned meats, fish, vegetables, relishes, fruits, etc., together with butter, eggs, cheese, milk, bread, crackers, rolls, etc., and will daily receive supplies of fresh fruits and other seasonable table articles. At Zion lunch stands, which will be conveniently located throughout the Camp, the following foodstuffs will be prepared, ready to serve: Oatmeal, milk, rolls, sandwiches, tea, coffee, soups, cold meats, potatoes, pies, cakes, ice cream, lemonade and other soft drinks, all of which may be obtained at moderate prices.

Families or individuals are expected to bring their own towels and soaps, and may, if they choose, bring also lounging pillows, rugs, hammocks, bathing suits, bicycles, etc. To all of Zion these Ten Days will cover remarkable events. Each day will commence with a sunrise prayer meeting; the forenoons will be given to conferences and discussions; the afternoons to addresses and teaching; the evenings to testimony and fellowship. **THE GREAT OPEN-AIR AUDITORIUM** canopied from sun and showers can bring to a common center of easy hearing **Fifty Thousand of the Members and Friends of Zion.** Thousands of locations of home sites will be thrown open for selection to shareholders in Zion Land and Investment Association, Monday, July 15, and selections perfected throughout the entire week and thereafter. Plats with important information noted thereon will be ready in advance. **TENT ACCOMMODATIONS MUST BE SECURED BEFOREHAND** for the entire Encampment by those who will attend, as provision will only be made for those writing in advance for accommodations. With all of the above **COMFORTS** the price will be only **$7.50** for each adult person—and for small children one-half this price.

MAKE YOUR APPLICATION AT ONCE BY SENDING A FORM LIKE THE OPPOSITE

Two persons in a family or party would require half a tent. If more than two to four, a whole tent. Single parties in every case will be located in a section of a tent with some one else. On one side of the Encampment, location will be reserved for men, and on the other for women, with family tents between.

Please enter my Application and RESERVE.....
Cots for 1901 Zion Feast of Tabernacles, in (Family or Individual) Tent. I will be accompanied by.....other persons.

Signed.....

Date..... Address.....

Address Applications for Tent Accommodations to DEACON DANIEL SLOAN, 1201 Michigan Avenue, Chicago

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OPEN YE THE GATES

That the Righteous Nation which Keepeth Truth may Enter therein. —Isaiah 26:2.

Zion's Trumpet has sounded. The Message has gone forth. God's Exiles shall go Free. Zion throughout the world will sing Hallelujahs to Him who sitteth upon the Throne.

GOD'S MESSENGER HAS DECLARED .. **MONDAY, JULY 15, 1901** TO BE THE DATE OF THE .....

OPENING OF THE GATES OF

ZION CITY

GOD'S CITY OF RIGHTEOUSNESS.

An abiding place for the afflicted of His people. A City for those who would live godly in Christ Jesus.
A City where the true Christian Home-life will be established and maintained in all its purity.
A City where God's people will be trained and prepared for the Coming of their King, Christ Jesus our Lord.

Be glad then, ye Children of Zion, and rejoice in the Lord your God:—Joel 2:23.

THE 6400 ACRES OF BEAUTIFUL LAND selected and secured for this City has been Consecrated to God and the advancement of His Kingdom. Upon that site there will be tolerated

NO
Breweries or Saloons.
Gambling Hells.
Houses of Ill-Fame.
Hog-Raising, Selling, Handling.
Drug or Tobacco Shops.

NO
Hospitals or Doctors' Offices.
Theaters or Dance Halls.
Secret Lodges or Apostate Churches.
Bad Books, Pictures or Papers.
Nor any of the other Curses or Abominations which Defile the Spirits, Souls and Bodies of Men.

ZION CITY WILL HAVE

Christian Educational Institutions from the Kindergarten to the College.

Manual Training Schools.
Christian Art—Painting, Sculpture, Architecture.
Christian Music—Vocal, Instrumental, Choral.
Libraries, Orphanages.
Divine Healing Homes.
Homes for the Aged.
Homes for Young Men.
Homes for Young Women.

AND ABOVE ALL, THE GREAT

ZION TEMPLE

Seating at least 25,000 people, where multitudes will assemble every Lord's Day to hear the Everlasting Gospel preached in all its fulness.

This land will be conveyed by lease only and not by deed. Leases will stand for a period of not less than 1000 years.

Certificates of Stock in Zion Land and Investment Association will be accepted in payment for lots, and shareholders only will be entitled to the first choice of selection at the lowest prices.

Owing to the limited number of lots that will be ready by the opening day, we would advise every prospective purchaser or homeseeker in Zion City to secure stock at once, or before the first series closes, which will be at an early date.

The mutual interests of employer and employee will be provided for by the establishment of Manufacturing Industries and Commercial Enterprises operated on the Coöperative, Profit-sharing Plan.

Pamphlets, Articles of Agreement and any other information desired by prospective investors, gladly furnished upon application.

Address all communications relative to Zion City to

H. WORTHINGTON JUDD,
Secretary and General Manager.

DANIEL SLOAN,
Assistant Manager.

ZION LAND AND INVESTMENT ASSOCIATION,

1300 Michigan Avenue, 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."

Ten Thousand Five Hundred and Two Baptisms by Triune Immersion Since March 14, 1897.

Ten Thousand Five Hundred and 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, 1901, by the General Overseer	4582		
Baptized by Elders, Evangelists, and Deacons	2281		
Total Baptized in Central Zion Tabernacle			6863
Baptized in places outside of Chicago by the General Overseer		504	
Baptized in places outside of Chicago by Elders, Evangelists, and Deacons		3004	
Total Baptized outside of Chicago			3508
Total Baptized in four years and three months			10,371

Baptized since June 14, 1901:

Baptized in Central Zion Tabernacle by Elder Fisher	16		
Baptized in Central Zion Tabernacle by Elder Royall	6		
Baptized in Central Zion Tabernacle by Elder Voliva	10	32	
Baptized in British Columbia by Elder Brooks		1	
Baptized in Illinois by Elder Fockler		41	
Baptized in Illinois by Deacon Sprecher		2	
Baptized in Indiana by Overseer Mason		2	
Baptized in Indiana by Overseer Speicher		2	
Baptized in Iowa by Elder Adams		19	
Baptized in Michigan by Elder Hayden		2	
Baptized in Minnesota by Deacon Crane		5	
Baptized in Minnesota by Elder Jenson		1	
Baptized in Nebraska by Elder Hoy		4	
Baptized in New Jersey by Elder Leonard		4	
Baptized in Ohio by Elder Bouck		2	
Baptized in Ohio by Elder Reiff		3	
Baptized in Oregon by Elder Ernst		2	
Baptized in Wisconsin by Elder Stochholm		9	99 131
Total Baptized since March 14, 1897			10,502

The following-named ten believers were baptized in Central Zion Tabernacle, Chicago, Wednesday evening, July 3, 1901, by Elder W. G. Voliva:

Bunnell, Mrs. Lottie.....Klamath Falls, Oregon
Butler, Edward.....Paragon, Indiana
Haggard, H. E.....153 South Western Avenue, Chicago, Illinois.
Holloway, Mrs. R.....Webster City, Iowa
Larson, Mrs. Mary.....254 West Ohio Street, Chicago, Illinois
McDonald, Mrs. Elizabeth.....North Bend, Wisconsin
Peffley, Emma R.....St. Louis, Missouri
Rittenhouse, Miss Elizabeth, 1019 West Van Buren Street, Chicago, Illinois
Rose Miss Opal.....37 East Sixteenth Street, Chicago, Illinois
Winslow, Justus C.....Janesville, Wisconsin

The following-named nine believers were baptized at Eagle Point, Wisconsin, Lord's Day, June 30, 1901, by Deacon John W. Stochholm:

Bowers, Fred S.....Bloomer, Wisconsin
Bowers, Nellie.....Bloomer, Wisconsin
Cooper, J. M.....Eau Claire, Wisconsin
Dunn, John W.....Eagle Point, Wisconsin
Dunn, Mrs. Amelia.....Eagle Point, Wisconsin
Felton, Adelbert.....Eau Claire, Wisconsin
Felton, Mrs. Almerta.....Eau Claire, Wisconsin
La Belle, Arthur.....Bloomer, Wisconsin
La Belle, Jesse.....Bloomer, Wisconsin

The following-named three believers were baptized at Toledo, Ohio, Lord's Day, June 30, 1901, by Elder John C. Reiff:

Green, Alfred M.....121 Fremont Street, Ironville, Ohio
Green, Mrs. Alfred M.....121 Fremont Street, Ironville, Ohio
Sheridan, A. J.....1137 Erie Street, Toledo, Ohio

The following-named two believers were baptized at Mt. Morris, Illinois, Lord's Day afternoon, June 30, 1901, by Deacon O. L. Sprecher:

Ambrose, Miss Ethel V.....Polo, Illinois
Piper, William H.....Egan, Illinois

The following-named two believers were baptized in North Manchester, Indiana, Lord's Day, June 30, 1901, by Overseer J. G. Speicher:

Cassell, Mrs. Josie.....North Manchester, Indiana
McClure, Mrs. E. E.....North Manchester, Indiana

The following-named two believers were baptized at Auburn, Nebraska, Friday, June 28, 1901, by Elder C. A. Hoy:

Acker, Benjamin Dexter.....Auburn, Nebraska
Williamson, Mrs. J. H.....Auburn, Nebraska

The following-named two believers were baptized at Portland, Oregon, Lord's Day, June 23, 1901, by Elder August Ernst:

Dixon, Ory Lewis.....Ely, Oregon
Hilderbrand, Mrs. Rebecca.....Klondike, Oregon

The following-named believer was baptized at Minneapolis, Minnesota, Lord's Day, June 23, 1901, by Elder Charles J. Jenson:

Hafer, Miss Margaret Maria.....1629 Sixth Street South, Minneapolis, Minnesota

Are You Thinking of Taking Up

A COURSE OF READING?

THE Eight Bound Volumes of LEAVES OF HEALING are a HISTORY of the most important events of the last years of the Nineteenth Century; they contain the best and wisest comments on CURRENT EVENTS in the world; they are a safe guide in BUSINESS and POLITICS; they contain the best thoughts about ART, MUSIC, LITERATURE and SCIENCE; they tell of things far more strange and interesting than fiction, and all true; they are an inspired BIBLE COMMENTARY and the safest and best works extant on THEOLOGY.



THE MOST BLESSED OPPORTUNITY of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eight Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity. These Eight Beautiful Books, substantially bound in black, half Morocco, can now be had for **$20.00.**

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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 IX. NUMBER 12. CHICAGO, JULY 13, 1901. PRICE FIVE CENTS.



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CHICAGO, ILLINOIS, SATURDAY, JULY 13, 1901.

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*EDITORIAL NOTES.

"I AM THE LORD, I CHANGE NOT."

"RETURN UNTO ME,
And I will return unto you,
Saith the Lord of Hosts."

THESE are the Words of the Unchanging God.

They embody this day the Demand to men in Chicago and America of the God of the Hosts of Heaven, who has a right to the Obedience of every man on Earth.

Yet the fact is that today, as twenty-three centuries ago, when these Words were spoken by Malachi the prophet, men scoff at God's Invitation to "return" unto Him, and sneeringly say:

Wherein shall we return?

GOD HAS answered that Question by another Question:

Will a man rob God?

THAT Divine Question, when it reaches the heart of the scoffer, silences his tongue.

The sneer of his inquiry fades away from his face as the Divine hand is laid upon his shoulder, and he is turned around in a moment to look into the Face of God, and to realize that he stands before God *A Convicted Thief.*

WHILE he stands there silently and guiltily, the Divine Voice rings out as it did nearly twenty-three centuries ago:

Yet ye rob Me.

Guilty, but still impudent, as in all the ages, the men of Chicago, and of America, and of all the wide world today recover themselves to say:

Wherein have we robbed Thee?

WE ANSWER this question, as the Messenger of God's Covenant.

We charge this American Nation today, in the Name of the Most High God, with being Robbers of God on exactly the same lines as the Israelitish Nation was four centuries before

*The General Overseer is at Zion City, very busy making preparations for Zion's First Feast of Tabernacles, and has found it impossible to write Editorial Notes for Leaves of Healing. These Notes have accordingly been taken from The Zion Banner for July 10th, 1901.

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Christ's Coming; and we repeat the Charge in the very same words which God inspired *then*, and inspires *now*.

It is His answer to the impudent question, "Wherein have we robbed Thee?"

It comes in four words:

"IN TITHES AND OFFERINGS."

EVERY GRAIN of corn and of wheat; every grain of oats and of barley and rye; every fruit of orchard or vine; every hoof of sheep or oxen; every fish of the sea and bird of the air; all that men eat to sustain life, comes continually day by day, and year by year, to this land, not the work of man, but a Constant Supply from God's own Bounteous Hand.

But the Giver of All has from the Earth's Creation claimed that His rightful share should come into His Storehouse.

THE GODLESS hosts give nothing back to God, and the apostate churches give not one tithe of a tithe.

TWO YEARS AGO, in a splendid article in the Statesman's Year Book for 1899, the United States Commissioner of Labor, who is also the able President of the American Statistical Association, Dr. Carroll D. Wright, said:

The True Valuation of all tangible property in the United States, exclusive of Alaska, at the close of the census period of 1890, amounted to $65,037,091,197.

He says that the classification of that is as follows:

Real estate, with improvements thereon, ...	$39,544,544,333
Live stock on farms, farm implements and machinery,	2,703,015,040
Mines and quarries, including product on hand, . . .	1,291,291,579
Gold and silver coin and bullion, ...	1,158,774,948
Machinery of mills and product on hand, raw and manufactured, ...	3,058,593,441
Railroads and equipments, including $389,357,289 for street railroads, ...	8,685,407,323
Telegraphs, telephones, shipping canals, and equipment, ...	701,755,712
Miscellaneous, ...	7,893,708,821
Total, ...	$65,037,091,197

THE ASSESSED VALUATION of this vast sum of $65,037,091,197 is no less than $25,473,173,418.

IT IS TRUE that "no statement of national wealth can be exact"; but there is no doubt that these figures are indicative of an "approximate to the truth," and in all probability this year, 1901, eleven years later than the above figures, the Wealth of the Nation is immensely greater.

A TITHE of the gross True Valuation would amount to $6,500,000,000, and a tithe of the assessed valuation would amount to $2,500,000,000.

DOES GOD get for His Storehouse, for His Service, and for the Extension of the Kingdom any such sums from this Nation?

NO! GOD IS shamefully robbed!

BUT IT MAY be said by some that the Tithes must be only upon the Income.

WELL, let it be so calculated, even upon the basis that the net income of the whole Nation is not more than five per cent of the True Valuation.

THEN the net income of the people would not be less than $3,250,000,000.

A tithe of that mere five per cent of the true valuation would, therefore, be $325,000,000 annually.

But this is altogether too small a sum, inasmuch as the revenues of the Government of the United States from taxation amounted in the fiscal year ending June 30, 1898, to $493,333,953.

WE THEREFORE hold, that if the people could afford to pay taxes of nearly Five Hundred Millions of Dollars to the National Government alone, that the actual income of the whole people must have been very much larger, probably at least ten times that sum.

Therefore *the annual income of the people must be more than Five Billions of Dollars;* and the Tithe of that sum undoubtedly belongs to God, for it is only a sum at least equal to the revenues of the Government of the United States, by taxation—$500,000,000.

CAN IT BE pretended for one single moment that even a tithe of that sum, a tithe of a tithe, is paid into "the Treasury of the Lord," even if we consider the Treasury of the denominational churches to be God's?

NO! GOD is shamefully robbed!

THEREFORE we denounce the American Nation as a Nation of Thieves and Robbers, who, according to their mutual accusations, rob not merely each other very largely, but *who rob God*, and are thereby guilty of the basest, and meanest, and most shameful kind of robbery, inasmuch as it is the robbery of their Divine Benefactor, from whom they have received All.

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HENCE, in the Name of God, we ring out the Old Words in Malachi:

Ye are cursed with The Curse;
For ye rob Me, even this whole Nation

IS IT ENOUGH to convict a thief?

Are we compelled to hear him say, "Well, what are you going to do about it?"

IS IT ENOUGH to declare cynically that nothing can be done, and that the thief is to go on unwhipped of Justice and of God?

NO ONE would contend for such a thing if applied to an Individual who had broken merely the Law of the United States, or even an ordinance of a Common Council of a City.

Is it not, therefore, time to say that *somebody* must have the Power *somewhere* to do *something* about it?

IS IT NOT, therefore, time to say that *somebody somewhere* has the Right, and a Divinely-imposed Duty, to declare what that *something* is, and how it should be done?

IS IT NOT time that somebody should show the Nation the Blessings of Obedience, and the terrible Perils and certain Consequences of Disobedience?

WE BELIEVE that it is time: for the "Times of the Restoration of All Things which God spake by the mouth of all His holy prophets which have been since the world began" have come.

As Elijah the Restorer we, therefore, say to this Nation, and to every Nation beneath the sun:

Return ye unto God with all your hearts!

Obey God in all your lives, as Christ, His Son, hath directed!

Give unto God the "Glory due unto His Name," and the Tithes and Offerings of which, to your great injury, you have robbed Him for long centuries.

HENCE, we send forth, in God's Name, this demand:

Bring ye the Whole Tithe into the Storehouse,
That there may be meat in Mine House,
And prove Me now herewith,
Saith the Lord 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 the Lord of Hosts.
And all Nations shall call you happy;
For ye shall be a Delightsome Land,
Saith the Lord of Hosts.

THESE WORDS were first said by God to His own people twenty-three centuries ago, and they were not heeded.

They disobeyed, and, therefore, they were scattered and oppressed among all the Nations.

BUT TODAY the Voice is calling Israel in every land:
Return ye unto God!
Cease to rob God!
Bring the Whole Tithe into the Storehouse!
Bring an Offering and come into His Courts.

IT IS A PART of the penalty which God's faithful Messengers must pay in every age when they utter God's Truth, that the "generation of vipers," the modern Scribes, like their ancient prototypes, and the "Blind leaders of the blind," like the Pharisees, their ancient prototypes, and the unthinking and cruel and malignant masses of the rabble will cry when they read and hear such words as these, "*O! he is only seeking for himself, and for a few idle and pampered followers, these vast riches which will come into his hands if the Tithes of the Nation were paid into God's Storehouse in Zion* for the Extension of His Kingdom."

WE ARE WILLING to brave these sneers and wholly false accusations, and we have braved them for years.

But we are not willing to refrain from doing our duty, and, therefore, in Christ's Name, we now demand—

First, from every true Christian, Immediate Obedience to this command—"*Bring ye the Whole Tithe into the Storehouse!*"

Second, from the whole world, Immediate Repentance, Confession, and Forsaking of Sin, Restitution for Wrongs, Faith, and Works of Love, which God can accept through His dear Son, and which He will bless in the Power of His Spirit.

THE Financial Question will never be solved for the Toiling Masses of the People by the Skilful Robbers who now control their labor, and its profits, for the most part.

That Question, and the Social Question, and above all the Religious Question, will only be solved when the True Church of the Living God establishes the Kingdom of God, as above all other rule.

Zion is the Kingdom of God.

THIS IS OUR Great Mission to cry as Jesus did:
The time is fulfilled,
And the Kingdom of God is at hand:
Repent ye, and believe in the Gospel.

THE GOSPEL is *the Gospel of the Kingdom of God.*

The claims of God upon the spirits, souls, bodies, time,

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talents, and revenues of every kind of every human creature, upon earth, are indisputable.

We boldly and lovingly present these claims, and again say, Rob God no longer! and obey His Command to repent and to restore unto Him from henceforth that which has been continually stolen from Him by this whole Nation, and by all the Nations of the earth, save for a few tens of thousands of God's People on the earth, who conscientiously and joyfully pay Him their tithes.

Thousands of Zion bring with joy their Tithes and Offerings to the Storehouse of God.

Zion, therefore, extends His Kingdom, feeds the poor, cares for the widow and the fatherless, protects the oppressed, enlightens the heathen in their darkness, and is going forward to fill the whole world with the knowledge of God as the Saviour, as the Healer, as the Cleanser, as the Keeper and Everlasting Father of all mankind.

Zion has a Gospel which makes men happy while they live, and enables them triumphantly, through the Faith and Power of God, to pass into the glories of the Better Life beyond.

THE SENSE of Accountability to God as a real and personal Being has been almost entirely lost, not only by those who know not God, but by those who profess to know Him, and who, in not a few cases, honestly and firmly believe in His existence and His rightful claims upon them.

No more terrible calamity can ever befall a people than that they should live individually and nationally without a Sense of Responsibility to Him who made and sustains the Universe, and who reigns and rules from His seat of Universal Empire.

STEEPED to the very lips in infidelity, intemperance, and impurity, that trinity of devilry, there are vast multitudes who blindly close their eyes to the self-evident fact that they are the Creations of the Omnipotent Creator, and the Offspring of the Father of Spirits, in whom alone they "live and move and have their being."

SCORNING the grosser forms of sensuality, there are multitudes who have formed their own standards of morality and religion.

These philosophically, or from religious conviction, recognize the existence of "a God afar off," who concerns them but little, whom they idly suppose is almost unconcerned respecting them and their affairs.

They scoff at the idea of Responsibility to God, or of Obedience to God's requirements as set forth in the Holy Scriptures.

Neither the Ten Commandments nor the Eleventh appeal to them except in spots.

They accept them only so far as they choose to recognize and obey them, which is only after they have interpreted these laws to their own perfect satisfaction.

BUT THERE ARE, in all the lands, honest and true and sincere spirits, probably in millions, who really desire that God's Kingdom shall come, and that God's will shall "be done on earth as it is done in heaven."

These must lead the way in a Full and Entire Obedience to God!

Upon these, therefore, we call and say: Consider God's Righteous Claims and Obey!

To the other two classes we say: Yield yourselves unto God and Obey!

WE WRITE these words amid the many special toils connected with the preparations for Zion's Great Feast of Tabernacles, from July 12th to 22d, in Shiloh Grove, Zion City.

Many business duties and responsibilities devolve upon us as the Founder, under God, of Zion City, the Gates of which shall open to the First Selectors of Lots on Monday, July 15th.

Besides these, is the oversight of all the operations of Zion in all departments throughout the world.

EVERY DAY is increasing the number of those who are dwelling in tents in the large Camp of workers and investors, and in the many houses already on the land, as well as in the neighboring towns of Waukegan on the south and Kenosha on the north, and in the country districts surrounding Zion City Site on three sides.

OVER ONE THOUSAND persons are already on the Site as temporary residents.

An illustration of their zeal in the work of extending the knowledge of God has just come into our hands while dictating these notes, in the form of a letter from Deacon David F. Robertson, who is the Superintendent of Circulation of Zion Printing and Publishing House.

He says: "Last Lord's Day afternoon at Zion City, through Elder Fockler, we received One Thousand Four Hundred and Fifty Special Ten Weeks' Subscriptions to LEAVES OF HEALING, together with a large number at Waukegan and Kenosha."

THIS LITTLE ITEM alone will indicate the zeal of the pioneers now upon the land, who are principally engaged in Zion Lace Industries, in erecting buildings, in the grading of streets, and in Zion City Lumber Association, Zion City General Stores, Zion City Livery, Zion Engineering Corps, etc.

THIS ACT of our dear people of Zion City will place LEAVES OF HEALING every week in the hands of, probably, twenty-five thousand new readers.

This was the act of only one Lord's Day at Zion City.

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SUCH A LITTLE incident as this will indicate the zeal of the people now gathering at Zion City Site.

It shows the world a fact, of which they have given already many other noble illustrations, that those who are preparing this City for habitation are not merely living for self, but are doing so with hearts filled with self-sacrificing love to all the world.

These papers will be sent not only to many parts of the United States, but to many distant countries on every Continent throughout the world.

WE ARE about to take up our own personal residence, with our dear wife and family, in Zion City for the next two weeks, and will be accompanied by a considerable number of our Headquarters staff.

WE ARE looking forward with most intense delight to the joys which await us in meeting our dear friends from all parts of this and from many other lands.

WE SHALL have the pleasure, we trust, of coming into closer communion with our people than ever before, and we shall not fill up the time with public engagements so completely as to prevent opportunties for much private conversation.

WE BELIEVE that one of the great blessings attendant upon the Feast of Tabernacles will be the interchange of thought and experience, and the happy communication of valuable suggestions and plans for individual and collective work in every Department of Zion's operations, in the Church, in the School, and in the whole range of Business Life.

GOD SETTETH the Solitary in Families:
He bringeth out the Prisoners into Prosperity:
But the Rebellious dwell in a Parched Land.

WE TRUST that the outcome of this Glorious Feast of Tabernacles will be that many who are now "solitary" will, in all purity of heart and thought and life, form Christian Friendships which will in due time lay the foundations of Happy Christian Families.

WE TRUST that many who have been "prisoners" of prejudices and ignorance, of sin and of sickness, will be led into Zion, and into True Prosperity; and we earnestly hope that many of the "Rebellious" who have actually been robbing God and fighting God, and dwelling "in the parched land," will seek for His Compassion and Mercy, and dwell with us in Zion.

WE SHALL hope that the Simplicity, Sincerity, and Sympathy which will flow from heart to heart from the time of the Early Morning Sacrifice at 6:30 until the last meeting of the evening, and in all the intervals between the Gatherings, will be so manifestly the operation of the Spirit of God that the ties that bind Zion will be strengthened, and the cords of love will be lengthened.

Paths of Future Power will be manifestly marked out by God, and this blessed communion in Prayer, in Praise, in Meditation, in Conference, and plans for Future Coöperation will be considered.

TENS OF THOUSANDS of Prayers will ascend to God for individual blessing upon absent ones.

Every officer and member of the Christian Catholic Church in Zion throughout the World will be had in Continuous Remembrance, and all our activities will have but one great object, the Glory of God, and the Blessing of all Mankind.

WITH SINCERE and Divinely purified hearts, and the Constant Watchfulness of every one for the best interests of his neighbor, we cannot but be blessed, and be the means of blessing to earth's remotest bounds.

IT IS PROBABLE that we shall have a Daily Bulletin throughout the Feast, which will give the Order of Services for each day.

SPECIAL Communion Services will be held at the close of the Afternoon Gatherings in Shiloh Grove, on Lord's Days, July 14th and 21st.

SPECIAL DIVINE HEALING Teaching and laying on of hands will be held on Tuesday, Wednesday, Thursday, and Friday, July 16th to 19th, at times to be named.

Several celebrations of the Ordinance of Believers' Baptism by Triune Immersion will be held in the clear waters of beautiful Lake Michigan, whose waves fall upon the sands for two and one-half miles along the frontage of the Coming City.

SPECIAL SERVICES for Children, for Testimony, for Conferences on many subjects, for Bible Reading, for Women, for Men, etc., will also be held.

Punctually at half-past six o'clock every morning, from the morning of Saturday, July 13th, to the morning of Monday, July 22d, inclusive, Zion's Morning Sacrifice of Praise and Prayer will ascend to God from beautiful Shiloh Grove.

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TENTS for the accommodation of large numbers of persons who have ordered them are now being set up.

It is of the very utmost importance that all our friends should know that we cannot now *guarantee* tents for this week at all, although even now we shall do our utmost.

If any desire to come early next week, application must be made immediately, so that the tents can be provided and properly floored and protected.

PROBABLY some hundreds of Zion Guards will go into camp throughout the whole of the Feast, and will protect the encampments by day and by night.

ZION CHOIR will be represented by a very large number of its members throughout the whole of the Encampment, and by probably every one of the available members on each Lord's Day. Our very excellent Zion Band will discourse Zion Music at certain times throughout the Encampment.

WE CALL attention to the announcements of Deacon Daniel Sloan, Zion's Special Transportation Agent, and ask our friends to note carefully his directions concerning their tickets from distant places, and also concerning camp arrangements.

WE ALSO call attention to the announcement on page 361 of Deacon H. Worthington Judd concerning the Opening of the Gates of Zion City and the disposal of the first lots on our Lease of 1100 years, which has been most carefully prepared, and copies of which will be obtainable at the close of this week, and early next week.

FOR ALL practical purposes the Lease is a Sale, only subject to those conditions which every Zion man and clean, good citizen would agree to, and which we can only enforce throughout the coming years by making the occupancy of the land voidable when the fundamental principles of the lease and its conditions are violated, so that Zion City shall be kept clean in all the coming years.

WE ALSO call special attention to the announcement of our General Financial Manager, Deacon Charles J. Barnard, and Deacon W. S. Peckham, Cashier of Zion City Bank, on page 361, in which they announce the intended increase of Capital Stock of Zion City Bank to a Quarter of a Million of Dollars.

The Capital now stands at $177,000; but the increase of the business of Zion in every direction requires another increase in the capital stock of the Bank.

We think it not unlikely that, growing at the same rate, we shall require a capital stock of $500,000 before the year is over.

The new shares, amounting in all to $73,000, will be offered to the present shareholders first, and will then, if any are left, be offered to others only after the present shareholders have signified their intentions concerning further purchases.

This very important announcement will indicate to friends far and near the great successes which God is giving to Zion City Bank. We have been able to do, upon the present capital, a very large business, and have now more than 3100 depositors.

ALL THE ATTEMPTS of our adversaries to injure the Bank have utterly failed, and it has grown in strength every week, without any exception, ever since the date of its formation, March 2, 1899.

THE TIME has not yet come for us to tell the Story of our Financial Institutions, but it is a wonderful one.

We hope that God will enable us to tell it by and by in such a way as to greatly encourage His people throughout the world.

WE CALL the attention of our friends far and near to the announcements made by Vice-President W. Hamner Piper and the faculty of Zion College, concerning the work of the College for the coming year.

We believe that the steps that are now being taken will place the College upon a firmer footing than ever before, and enable us to do better work.

We have now a splendid College Home and excellent rooms for the College, in our large and well-arranged building at the corner of Michigan Avenue and Thirteenth Street.

THE ANNOUNCEMENTS of the Mail Order Department of Zion City General Stores, etc., will be of interest to all our friends, and the beautiful new Illustrated Catalogue will doubtless interest our people who attend Zion's Feast of Tabernacles.

These institutions, while of very recent date, are growing splendidly and doing excellent business on a prompt cash basis, so that we are enabled to purchase at the very lowest prices, for cash, and sell for cash, a system which God is blessing.

SPECIAL RATES for the entire period of the Encampment, from July 12th to 22d, have been made with the authorities of the Chicago and Northwestern Railway, at a very pleasant conference held in our office in Zion Building.

The Special Rates for Lord's Days, July 14th and 21st, are as follows:

Thirty cents round trip ticket for each adult person;

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Fifteen cents round trip ticket for children between five and twelve years of age;

Free under five years of age.

On all the ordinary week days of the period named, the rates will be 40 cents to and from Zion City, on any train stopping there.

A list of these trains will be given, if possible, in this issue, and will be found more fully in LEAVES OF HEALING of next Saturday.

MANY IMPORTANT THINGS have recently happened in connection with Zion's business, both in Chicago and in Washington, concerning which we do not think it wise to write at this present time.

All we can say is that God has blessed us in all that we have undertaken, and that within a few hours we shall proceed to Zion City, as we have already said, with all our family and staff, in the consciousness that God has given us Unmistakable Proofs of His Favor in this Great Undertaking.

OUR FRIENDS often write to us expressing their fear lest we should be overwhelmed by our toils.

We can only say that which is true, that our physical, psychical, and spiritual strength was never greater at any time in all our life.

We are absolutely without any consciousness of loss of power in any direction: for which we most gratefully render our praise to God.

In Him are all the Springs of Strength for every part of our being and for every part of the work.

ZION WORK is for Him.

Zion City is for God.

In every conflict we have realized that the battle was the Lord's, and the Victory was His alone, although He graciously condescends to use us as His agents in effecting these glorious results.

WE DO NOT wish to underestimate God's great goodness by any failure to recognize the magnitude of the task and the constant toil which it has involved.

But again we say, every affliction has been light, while every joy has been great, and we have abundant reason to repeat the triumphant words with which John Wesley closed his life:

"THE BEST OF ALL IS, GOD IS WITH US."

THE TEMPLE COTTAGE,
ELIJAH AVENUE, ZION CITY, ILLINOIS,
July 12, 1901.

"UNTO YOU IT IS GIVEN IN THE BEHALF OF CHRIST, NOT ONLY TO BELIEVE ON HIM, BUT ALSO TO SUFFER FOR HIS SAKE."

A NOBLE BAND of nearly two hundred and fifty Officers and members of the Christian Catholic Church in Zion, were shamefully assaulted last Wednesday night in Evanston, *on* the northern boundary of the City of Chicago.

PERMISSION had been given to hold the meetings in Fountain Square, and the exact spot, in fact, had been pointed out by an officer of police, who had accompanied our people from the Dempster Street Station.

SHORTLY AFTER the meeting began, the Chief of Police and Mayor, with about a score of police officers, burst through the ranks of our brethren and sisters, and violently assaulted Overseers Piper and Speicher, and dragged them off to prison.

The other Elders and Evangelists who quickly filled their places were similarly treated.

Then occurred the dastardly act of turning the water hose of the Fire Department upon a large number of women Evangelists and Deaconesses, and lady members of Zion Choir.

When several of our people endeavored to stand between the stream of water and the ladies, they were violently assaulted.

After most brutal conduct at the Police Station, our people left Evanston, and although many had been struck and painfully wounded, we are glad to record that at this writing all are well.

WE THINK it better in the interest of the future action that we shall take, not to further characterize the disgraceful and illegal action of the Mayor and Police of Evanston.

We think it best to withhold certain facts from even our readers until Overseers Piper and Speicher have appeared before the Justice Court in Evanston, on Wednesday, July 17th.

THERE ARE only two things that we desire to record at this time, and these are:

First, our appreciation of the noble stand and Christian patience of the Zion Guard, who went simply to protect our people, and of all that took part in the Gathering.

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Second, In the plainest of plain terms, we inform the authorities at Evanston that we shall never desist until we have established in that so-called "classic village," *the Principles of Religious and Civil Liberty, which they have trampled in their streets.*

"THE EARTH is the Lord's," and every citizen in the United States has equal rights in every place.

We are grateful for the large numbers of good citizens in Evanston who have sent us kind assurances of their sympathy and their detestation of the action of their officials.

Christ is everywhere Conqueror.

THE TEMPLE COTTAGE,
ELIJAH AVENUE, ZION CITY, ILLINOIS,
July 15, 1901.

Zion's First Feast of Tabernacles is now in progress.

Splendid meetings were held yesterday morning, afternoon, and evening, in the great Auditorium in Shiloh Grove, near Zion Temple Site.

The attendance at all of these was very large.

God gave great blessing and was present, by His Holy Spirit, in manifest power.

There are over 2000 Zion people encamped in the beautiful groves west of the Temple Site in Camp Zion.

Over 8000 people were on the grounds yesterday at the First Anniversary of the Consecration of Zion Temple Site, and over 5000 joined in the enthusiastic meeting held in the Auditorium in the afternoon.

Between 800 and 1000 shareholders in Zion Land and Investment Association met in the Auditorium at 10 o'clock this morning, and over 1000 in all were represented, either in person or by their proxies. There was great enthusiasm.

The Land is now being gone over by specially conducted parties.

Meetings are being held daily, beginning with the Early Morning Sacrifice of Praise and Prayer at 6:30 in the morning. The last meeting of the day begins at 7:30 in the evening.

Next Lord's Day will be the Last Great Day of the Feast.

Mr. Irving Ward, LL. B., of New York, is expected to be present and address the assembly, telling of his wonderful vision of Elisha proclaiming to him the appearance and declaration of Elijah in the "great City by the lake, which the Lord had purified by fire."

The Ordinance of the Communion of the Lord's Supper will be administered.

Let all Zion pray for a special outpouring of God's Holy Spirit on this most important gathering, that it may be a blessing to all the ends of the earth.

BRETHREN, PRAY FOR US.

Particulars Concerning Railroad Rates and Trains

BETWEEN CHICAGO AND ZION CITY

DURING THE FEAST OF TABERNACLES

JULY 12th TO 22d

REGULAR WEEKDAY TRAINS

Will run at 7:00, 8:30 and 11:30 A. M., and 2:00 and 4:15 P. M., returning, leaving Zion City at 7:04 and 10:49 A. M., and 2:34 and 5:14 P. M.

Tickets for adults 40c round trip, and children 20c round trip. They can be had only at the Clerk's Office, Zion Building, No. 19 East Twelfth Street; Zion Land and Investment Association Office, 1201-7 Michigan Avenue, and Zion College and Divine Healing Home, 1254 Michigan Avenue.

A special train will be run to Zion City about nine o'clock on Friday or Saturday, if there is not sufficient accommodations on the regular 8:30 train for those desiring to go. The same will be true 2:30 Friday or Saturday if those desiring to go cannot find accommodations on the regular two o'clock train. These two special trains, if run, will be without any stops between Chicago and Zion City.

SUNDAY TRAINS

July 14th and 21st, will leave the Annex at the south side of Wells Street Depot, across Fifth Avenue bridge, at 8:00, 8:30, 9:00, 9:30, and 10:00 A. M., and begin returning, leaving Zion City about 5:30 in the afternoon. These special trains will run without stop between Chicago and Zion City. Tickets for the round trip for adults 30 cents, and for children between 5 and 12 years of age, 15 cents. Tickets are on sale at Zion Publishing House, Clerk's office, Zion Building, and at the office of Zion College and Divine Healing Home; also at all Zion Tabernacles, through the Elders. They will also be sold in two special booths at the foot of the Annex stairway on the train platform, on the south side of the depot, on both these Sunday mornings between 8:00 and 10:00 o'clock, while the trains are loading and moving.

Particulars Concerning Special Duties Concerning these Trains

The sale of tickets for Sunday train accommodations are in charge of Deacon A. F. Lee. The loading and starting of trains is in charge of Lieut. A. S. Lasley. The assembling and assignment of Guards is in charge of Lieut. B. F. Morris.

None of these tickets can be purchased at the C. & N.-W. ticket office. Persons applying there must pay the regular fare, $1.25, or $2.25 for the round trip. These reduced rate tickets can be had only at Zion Headquarters, or of her representatives.

Those who have secured, or desire, tent accommodations, should immediately, on arriving at Zion City, apply to Deacon Daniel Sloan, at the Administration Tent at the entrance to Camp Esther, just west of the Temple Site.

Abundant provision in the way of lunch supplies and eatables can be secured at the lunch stand located near the Auditorium, or at the one in connection with Camp Esther.

In view of the rapidly increasing business of Zion City Bank, it has been decided to increase the Capital Stock from $177,000 to $250,000. Present Shareholders will be given the preference, after which allotment will be made in regular order of subscription. The regular semi-annual dividend of 6 per cent per annum was paid July 1st, and beginning July 1, 1902, the dividend will be increased to 8 per cent per annum. This issue of Stock will be sold at $100 per share. Persons desiring to secure some of this Stock should send in their subscriptions at once to Zion City Bank, 1201 Michigan Avenue, Chicago, Illinois.

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THE ACCEPTANCE OF THE REJECTED CHRIST MUST PRECEDE THE JEWISH NATIONAL RESTORATION.

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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.

JESUS THE CHRIST: PROPHET, PRIEST, AND KING.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, July 7, 1901. Prelude: Exposition of Acts 5. Sermon: "Jesus the Christ: Prophet, Priest, and King." Reception of New Members; Communion of the Lord's Supper.

*REPORTED BY S. D. AND E. W., D. B., AND A. W. N.

LORD'S DAY, July 7th, was in striking contrast to the preceding week. The unbearable heat from the South had given place to a refreshing, cooling wind from the North. A magnificent audience of fully 3000 people gathered in Central Zion Tabernacle on this glorious Lord's Day afternoon.

For five and one-half hours they sat spell-bound.

The last Voice of Prophecy heard in the Old Dispensation told of the coming of that great Messenger of the Covenant who should be so loved by his followers.

A casual reading of the third chapter of Malachi at once discloses the truth that it found but partial fulfilment in the ministry of John the Baptist.

Those who have spiritual discernment, behold today its rapid consummation in Zion, under Elijah the Restorer.

And the Messenger of the Covenant whom ye delight in, behold, he cometh, saith the Lord of Hosts.

The people delighted in the ministry of John the Baptist, yet "John did no miracle."

How much deeper their delight in the ministry of Elijah the Restorer, whose ministry has been one of unceasing miracles.

John did no miracle. He prepared the way for a suffering Saviour, who came in humility, and died upon the cruel cross.

Elijah the Restorer commands a ministry of glorious power. He is preparing the way for the Coming King, who shall come in the clouds with His Holy Angels, with power and great glory.



Elijah the Restorer goes before the King, who shall sit upon the Throne of His father David, the Ruler of the Kings of the earth.

The people of Zion sit under this ministry with a delight no pen can describe.

They love the Covenant, for in it they find Health, Purity, and Holiness.

They love the Messenger It was his breath that breathed in prayer over their dying beds, when glad health came back once more.

It was in the burning fire of the Truth he brought that they lost their sin and came forth as refined gold. It was this Messenger who cleansed their homes, united their hearts, and led them from poverty to comfort.

These truths must be borne in mind if we would deal intelligently with such a meeting as took place last Lord's Day afternoon.

The General Overseer carried forward the great truths of the Restoration in a continued exposition of Acts, fourth chapter.

With invincible clearness he brought forth the fact that truth in the abstract meets with no opposition.

It was when that truth reappeared in a vital experience that trouble came.

It was when the apostles, in the Name of the Lord Jesus, healed a man who stood forth a practical, living witness of a glorified Christ that instant and bitter resistance was experienced.

Disease and death yields a harvest of wealth to doctors and undertakers.

Divine Healing effectually stops this horrid traffic in human woe, and the early Church enjoyed great peace and popularity until it offered health in the Name of Jesus without money and without price, to those appointed unto death.

Then came imprisonment, stripes, and the death of the first Christian martyr. Under the clear teaching of the General Overseer the great Zion audience felt with delight that their experience with disease was in close keeping with these happy days of answered prayer.

They also felt that the persecution against Zion which has been so relentless and bitter, was but repeating the story of Apostolic days.

*Owing to absence from the city, the General Overseer has not been able to revise the report which follows.

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After the Processional came the General Overseer's earnest invocation.

Then Zion's White-robed Choir and the entire congregation joined in singing from their hearts:

Behold, what love, what boundless love,
The Father hath bestowed
On sinners lost, that we should be
Now called the sons of God!

CHORUS—Behold, what manner of love!
The Father hath bestowed upon us,
That we should be called
The sons of God.

The General Overseer then led, all standing, in reciting the Apostles' Creed.

The General Overseer said:

I will take you back to the fourth chapter of the Acts of the Apostles, the chapter that we read last week, and read a portion of it today.

The chapter opens with the narrative of the death of Ananias and Sapphira who had kept back part of what they had professedly devoted to God, as in the case of Achan, who had kept back part of that which was to be devoted to God.

The Terrible Sin of Keeping Back a Thing Devoted to God.

No greater sin can ever be committed in the Church of God than the act of devoting a thing to God, and then taking it back again.

Even among men there is no insult more keenly felt than that some one should make you a present, tell with what joy he devotes it to you, and then coolly come and take it back again.

If a young lady's lover should give her a present, say a ring, and then come back and say, "I think, Maggie, I would like that ring back," how quickly she would say, "Oh, yes, take it back, and take yourself off, too." (Laughter.)

There is not a woman with a spark of self-respect but would say that to a man who wanted back his devoted present.

Apply the same thought to God.

You devote something to God. You say you give it to God. Then you come and keep back part of the price.

You are damned. You are rejected by God.

God will say, "Yes, take yourself off, and out of My Church and out of My Kingdom."

It is a Serious Thing to Make Vows and Break Them.

The most serious thing is to make a vow to God and break it.

Do not forget the stories of Achan and Ananias and Sapphira.

After the account of the death of Ananias and Sapphira, these words are written:

And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch.

The death of an apostate and a thief is a great blessing for the Church.

The greatest curse to a Church is to have a great many members in it who would be a great deal better out of it.

The Word of God would go on triumphantly in many places if the Mah-hah-bones would take themselves out of the Church, and have no part or lot in it.

Get right out, you Masons. You will not recognize the Lord Jesus Christ in the Blue Lodge, or anywhere in your accursed vows.

You are a curse to the Church.

Sin of a Christian Who Goes Where He Cannot Take His Lord.

Any man who will go any place where he cannot take his Lord with him is an apostate by that fact.

Any man who would accept an invitation from a woman who would not extend the invitation to his wife, would insult his wife by accepting it. He would dishonor himself. He would dishonor his wife.

If the Secret Society Lodge asks you to go into it, but leave Jesus Christ outside, then you insult your Lord and Master by going into company where you cannot take Jesus.

You get into very bad company.

A man is surely going into bad company when he has a virtuous wife, a good mother, but accepts an invitation to the accursed den, no matter how beautiful it may be, of some woman who does not invite his wife and mother.

If They Have No Place for Christ, Thank God They Have No Place for Me.

If my Lord is not welcome, I will not go.

When the sin is taken out of the apostate Church, it will be apostate no more.

But the sinners rule the Church. The Mah-hah-bones aspire not only to rule the Church and finance and commerce, but they are boldly saying now, "You cannot have a President in the United States unless he is a Secret Society man."

Then it is about time for the Freemasons to tell us all about themselves. We know all about them, anyhow. We have told many of them a great deal more than they ever knew about Freemasonry.

Let the "Accursed Thing" be taken out of the Church, then will follow what followed here, a glorious time following the death of Ananias and Sapphira; times of mighty works by the hands of the apostles, and many signs, that is miracles and wonders, wrought among the people.

And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. But of the rest durst no man join himself to them; howbeit the people magnified them; and believers were the more added to the Lord, multitudes both of men and women; insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits; and they were healed every one.

Can you wonder that there was trouble in Jerusalem?

If people were to be healed like that, what was to become of the doctors? There would be no more work for the "Board of Death." There would be no more work for the doctors or surgeons, the lawyer and the undertaker, and all other people who reaped a harvest out of disease and death.

Divine Healing Always Awakens Fierce Opposition.

The proper thing, then, was to get these men into prison. Nothing short of that would do.

When God heals by His Spirit's power through the hands of apostles, there is sure to be trouble.

There was trouble.

There never was any trouble in the Church until the healing began.

The Pharisees did not care a snap about Pentecost, when 3000 people were saved.

But when one man, who had never walked, was healed, and 5000 men believed in Christ as a consequence, they put the Apostles, Peter and John, in prison, and told them they were not to preach any more in Jesus' Name.

After the death of Ananias and Sapphira there were mighty works of healing, and such glorious teaching in the Name of Jesus that these men said, "You are breaking the Ordinance of the City of Chicago—I mean of Jerusalem." (Laughter.)

Something had to be done.

The Authority and Force of an Ordinance Rests Upon Law.

What is the use of talking about Ordinances unless the Ordinances are in accordance with the powers which the law confers? We have no right to obey an Ordinance which is contrary to the law and has been declared so by the Superior Courts of this city.

We will not obey it. Never! We will smash that Ordinance as we smashed the previous one.

What did they do in Jerusalem?

The doctors were of no account.

The sick were brought into the streets, and the very shadow of Peter passing upon them brought blessing.

Here is the story.

But the high priest rose up, and all they that were with him (which is the sect of the Sadducees).

That sect is not dead yet. The Sadducees did not believe in the existence of angels or of spirits. They were materialists, followers of a Rabbi named Zadok.

They were in power. So they are in power today.

Spiritual men are not in power.

And they were filled with jealousy.

Ah, that is it! Filled with envy; that is the trouble!

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Envy Has Uprooted Great Cities, and Destroyed Mighty Nations.

Envy has made the rivers of a land run red with blood.

Envy has made orphans and widows, and broken hearts.

Envy has sown darkness, death, and future strife for ages and ages.

These Pharisees could not get any answer to their prayers. They might lay their unholy hands upon the sick, but there was no healing.

Who were these apostles? What right had they to usurp the functions of the Council of the Sanhedrin? Had they ever passed the Rabbinical examination? Did they have the degree of M. D.—"mad doctor"—or any kind of doctor?

Not at all. They were unlettered fishermen.

"It pleased God," St. Augustine beautifully says, "in His infinite mercy, to save philosophers by means of fishermen, and not fishermen by means of philosophers."

It pleased God when He wanted a man to hold the helm of State and steer the vessel through the agonies of rebellion to take a rail-splitter like Abraham Lincoln.

All these Yale and Harvard fellows, with their splendid Yale-locks, and all the rest of it, could not do anything but talk, talk! everlasting talk!

It took somebody with a power to do something else than talk, although Abraham Lincoln could talk, and he talked good, sound sense.

The mightiest word he ever said was when he launched forth his political campaign for the Presidency.

It was taken from God's Word.

Wisdom and Power From the Word of God.

He said, "It is written in the Holy Book that 'A house divided against itself cannot stand.' This nation can never stand one-half slave and one-half free."

He was right. That is where you can get Wisdom: from the Book.

You cannot get Wisdom from the churches.

In Lincoln's time they were muzzled by the slave-owners, by the press, by the financiers, and by the politicians.

It is the same in every age.

And they were filled with jealousy, and laid hands on the apostles, and put them in public ward. But an angel of the Lord by night opened the prison doors, and brought them out, and said, Go ye, and stand and speak in the temple to the people all the words of this Life. And when they heard this, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them brought.

They did not know that the apostles were not there.

But the officers that came found them not in the prison; and they returned, and told, saying, The prison-house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man within.

God Has Always Delivered Me From the Hand of the Enemy.

I have had now about seven years straight fight with the powers of hell in Chicago. Every now and then they have compassed me round and said, "Now we have him." Then they opened the door, and I was not there. (Laughter and applause.)

They have never gotten me yet. They have to admit that.

Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow.

If you cannot catch the apostles, to what will their work grow? If you put them in prison and you cannot keep them there, and you cannot do anything with them, what will be the limit of their success?

I will tell you to what Zion will grow.

Zion Will Grow Until She Has Swept All Her Enemies Away.

You children of the Devil, every last one of you, will have to go, if you do not repent.

The Kingdom of God will grow, and grow, and grow.

Zion has come to stay, you may depend upon it. (Amen.)

And there came one and told them. Behold, the men whom ye put in the prison are in the temple standing and teaching the people. Then went the captain with the officers, and brought them, but without violence; for they feared the people, lest they should be stoned.

The "Stone which the builders reject" becomes the "Head of the Corner."

The people understand perfectly well the situation today in Chicago. While this unlicensed, and brutal, and debased press, more poisonous than any viper, tells its lies from day to day, the people know there is another side; that

In Zion There Is Something More than Death; There Is Life.

Life!

I defy the press to put in tomorrow morning what I will show them in one minute.

Every one in this Tabernacle who has felt the Life of God, and been healed through faith in Jesus Christ, stand. (Almost the entire audience of nearly three thousand persons arose.)

Did God heal you?

Audience—"Yes."

General Overseer—Did I heal you?

Audience—"No."

General Overseer—Did I ask you to pay anything?"

Audience—"No."

General Overseer—Did Zion ever ask you to pay a cent for prayer or service?

Audience—"No."

General Overseer—Any one who can say the opposite, say yes. (No answer.) Did God heal you?

Audience—"Yes."

General Overseer—Did the papers ever publish your testimony?

Audience—"No."

General Overseer—Have you not given it in hundreds?

Voices—"Yes."

General Overseer—Will they tell it tomorrow?

Audience—"No."

General Overseer—Not they.

Plenty of "Copy" for Chicago Newspapers If They Publish Testimonies to Healing in Zion.

If they will promise to print the testimonies of Zion, I will keep their reporters busy for three months taking down the testimony. Will you go if I send you?

Audience—"Yes."

General Overseer—I will have to get some guarantee that the thing will go in as it is spoken. I would not even take their guarantee, however. Whenever they have guaranteed to report interviews truthfully, they have broken their guarantee.

We would have to get Zion printers to set up the type and control the issue in order to be sure of it.

If they want a startling issue tomorrow morning, let them tell that more than two thousand persons stood up this afternoon, and said that God healed them. But they will not tell that.

Instead, they will tell of some poor person whom I have never seen who has come up from some distant place dying, and has died in some house, I know not where. But I killed the deceased! (Laughter.)

I killed also, they say, ten children of a woman who had never seen my face, and whose children have all been dead ten years. (Laughter.)

The paper said, this last week, that I had prayed with somebody who had died. I never was near the place; for I was in Zion City all day, and left for Ben MacDhui that night.

Oh, they lie, the liars! They will not publish the truth.

Dishonesty and Wickedness of the Press.

They will not put against the ones and twos who have been given up by doctors and have not been able to realize faith in Christ, the testimonies of the thousands and the tens of thousands who have been healed by God in Zion.

That shows their dishonesty.

That shows their wickedness.

Let us go back to this story.

Then went the captain with the officers, and brought them, but without violence; for they feared the people, lest they should be stoned.

Today, in Chicago, the people know Zion's members, and the healed are in every street of the city. They are living testimonies.

And when they had brought them, they set them before the council. And the high priest asked them, saying, We straitly charged you not to teach in this Name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us.

These Priests Had Said, "His Blood Be on Us and on Our Children."

Why did they not remember? Why was their memory so short?

When Pilate said, "What, then, shall I do unto Jesus, which is called Christ?" they said, "Let Him be crucified."

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"Why," he said, "What evil hath He done?"

But they cried out exceedingly, saying, "Let Him be crucified."

Then Pilate took water and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous man: see ye to it."

What did they cry?

"His blood be on us, and on our children!"

Yet here they are, only two or three days afterwards, saying piteously,

Ye have filled Jerusalem with this teaching, and ye intend to bring this man's blood upon us.

"Yes, we do." The apostles might have said, "You said, His blood be upon us; and His blood is on you."

His blood has remained on the Jewish people to this day.

Until our brethren, the Jews, repent of crucifying Christ, the Jew, they will never be restored to their land. Never! Never!

They will have to repent of the great crime, the crime of the whole nation by their representatives, who cried, "His blood be on us and on our children."

Liars and Murderers Have Very Short Memories.

If you want to know that, read the newspapers. (Laughter.)

The contradictory statements of the Pharisees and Scribes of nineteen centuries ago find historical repetition from age to age.

But Peter and the apostles answered and said, We must obey God rather than men.

"But we have passed a law, and you must obey the law."

Never!

When any law of man tells me to break the Law of God, that law of man has to go.

Laws Contrary to the Laws of God Must be Broken.

What! A law tell me that I cannot pray with the sick, and tell them that Jesus is the Healer? I will smash your law; I do not care who passed it. I do not care if it was the State Legislature.

We will obey God.

The Devil will pass laws in every age and time to kill the people of God.

There was a law passed in the days of Pharoah, King of Egypt, that every little baby that was born, male sex, to the Hebrews should be put to death at the birth. Was that a good law?

Voices—"No."

General Overseer—Was it not a good thing that Moses' mother broke it?

Voices—"Yes."

General Overseer—Because she did, Israel had a deliverer.

Some Samples of Bad Laws Broken by Good Men.

Nebuchadnezzar passed a law that any one who worshiped any person or thing except the statue of the King that he had set up would have to go into a fiery furnace.

Shadrach, Meshach, and Abed-Nego said they would rather go into a fiery furnace then to obey that law. They went into the fiery furnace, and you know how God delivered them.

There was a law passed when Daniel was about the greatest man in the kingdom, that if any man asked any petition of man or God except of the King, he would have to go into a den of lions.

Daniel did not intend to give up praying. He would not pray secretly, either. He set his window open and let everybody see that he was praying towards Jerusalem.

He went into the den of lions. God took care of him there.

In every age the iniquitous have passed laws that good men have had to break. Otherwise liberty, and religion, and purity would never have had any existence in the world. The Devil would have wiped it all out.

We will obey laws that are right. If anybody passes a bad law, we will disobey it, if we die for it. It is a small thing to die, but it is a dreadful thing to obey the Devil's law and disobey God.

But Peter and the apostles answered and said, We must obey God rather than men.

Sticklers for a Strict Ceremonial Observance of the Sabbath; Yet Liars and Murderers.

"You very men who are sitting there," the apostle may have said, "you slew Him. You steeped your hands in His blood. You Sabbatarian humbugs! You wanted His body taken down from the cross; because it was the Sabbath, and you did not want the Sabbath broken. But you did not mind lying and murdering."

That is the way to talk. Give the Devil one between the eyes. Hit him hard when you do hit him. Hit him straight. Hit him often, and keep at it. (Laughter.) Never let up upon him.

The God of our fathers raised up Jesus, whom ye slew, hanging Him on a tree. Him did God exalt with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins. And we are witnesses of these things; and so is the Holy Ghost, whom God hath given to them that obey Him.

Can you get the Holy Ghost by paying for Him?

You can get High Mass if you pay high money; You can get low mass if you pay low money, and you can get no mass if you pay no money.

You can get a fine funeral and lots of feathers and fellows to mourn, if you will pay them; but if you do not pay, there is no mourning.

Rattle his bones over the stones,
Only a pauper whom nobody owns.

Take him to Dunning. (Laughter.)

Obey God, and you will get the Holy Spirit.

Disobey God and you will get the Spirit of Disobedience, the Devil.

But they, when they heard this, were cut to the heart, and were minded to slay them.

Cowardice of Persecutors of God's Children.

They would have killed them there and then if they had dared. It was their own skins they were troubled about.

There are people today in Chicago who would kill me, but it is their own skins that they are troubled about.

They were minded to slay them.

That early Church was very much like this Church. It stirred up things. The liveliest place in Jerusalem was in Zion.

But there stood up one in the Council.

There is always some one in almost every company of men who has some sense. Even in the Chicago City Council you can find one fellow with some sense, now and then.

This man, Gamaliel, got up in the Council. He was a Pharisee. He was a doctor of the law, and he was had in honor of all men.

He said, "Put these men forth a little."

Shrewd old fellow! He did not want the apostles to hear what he said to the Council.

I wonder how this got out. Perhaps it got out through Nicodemus. Perhaps Gamaliel himself afterwards told the story. In fact, the next chapter tells us that a great company of the priests became obedient to the faith. It may have gotten out through some of them.

Shrewdness of Gamaliel.

But there stood up one in the Council, a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the men forth a little while. And he said unto them, Ye men of Israel, take heed to yourselves.

Was he not a shrewd old fellow? He started with their own skins. That is the way to touch men. Tell a man that his own belly is in danger; tell a man that his own pocket-book is in danger; tell a man he might hurt himself, then he will begin to think.

And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought. After this man rose up Judas of Galilee in the days of the enrolment, and drew away some of the people after him: he also perished; and all, as many as obeyed him, were scattered abroad. 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. And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the Name of Jesus, and let them go.

Ah, the mean fellows, they had not done anything. They had not broken any law, but they had broken one of their wretched Ordinances, and they beat them.

Just think of that for a moment; they beat them; they threatened them, and they told them not to do something that they had told them before not to do.

What a poor, and pitiful, and ineffectual thing this was! It only made them look foolish and ludicrous; for the apostles did not mind the beating, and they did not obey the command.

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They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name. And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ.

Prayer was offered by the General Overseer.

The announcements were made and the tithes and offering received.

JESUS THE CHRIST: PROPHET, PRIEST, AND KING.

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.

TEXT.

They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the Name. And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ.

I have already, in reading this chapter of which this is the last verse—the fifth chapter of the Acts of the Apostles—given to you an exposition of the circumstances under which these words were written.

Very briefly do I recall that exposition.

The apostles having been gloriously used of God in preaching the Gospel of Salvation through Faith in Jesus' Name, in preaching Divine Healing, and Cleansing through Faith in Jesus' Name, suffered as all will suffer who follow Jesus.

Popular Religion Never Suffers Persecution.

If you follow the Church of the day, you will not suffer. You can be perfectly consistent and never suffer anything; but it will be the consistency of a Vicar of Bray, of whom you may have heard.

I will not vouch for the story being true, but it is very widely told.

Story of the Vicar of Bray.

In the days of King Charles there lived a man in England who was Vicar of the Vicarage of Bray. He had first been a Roman Catholic priest, when England was a Roman Catholic country.

When the King became a Protestant, he became a Protestant, and a minister of the Episcopal Church.

When that King died there was a great deal of trouble. Another form of Protestantism came in with the young King. The Vicar again whipped around and accepted a new prayer book.

The new King was followed by another sovereign.

That sovereign was a Roman Catholic, and the Vicar of Bray again became subject to the Pope.

Then there was another change and the ruler again was a Protestant.

The Vicar of Bray also became a Protestant.

After all these changes, some person said to him, "You are a most inconsistent and wicked man."

"I am the most consistent man in England," he replied.

"How is that?" asked his questioner. "How can you be consistent when you have been a Roman Catholic and a Protestant, and then another kind of Protestant, and then a Roman Catholic, and then a Protestant again?

"I am perfectly consistent," he said. "I do not care who is Pope, and I do not care who is king, and I do not care whether it is the Roman Catholic Church, or the Church of England, I am perfectly consistent in one thing: under all changes I am consistent and determined in being Vicar of Bray. (Laughter.)

A Very Wicked Kind of Consistency.

If you are of that kind of consistency, that you adapt yourself to every wind that blows, and are in touch with what is popular, then you can be perfectly consistent, and never have any persecution; but you will be a consistent scoundrel.

You will be a consistent thief.

You will be a consistent liar.

You will be a consistent apostate.

You will be a consistent devil.

But you will not be a consistent child of God. If you are a consistent child of God, you will stand by truth under all circumstances.

This glorious history of the Apostolic Church, of which we have been reading a chapter today, is one that we may well read at this time; for history is repeating itself.

Zion will have to pass through many conflicts; many trials. What we have passed through will be as nothing compared to what we shall have to pass through.

No great victories have ever been won, unless preceded by great conflicts.

No great bleesings have ever been won for the world without great sacrifice.

If any of you are not prepared to pay the price of a perfect consistency under all circumstances, then you had better go back to the Methodists, or somewhere else. You are of no use in Zion, because Zion will be consistent, God helping her, no matter what comes.

The last verse then says that these apostles, notwitstanding that they were threatened, notwithstanding they had been imprisoned, notwithstanding they were plainly told they were not to teach any more in Jesus' Name, departed from the presence of the Council, rejoicing that they were counted worthy to suffer dishonor for the Name of Jesus. Every day in the Temple and at home they ceased not to teach and to preach Jesus as the Christ.

This is the great subject of teaching, and the great subject of preaching:

The Person of Jesus Christ.

Christianity is not a question of a creed. It is a question of a man, the Man Jesus Christ.

The questions as to whether you believe that that Man was the Son of God; that He was incarnate in the Virgin; that He was triumphant over death and the grave; that "He ever liveth to make intercession for all who come unto God by Him," and that He is coming back to this world again to reign as King, are the most important questions of the ages.

If you believe these things, then you will understand what the mission of Zion is.

We do not teach or preach the power of a Church.

The Church is only the servant of God. The Church has to be saved by God. The Church cannot save any one. The whole power of the Church put together cannot save any one.

There is none other "name under heaven that is given among men, wherein we must be saved" but the Name of this one Man Jesus. Therefore the Church must teach and preach Jesus.

The great mission of the Church was to teach and to preach Jesus as the Christ, as the "Anointed."

Christ Means Anointed One.

There is the word. They went forth to preach and to teach Jesus as the Messiah; for the word *Christos* (Χριστός), which is used there, simply means "anointed," and is equivalent to the Hebrew word Messiah; the Anointed One of God.

The Church teaches three great things in teaching Christ as the Anointed.

The Church teaches that He is the Anointed Prophet.

The Church teaches that He is the Anointed Priest.

The Church teaches that He is the Anointed King.

He came as Prophet, and sealed His testimony with His blood.

He is in heaven today as our Great High Priest after the order of Melchisedec, pleading our cause.

He is coming back as King, and is going to reign.

The Church teaches that God has anointed Jesus Christ with the Holy Ghost and with power as the greatest of all Prophets and Teachers; as the greatest of all High Priests, and the Ruler of the kings of earth.

We must remember, therefore, as teachers and prophets, that He is the Teacher, the Master. There is no other.

The Four Gospels Not the Only Inspired Words of God.

I do not say that the words of Jesus which are contained in the Four Gospels are the only words that God has ever inspired; for I believe that God inspired the Holy Prophets from the beginning of the world before Christ came. I believe that He inspired apostles and prophets and teachers after He came.

I believe that God still inspires prophets, apostles, and teachers today.

I believe that inspiration is as continuous as God. God's inspiration can never cease.

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If I believed anything else, I should realize that I were talking in direct conflict with my own experience.

Church Not Bound to Imitate Christ and First Twelve Apostles.

I desire to speak with perfect frankness, for I do not wish to be misunderstood. I do not believe that the Church today is bound either by the example of Jesus Christ, or of the first twelve apostles. I teach here in Zion today in accordance with that.

While Christ has left us an example, that we should follow in His steps in so far as the principles of Christianity are concerned, if you attempt to bind me to the exact modes of Jesus Christ and to follow in His example in all things, I will not do it. I do not desire you to.

Jesus Christ was born in a manger, was He not?

Voices—"Yes."

General Overseer—Am I to go away and have my next baby—perhaps I will never have any more babies, but if I had any more babies—am I to go away and hunt for a stable in which my baby is to be born?

Voices—"No."

General Overseer—Because my Lord Jesus Christ in the days of His flesh had no place to lay His head, and if in God's infinite mercy He has given me a place to lay my head, am I to lie in the open air on the mountain top and out in the deserts, just because I want to follow the example of Jesus?

Because Jesus was poor, am I to be poor? Did God, by His apostle, not say that He for our sakes became poor that we through His poverty might be made rich?

If I am to obey Him, and leave father and mother and houses and lands for His sake, did He not say that I should have a "hundred fold now in this time, houses, and brethren, and sisters, and mother; and children, and lands, with persecutions; and in the world to come Eternal Life?"

Because our Lord Jesus Christ did not have a Church to preach in, and was driven out of the Temple and the synagogue, if God in His infinite mercy and goodness has enabled me to furnish this Tabernacle and reconstruct it at a great cost, and use it for this purpose, shall I not do it?

Because God in His infinite mercy enables me to hire the Chicago Auditorium for the next two years, save the hot summer months, June, July, and August, am I going to say, "My Lord spoke only on the mountain sides, and by the lakes; if the people are to hear me, they have all to come to a mountain?"

I would have to go a long way to find one on these prairies, would I not? (Laughter.)

Voices—"Yes."

General Overseer—Or am I to bring the people down to the lake side. There are few parts of the lake side where I could get them, and it would be exceedingly inconvenient.

There Is a Great Deal of Nonsense Talked About Following Christ's Example.

Friends, my own opinion of that is that we are to follow in the same Faith, in the same Hope, in the same Love, in the same Wisdom, in the same Patience, with the same Spirit of Forbearance and Compassion for humanity, and with the same Courage in fighting sin.

If you tell me that I am to follow the example of the apostles, I say No, I will not do any such thing.

The Apostle Paul, for instance, went away and shaved his head at Cenchrae for a vow.

How very undesirable it would be for me to go away and shave off the little hair that is left on my head (laughter) just because I want to follow the example of Paul!

The Apostle Paul did a number of things I would not care to do. He rather boasted that he did not have a wife. There is no doubt that he was a widower, because he would not have been a member of the Rabbinical Council, and would never have been an official witness at the death of Stephen, consenting to that death, unless he had been a rabbi of rank. A member of that council must needs be a married man.

I agree with Conybeare and Howson, that the Apostle Paul was probably a widower at the time he wrote the epistle in which he writes about a wife.

I must confess that if Mrs. Dowie should take it into her head to go to heaven any time within the next few years, it is quite possible that I should choose her successor. (Laughter and applause.)

And, if I went to heaven, she could not do a better thing than to get a better man.

Why Paul Remained a Widower.

The Apostle Paul had some good reasons for not being married. If a man is going to get into jail in every city and have trouble, it is not a very good thing to carry around with him a woman in a convict ship and get wrecked on Malta.

While Paul had the power, therefore, to take about a wife, yet he did not do it because, under the circumstances, it was not best.

But the circumstances of today are different.

Some Thoughts on Marriage.

It is very much wiser for a man to marry.

One of the great curses of the Roman Catholic Church in Europe and in well nigh every Latin country throughout the world, is that there is an unmarried priesthood.

The consequence is that there is a vast amount of vice.

The bishops of the Latin Church of South America are crying out to Rome to allow the priests to marry the nuns and others. It would be very much better off if they did marry instead of bringing into the world the thousands of illegitimate children, and fostering vice such as there is in consequence of the enforced celibacy.

Celibacy is proper, if you want to be a celibate.

If you want to be a miserable, morose old maid, there is nobody can prevent your doing so. (Laughter.)

If you want to be a miserable old bachelor, and never have a wife and children, and congratulate yourself that you carry all your family under your hat, then I am thankful to God for the fact that when you die, your family will die, too. (Applause and laughter.)

I have no use for you. A man who does not love babies, and love to see dear little children about him, has something wrong with him.

A man who does not inspire a holy love in a woman's heart, and have a holy love in his own heart, has something wrong with him.

There Are Exceptions.

But they are very few.

I thank God for these exceptions. I could pick them out here.

God approves them, although they are bachelors and old maids.

As a rule, and a rule admitting of few exceptions, it is a proper thing for the apostle not to be a celibate. Therefore I am not going to follow in the footsteps of Paul.

I am not going to follow in the footsteps of Peter, because I think we may learn a few things, and keep away from doing some things that Peter did.

I hold, and I teach, and I will teach, that the example of even Christ Himself is not to be wholly followed. That is to say, we are not to have enforced poverty because He was poor.

We have His promise that "the meek shall inherit the earth."

If we do right and sacrifice for Him, He will give us blessing.

The promise of God is, not that the Church shall be poor, but that the Church in the latter days shall be rich, strong and powerful, and shall not be ruled by the world, but shall rule the world. (Amen. Applause.)

The Church Should Rule the State in a Proper Manner.

I do not believe in the Church being ruled by the State. But I believe in the Church ruling the State in a proper manner.

When the Lord comes, He will bring ten thousand of His saints to rule on this earth to "execute judgment upon all and to convict the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against Him."

That is the Word of God, coming down from as far back as "Enoch the seventh from Adam."

I feel that I am here to prepare the world for that coming.

I am here to convict that accursed press and that apostate Church of all the "hard things" which they, the "ungodly sinners, have spoken against Him."

I am here to execute that vengeance in due time. Now,

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before the "Great and Terrible Day of the Lord comes," I am here to restore.

God Fulfils Himself in Many Ways.

God is not limited to fulfil Himself in some one way.

I call your attention to the fact that the Church of the latter days is to have in it all the splendor and glory and riches and power of the Church in its best days.

More than that, it must have dominion over all the earth. That is the teaching of the sixtieth chapter of Isaiah, the prophecy concerning the Church in the latter days.

I proclaim Christ as Prophet.

I will remind you, as far as my voice can reach o'er the world, that Christ did not say all that had to be done. I give you His own words.

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.

I remind you of Christ's own words:

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.

I therefore declare, in accordance with Christ as the prophetic Teacher, that

The Greatest Words Have Yet to Be Spoken; The Greatest Works Have Yet to be Wrought.

I say that on the authority of Christ the Anointed Prophet, Anointed Teacher, and Anointed Priest.

Jesus is High Priest after the Order of Melchisedec. He is not after the order of Aaron.

Christ was born of the tribe of Judah, the kingly tribe. Therefore He is in the line of Kingship. He comes as the Son of David.

Therefore, if He is to be a Prophet and a High Priest, He must be after the order of Melchisedec, King of Salem, to whom Abraham paid tithes 500 years before Moses was born.

Melchisedec was a king, a high priest.

Christ is King and High Priest of God.

I desire to say a thing that may startle some of you; but it must be said, for the time has come to speak, and gradually and as rapidly as possible to unfold the whole counsel of God.

I stand here today as a Prophet and as a Priest and as a Ruler.

I stand here today as Elijah the Restorer, and say that

The Priesthood of Melchisedec Must be Restored.

Christ is our High Priest, and in the Christian Church there must be a Priesthood.

You say, "where do you get that in the Bible?" The last book of the Bible is a book which was written partly from the direct dictation of Christ Himself, and partly by His beloved Apostle, through one of the greatest and mightiest of the prophetic spirits who was sent from heaven for that purpose.

In the first few verses of that wondrous Revelation of Jesus Christ, you will find the principal point that I am now making.

In the prologue, as it might properly be called, to the Book of Revelation you will find the words. The book is entitled:

The Revelation of Jesus Christ, which God gave Him to show unto His servants, even the things which must shortly come to pass: and He sent and signified it by His angel unto His servant John.

At the fourth verse it says:

John to the Seven Churches which are in Asia: Grace to you and peace, from Him which is and which was and which is to come.

Now that is not Jesus. That is the Eternal God and Father, for Jesus is named later.

And from the Seven Spirits which are before the Throne.

Of these Seven Spirits we know very little. May God help us to know more. (Amen.)

And from Jesus Christ, who is the Faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. Unto Him that loveth us, and loosed us from our sins by His blood; and He made us to be a Kingdom, to be Priests unto His God and Father; to Him be the glory and the dominion for ever and ever. (Amen.)

I say, therefore, on the authority of the Revelation of Jesus Christ which He gave to John in the last book of the Bible, that

God Calls Us to Kingship and to Priesthood.

That Kingship is as real as that Priesthood, and both are real.

God calls His people not to be a republic or an oligarchy or a democracy or an aristocracy, but to be a Theocracy; to be a Kingdom of which God shall be the King.

"He hath called us to be a Kingdom, and to be Priests," therefore in Zion the Priesthood must be restored.

Christ is the great High Priest Himself, and there must be priests who shall minister unto His God and Father as He Himself ministers before the Throne of His God and Father; our Advocate, our High Priest with the Father, Jesus Christ the Righteous.

I will say no more about that now. I simply leave it where I have placed it: that we are preaching Jesus as the Christ who was Anointed as Prophet, and as Priest, and as King. We do not see Him yet as King on earth, but we see Him by faith in heaven crowned with glory and honor.

We do not see all things put under Him, but we see Jesus. We see Him crowned with many crowns, and we see that He is coming to this earth no longer merely as Prophet and Teacher, as Priest and Intercessor, but as King. That nation, or republic, or man who will not serve Christ will have to get, and get quickly, out of this earth, because the Lord will destroy him with the breath of His coming.

Christ Is Coming to Reign as King.

Our mission is to prepare the way, to restore to the Church the prophetic and the priestly orders. Before they can be restored we must find those whom God has called to them.

There are a great many selfmade priests, and there are quite a number of selfmade kings in this world. They come to nothing.

Unless you are God-made, you will come to nothing.

A God-made prophet is never a liar. A God-made prophet is never an ignorant fool.

When God sends a man with a Prophetic Message, He sends a square, level-headed, honest, thorough-going man whom nothing can turn from his purpose, whose Message will prove its truth. It will be accomplished by demonstrations that God gives; that no one who is honest can ever dispute.

Marks of the False Prophet.

A prophet, however, who rises up and tells you that he is a prophet, is a prophet of the gutter, like that wretched Priddle, who throws all around this place his wretched little lies. He is a prophet of the slums, a prophet of the brothel, a prophet of adultery, a prophet of damnation.

What kind of a prophet is he? A prophet after the order of Joseph Smith, who wallowed like a sow in the filthiness of his accursed polygamy, and told the Church to which he ministered that the woman who would agree to her husband having the largest number of wives, would be of high rank and a queen in heaven. A dirty dog!

That prophet is a false prophet. He is as false as Mohammed, who tells you that the reward of the faithful will be to wallow in luxury and debauchery with countless voluptuous harlots in paradise.

Such a prophet is a prophet of the gutter, of the swine trough, of filth and damnation. He is not the prophet of God.

No prophet can ever be a true prophet who is other than a monogamist.

No prophet can ever be a true prophet who promises in the days to come sensual, beastly, fleshly gratification as the highest and holiest offer of reward for piety.

That prophet is a prophet of the Devil

Our Lord Jesus Christ in restoring monogamy proved Himself by His first miracle, at Cana of Galilee, to be the Head of all prophets, the Teacher of all teachers, and to point the way for the Restorer of All Things.

I am glad to know that the years roll on, and that the chariot wheels of the coming Christ are almost within hearing distance, and not far off the King will come and call from the world His own.

Christ's Coming May Not Be for Twenty-Five Years.

I do not think it will be within that time.

I do think, however, that some of us living today may see that Great and Terrible Day of the Lord, when in one twinkling of an eye the trumpet shall sound, and the Lord shall descend from heaven with a shout, with the voice of the archangel, with the trumpet of God; when the dead shall burst from their graves; when those that are alive and remain will be caught up to meet the Lord in the air; and the foolish virgins and a sin-cursed world will be left to carry things on for a short time—not long, for we will come back again, and possess every lot that ever we had in Zion City.

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Therefore, I am making this lease for one thousand one hundred years. I give one hundred years as the period in which the Rapture will come; but I look forward to the millennial reign, the reign of Christ on earth as prophesied here, for one thousand years.

The Saints Will Outnumber the Rebellious When Christ Comes to Reign.

They that sleep in Jesus will God bring with Him.

Every baby that ever slept in Jesus will God bring with Christ, grown into a glorious manhood and womanhood in heaven.

Every saint in all the ages that ever slept in Jesus will God bring back with Christ.

Think of the number! They will outnumber the population of the world, perhaps ten times over.

When Christ comes to reign, the cheats and liars and thieves of Chicago will be in the minority; for "they that sleep in Jesus will God bring with Him."

Have you figured out the mighty host that will come back with Christ? Some of you have thought of only a few coming back, but there will be more come back than there are in all the world today.

We will sweep out you stinkpots, beerpots, swine's flesh-pots, gamblers, harlots and adulterers, unless you submit to Christ at once.

Thanks be to God we will be a thousand years in this world without a stinkpot, without a beerpot, without an infidel: for Christ will rule until He has put every enemy under His feet.

I believe in that coming.

I am praying for it, looking for it.

I am preparing for it.

I am asking God to help me to restore the things that are necessary to prepare for the coming of the Lord. (Amen.)

Everybody who wants to help me in that, stand and tell God 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. Give me power to do right, no matter what it costs; to repent, to restore to Thee, my God, and to all my fellowmen; to do right in Thy sight, and toward all. Give me Thy Holy Spirit. Cleanse my spirit for the sake of Jesus, Thy Son, Thy Christ, Thy Messiah, my Advocate with Thee, my Great High Priest, my Coming King. For His sake take away my sin: for He is the Lamb of God who taketh away the sin of the world. For His sake give me power to prepare for His coming to build up cities, to establish industries, to create storehouses, that there may be meat in His House, and multitudes sent forth as Messengers from God and from Zion, to men of every tribe and tongue and nation under heaven. Help me to take part in this work of Restoration, of Salvation, of Healing, of Cleansing, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

After the recessional had been sung the service 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.

After a brief intermission, the congregation reassembled for the regular monthly communion of the Lord's Supper.

There were about fifteen hundred who gathered, in that evening hour, in sweet and blessed communion with one another, with their beloved General Overseer, and their Lord.

Before the Ordinance, the right hand of fellowship was given to over sixty new members of the Christian Catholic Church in Zion, by the General Overseer.

The General Overseer administered the Ordinance with simplicity, earnestness, and power.

God was present, by His Spirit, as His children joined in prayer and song, giving all a new strength and new determination to Go Forward, each doing his part in the great work of Restoration, led on by God's servant, Elijah the Restorer of All Things.

When the elements had been distributed, the General Overseer arose for his usual family talk with his Church.

He praised God for many victories over all the powers of the enemy in many places; for the approaching Feast of Tabernacles, and Opening of the First Series of Lots in Zion City.

He told of the blessing and Divine approval which had followed the Declaration of Elijah the Restorer of All Things, and of the deep impression which the Declaration was making upon thoughtful people in all lands and of all religious beliefs.

He closed with loving words to his people and the singing, in tender supplication, of the words:

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!

A MOST IMPORTANT NUMBER.

LEAVES OF HEALING, VOLUME IX, NUMBER 7

contains a General Letter from the Rev. John Alex. Dowie, concerning His Mission as the Messenger of the Covenant, Elijah the Restorer, and "That Prophet" of whom Moses spoke.

Two Pages of Editorials.

Picture of the General Overseer addressing 10,000 people at Zion City Site, Thursday, May 30, 1901.

Sermon delivered before 7000 people in the Chicago Auditorium, by the General Overseer, on "The Messenger of the Covenant" and "The Coming of Elijah, the Restorer of All Things."

As we would like this issue in every home in the United States and Canada, which will suitably reply to the lies of the press, we shall be glad if every member and friend of Zion will widely circulate this issue among their friends.

We will assist in doing this by sending the paper and mailing same for three cents per copy.

Friends will kindly send names as soon as possible.

Sample copies may be had from Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois.

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 in May, 1900, 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.

Address Zion Publishing House, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

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, Zion, 1300 Michigan Avenue, Chicago, Illinois.

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GOD said to His people, the Israelites, regarding His words:

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.—*Deuteronomy 6:7.*

God's words are the words of life.

They are given to men to keep them from the paths of the destroyer.

When God desired a people who should be superior to all the other nations of the earth, He called the Israelites out of Egypt and gave them His words.

They were not only to teach them to their children, but they were to talk of them in their homes.

Children are largely educated by the conversation of the household.

How important that this should be on profitable subjects.

What is heard and read in childhood is remembered longer than what is studied later in life.

The character of a nation is determined by the character of the families which compose it.

Whatever elevates and purifies the character of the family, elevates and purifies the nation.

In how many households is this rule which God gave to His ancient people observed?

Are not most of them more familiar with the daily newspaper or the latest work of fiction than with God's words?

The work of Zion Literature is to draw the attention of the people to what God has said in His Word. To many it seems like a strange, new doctrine.

But multitudes can testify that through reading Zion Literature the Bible has become a New Book to them.

It is the source of great enjoyment, and has become a transforming power in their lives.

From Oklahoma a brother writes:

DEAR GENERAL OVERSEER:

Dear Sir: I have been receiving LEAVES OF HEALING from the hand of some friend, and I am delighted with the teaching it sets forth.

I am very much interested in you and your work.

I have superintended Sunday Schools ever since I have been in the Territory.

I get much benefit from reading LEAVES OF HEALING.

While I am not a member of your Church, I trust I am a member of the Church of the Firstborn, and have my name written in the Lamb's Book of Life.

A lady writing from Iowa says:

I am so glad for Zion Literature.

There is more gospel instruction in it than in the present day denominational sermons and church papers.

There is certainly no man who could do, or would undertake to do, the work that Rev. John Alex. Dowie is doing, if the Spirit of God were not upon him.

Dr. Dowie's work, and the answer he gets from God to his prayers, prove his calling.

In a letter from Ipswich, England, the writer says:

People are asking for Zion Literature, and are looking into the Word of God to see if these things are so.

We ask your help, dear reader, to send out Zion Literature, that it may displace the unprofitable reading matter in the homes of the people; and especially that it may induce the young to keep God's Words.

A Union of Love and Good Deeds.

From Manchester, England, Mrs. Edith C. Dawborn writes:

I was married six years ago to a gentleman who is now Deacon Dawborn of the Chorlton-cum-Hardy Branch of the Christian Catholic Church in Zion.

He was then Sectional Sergeant-Major, and I was Sergeant-Major of the Junior Work of the Salvation Army.

We made four resolutions before we were married: That we would pay tithes to the Lord; that we would not go into debt; that we would not spend a single farthing at a shop where they had a grocer's license, and that we would not have hot dinners cooked on Sunday.

We have been getting blessed in keeping these resolutions, which we have done strictly, with the exception of the second.

We have bought things sometimes without paying for them at the time, but only with the knowledge that we would have the money to pay for them in a few weeks' time.

During the last few months we have not done even that. We wait for everything till we have the money actually in hand.

I think it is about four years since I first saw LEAVES OF HEALING. It was put into my hands by Deaconess Harrison, of Chorlton-cum-Hardy.

Although through it we gave up eating swine's flesh, we did not immediately accept the Lord as our Healer.

About three years ago I was very much worn out with overwork and I was taken seriously ill.

At the beginning of my sickness I took one bottle of lung tonic. Then I determined to throw all medicine aside.

The Lord showed me there were things in my past life that had been wrong, and that I must confess before I could hope to be healed.:

I confessed, and obtained forgiveness from both God and man.

Although I still remained very ill, I knew the Lord would heal me.

I do not know what the matter was with me. The trouble was in the stomach and bowels, and I became so thin and ghostly that people said I looked like a corpse.

Others suffered with the heat when I could not get warm.

One day I was very bad. I had kept nothing on my stomach for nearly three weeks.

A friend said to my husband, "You ought to send for a doctor. She is slipping through your fingers as fast as she can."

I said, "No; the Lord will heal me."

That very afternoon I lay on the sofa, and I heard a voice say plainly "Arise, take up thy bed and walk."

I obeyed, and got tea ready, eating a little myself, which I had not done for weeks.

The next morning, while I was waiting for my breakfast to be brought up by my husband, I turned in my Bible to the same command.

I called to him not to bring it up, that I was coming down.

During the morning a friend brought me a pound of beautiful black grapes. I sat down and ate them nearly all.

I kept gradually getting better, and I have never had anything of any moment the matter with me since.

The Lord has led us into work for the little ones.

We never had any children of our own, so three years ago last November we adopted a little girl of four years of age.

Nearly two years ago I took a little baby a month old to nurse.

The mother gave up all claim to her after paying her expenses fifteen months, and we have her to bring up as our own.

Then the Lord placed in our path a little girl of five, whose mother wanted to get rid of her.

God showed us that we were to look in simple faith to Him for the necessary supplies.

A fortnight ago He gave us another unwanted little one of nearly three.

Of course, our means do not warrant us taking these children, but our Father is rich and He has sent us money, material, and food just when it has been wanted.

We also depend upon His keeping them well in body, and they never have a drop of medicine. They are all the picture of health.

We were surprised when our latest arrival came to Manchester, to find she was suffering from whooping-cough.

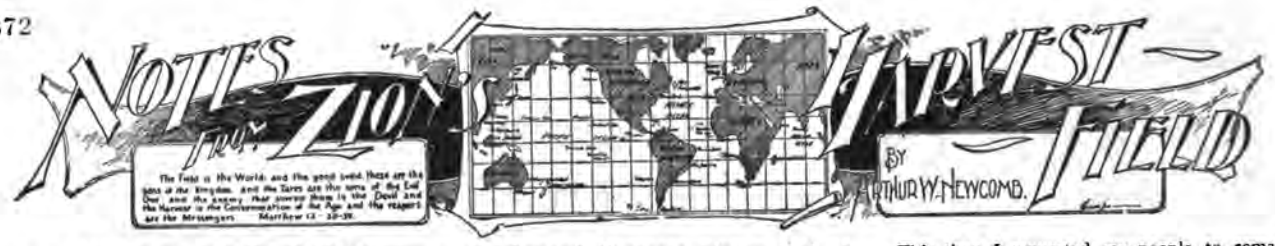
My husband prayed with her at once and asked that the others might be kept from taking it.

She had one bad turn of coughing afterwards, and none of the others have shown any signs of it.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion.
Report for the Week Ending July 6, 1901.

4928 Rolls to .....Various States of the Union
304 Rolls to.....Various Foreign Countries
67 Rolls to.....India
Number of rolls for the week.....5,296
Number of rolls reported to July 6, 1901..1,337,889

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FIERY PERSECUTION AT WATERLOO, IOWA.

Mayor of that City Bows to Lawless Mob and Forbids Zion's Elder Holding Street Meetings.

Waterloo, Iowa.

Elder James R. Adams, Elder-in-Charge. Evangelist Sarah E. Adams, Assisting.

Zion in Waterloo, Iowa, has been making great onward strides in the last few months.

Zion cannot Go Forward in any part of the field without encountering and forcing back the forces of the Devil.

That is sure to make that great enemy and his children angry.

Persecutions always follow.

The fires of persecution are hot.

To pass through them means to suffer pain.

Yet they kindle in the hearts of those persecuted "for righteousness sake," the sacred fires of holy joy.

It is a joy to be counted worthy to suffer persecution for Jesus' sake.

It is a joy to know that the Devil considers one dangerous enough to his kingdom to persecute him.

The bitterness of Zion's enemies in Waterloo, as well as the brave loyalty of her friends, shows how deeply the Devil has been wounded.

Surrounded by a howling, jeering mob, pelted with all kinds of missiles, and subjected to other indignities, Zion's faithful and fearless Elder, James R. Adams, stood his ground and conducted a street meeting in Waterloo on Wednesday, July 3d.

On Saturday, July 6, 1901, the Elder again held a street meeting.

This time a cowardly Mayor showed his subserviency to lawlessness.

The police made some arrests; but the Sheriff subsequently released the prisoners at the bidding of the lawless mob.

Elder Adams telegraphed to Overseer William Hamner Piper, Overseer-at-Large:

WATERLOO, IOWA, July 8, 1901.

WILLIAM HAMNER PIPER,
1201 Michigan Avenue.

Continued mob violence.
Threats of murder.
Mayor prohibits my street meetings.
Orders the police to prevent them.
They will pass ordinance tonight.
City much stirred.
Sheriff threatened also.
Prisoners released by mob, Saturday.
Send instructions.
Pray. JAMES R. ADAMS.

Overseer Piper referred the telegram to the General Overseer, who replied as follows:

CHICAGO, July 8, 1901.

REV. JAMES R. ADAMS,
320 East Eleventh Street,
Waterloo, Iowa.

Ask the Mayor for permission to address the Council in opposition to the Ordinance.

Be calm, confident, patient, wise, and full of God's own Faith, Hope, and Love.

Do nothing to give any occasion to Zion's adversaries.

Put yourself and Zion in Waterloo under the protection of the authorities, and say they will be held responsible for the actions of the mob.

All Zion at Headquarters prays for you.

Keep me well informed.

Christ is conqueror.

JOHN ALEX. DOWIE.

Elder Adams' telegram recalls the days of the early Church.

They "threaten him."

They "charge him not to speak at all or teach in the Name of Jesus" on their streets.

They "confer among themselves, saying, What shall we do to these men?"

The following account of the affair has since been received from Elder Adams:

WATERLOO, IOWA, July 8, 1901.

REV. WILLIAM HAMNER PIPER.

My Dear Overseer:—Last Wednesday evening I went out to conduct a street meeting, accompanied by my wife and a number of the members of the Branch.

We were set upon by a mob of men and half-grown boys, who assaulted our party with showers of eggs and other missiles.

A stone, or door-knob, struck me in the center of the forehead. Large numbers of firecrackers, "salutes," and giant cannon crackers were lighted and thrown into the midst of the party.

Evangelist Adams' hat was set on fire by one flying cracker.

The mob grew in size until it numbered 500 or 600, shrieking and yelling like fiends incarnate.

The police who were on duty made no attempt to arrest the offenders, or in any way protect even the ladies from the dangerous cannon crackers.

Finally we closed the meeting and slowly made our way back to the Tabernacle.

The mob followed us, more frenzied than ever.

Getting inside, we locked the doors.

Then the mob went into the alley and attempted an entrance through the rear.

Failing in this also, they contented themselves with howling at the front and constantly firing explosives so powerful as to jar the whole building.

This din continued until after midnight, when the crowd gradually melted away into the darkness.

In the meantime we held a continuous service of teaching, praise, prayer, and testimony, which God greatly blessed to all present.

About one o'clock, A. M., we came forth and went home without further molestation.

On Saturday night, July 6th, I went forth to conduct an outside service.

This time I requested my people to remain away, taking with me only Joseph J. Paulis as standard bearer.

The first meeting was held on Commercial Street, where a large congregation quickly gathered about me.

All listened with great interest and respectful behavior for over an hour.

At 9:15 I closed that meeting and proceeded to the East side of the river and took my stand on Sycamore street, at the intersection of Fourth Street.

In a few moments over 500 people gathered around me, and at once I began the meeting by prayer, followed by an address, which was listened to in silence for half an hour, when suddenly the bombardment of eggs, some very rotten, began.

Chief of Police Klingaman arrested a rioter, who was at once taken from him by the mob.

Others caught throwing eggs were also rescued, after being arrested by the Marshal.

The crowd formed a wider circle, about fifty feet across, leaving me standing alone in the center.

Here, being better seen, I was more frequently hit. Finally the Sheriff, Mr. Law, arrested an egg-thrower and succeeded in getting away with his prisoner.

The mob, now augmented to over a thousand, rushed away after the officer, knocked him down, and released his prisoner.

At the jail, the mob threatened more violence, and another one was let go.

At this time I closed the attempt to deliver an address with prayer and walked through the crowd while they were after the Sheriff, and went home alone.

At our Sunday evening service, yesterday, the mob began to form several times just in front of the Tabernacle.

The police, however, dispersed them, and no further damage was attempted.

The feeling in the city is very strong and bitter against me, because of a monstrous and wicked falsehood circulated everywhere about me.

It is that I have said that there were no pure or virtuous women in Waterloo over the age of ten years, and that most of the children of the city do not know who their own fathers are.

It is believed by many that I made such a statement.

Today the Mayor sent me word that he had instructed the police to prevent our holding any more Zion meetings upon the streets.

I objected in person to this order.

He then informed me that an ordinance to prohibit all street meetings of every kind would be passed in the council meeting tonight.

The following telegram, telling of further attacks on Zion, has been received:

WATERLOO, IOWA, July 11.

REV. WILLIAM H. PIPER.

Last night mob formed, armed with brickbats.
Threatened Tabernacle meetings.
Police partly dispersed crowd.
God has delivered. JAMES R. ADAMS.

Dekalb and Sycamore, Illinois.

Rev. O. L. Tindall, Elder-in-Charge.

The Apostle Paul, when in bonds at Rome, was in council with the Jewish leaders.

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They had heard no direct charge against him, yet they asked him to speak, saying, "We desire to hear of thee what thou thinkest: for as concerning this sect we know that everywhere it is spoken against."

So he "expounded and testified the Kingdom of God, persuading them concerning Jesus."

Some believed the things spoken, and some believed not.

This story is repeated all over the world today.

The true followers of Jesus are everywhere spoken against.

Many who are loudest in their denunciation of Zion and her leader can give no definite cause for their prejudice.

Many who have been deceived by pulpit and press are surprised when, by accident or through curiosity, they find themselves hearing the old, old story of Jesus and His love.

It is a new, new story to the world, for it is told in the light of a living faith.

Many have heard it before, but they cannot recognize it, so fresh and startling and real does it come from the lips of Zion's messengers.

As in the days of the Apostle Paul, so now do some believe the words spoken, and some do not.

Yet it is an increasing joy to those out in the Harvest Fields to find that in many hearts the deposit made by prejudice and untruth is only a slight veneer, while underneath the soil is rich and ready for the golden seed of Truth.

Elder O. L. Tindall gives the following enthusiastic account of the work of Zion at Dekalb and Sycamore.

It will be seen, by those who read the accounts of this mission in the daily papers, how wickedly the press vipers lied about it:

The thermometer ranged up among the nineties.

The Lord gave us a good time, and the Devil made it as hot for us as he was able.

We started the old lion "roaring" Monday night, in a tent meeting, on very slight provocation.

Fear seemed to fall upon the people as soon as they heard that "Zion" was coming to town.

We succeeded in getting in some good testimonies for God, and the fight was on.

It was too hot to work much in-doors.

The people would not go into a hall.

Elder and Evangelist Reed and their little daughter came over, and Elder McCreery was with us for a time.

We organized ourselves for Seventy work. Neither the Devil nor the mob can block that work.

We salted down the town with LEAVES OF HEALING which Deaconess Hill had kindly sent us.

We preached Zion in the houses.

I soon began to work for God.

Friends were made among many, and they decried the disgraceful conduct of the hoodlums, and said their town was disgraced.

The Mayor (Brown, by the way, was his name) was an old acquaintance of ours and of our family. He said he would defend us if he had to call out the militia.

At times it seemed as if we might need it. But we ran the gauntlet by the help of God.

The only casualties were a few eggs thrown into the hall. Our Deacon was struck in the face; one of the sisters, when on Seventy work in the saloons, was kicked.

Our meetings on the streets were disturbed a few times, when we used the Sword of the Spirit, and said they must hear and obey the Voice of the Lord.

They squirmed under a good many of Zion's pungent truths.

The town was thoroughly aroused. Many were changed from hostility to kindness and consideration.

Elder and Evangelist Reed with their cornets, and little Allie with her sweet voice and her mandolin, were very valuable.

When the waters became too turbulent by the stirring words of truth, the music acted like David's harp on the devil in Saul, and so we held and managed the crowds.

Sunday was our last day. It was one full of blessing. Twenty-three of us took the communion of the Lord's Supper, after the morning service.

We expounded the Scripture in reference to Elijah the Restorer of All Things.

Zion in Dekalb is a unit on that subject and loyal to our General Overseer.

At two o'clock Mrs. Tindall spoke on the street to a large company.

At three o'clock Elder Reed spoke to an interested crowd, and conducted Baptismal service.

In the evening, at the call of the bugles and singing, a large crowd gathered on the street in the center of the town.

After the opening exercises and a few short talks, we spoke to five or six hundred people for an hour and a half.

There was marked interest and almost perfect order.

When we had closed our meeting in good order, the crowd seemed to wake up to the fact that it was the last meeting, and they had not done any harm to us.

They began jeering and rushed upon our Deacon Westlake; struck him in the face; pursued us to our hall, and threw some eggs.

Dekalb has a vigorous little Zion plant. It is healthy, and God is blessing.

We came from Dekalb, Monday, and held a short meeting in the evening on the street at Sycamore.

This was the only announcement of our meetings.

It was a rainy night, yet the news spread rapidly. By next day "Dowie" was on every tongue.

The rain hindered us somewhat, but we scattered a good many LEAVES. Most of the people received them gladly and wanted to read them.

There was some disturbance the second night; but several hundred people listened to our music and to short talks by Elder and Evangelist Reed. Then we retired to our hall, where a goodly number came.

Some were interested and promised to turn to God.

Three young men were with us the third evening, and said they desired to become Christians.

Wednesday I saw the Mayor and asked permission to use the streets.

He said, "Yes."

That night he was present at our meeting.

The town was full of firecrackers. They were getting ready for the Fourth. Some one threw some firecrackers in behind us.

The Mayor walked over and said there must be no more of that. He also corrected some boys who were talking aloud.

Then we had perfect order. The Mayor and other leading citizens, with a crowd of two hundred or more people, listened attentively for an hour as we told them of God's doings in Zion.

We had opportunity to get a good many Zion truths before the people, and corrected many of the absurd stories afloat.

We publicly commended the Mayor for his manly and honorable conduct, although he was a Roman Catholic and we were speaking just across the street from his saloon. We said we could not but condemn his business.

We gave out about 300 LEAVES OF HEALING in the two days.

The Fourth of July with her fireworks and distinguished orator of the day did not attract half the interest that a little quintet of Zion people did. I think if we had seen fit to continue the fight over the Fourth, we could have held our way against the band wagon and boys.

We see as we go into the field and have fair play, that the people would soon be with us in large numbers.

But they are held back by the hypocrites and Pharisees in the churches. They are the ones who are doing the Devil's work. The drunkards and harlots will come in ahead of them.

The bitterest man I met was a Baptist minister in Dekalb.

Two of his members wanted me to go and ask for his baptistry, which I did. One of them went with Mrs. Tindall to do Seventy work, and attended our meetings.

Two of the churches were made houses of merchandise, where they sold ice cream and various other things.

Truly the harvest is great, but the laborers are few.

Pray that the Lord may send forth helpers.

St. Mary's, West Virginia

Deacon W. C. Suitt, one of Zion's officers, whose business keeps him "on the road" as a traveling salesman, carries the Everlasting Gospel of Salvation, Healing, and Holy Living with him everywhere he goes. He sends us the following account of a very pleasant and profitable meeting with a faithful Zion gathering in St. Mary's, West Virginia:

It was my pleasure and joy to meet with the members and friends at St. Mary's, West Virginia, last night.

Zion in St. Mary's is loyal and earnest.

We had a blessed time together.

The Spirit was poured out upon us and all seemed loath to separate.

Thank God, the time is not far distant when Christ shall come and establish His Kingdom, and God's children will not have to separate.

We are looking for His Coming as He bids us in His Word.

It is especially gratifying to me to see how loyal the members along the Ohio River are.

I presume this is on account of the countless lies of the Cincinnati papers, which are scattered broadcast in every city along the river; especially the Cincinnati *Post*, which has just closed a series of articles written by a young lady correspondent.

May God have mercy on this miserable paper that is "standing in the way of sinners and sitting in the seat of the scornful."

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NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

A Choice Between Faith and Herbs.

WAYNE, NEBRASKA, June 9, 1901.

DEAR GENERAL OVERSEER:—I felt rebuked, yesterday, for never having given my testimony in regard to healings received in answer to my own prayers and faith.

About a year ago my little boy was taken with a slow fever. I knew it was caused by constipation, and I also knew what to give him. But I had taken God for my Healer, and thought I ought to be able to trust Him for healing my children.

My mother kept saying, "You must give the baby something, or he will be sick."

I said, "Mother, he is sick now; but I will trust God to heal him."

I was praying very earnestly for God to heal him before bedtime that evening.

He was getting worse right along.

At bedtime he was so much worse that I was tempted to steep some herb tea which I had been in the habit of using for my children.

So I started to generate the gasoline to heat some water, when something within seemed to whisper, "Is that all your faith amounts to?"

I turned away from the stove, resolved to trust God.

About midnight I awoke.

The little one was nearly burning up with fever.

I was terribly alarmed.

I took him in my arms, and kneeling down, asked God to heal the little one He had entrusted to my care in this world; that I would expect Him from henceforth to help me take care of my children.

I laid the babe back on the bed and the fever was gone.

The next day I had Sister Lambert pray for him for a complete recovery.

He broke out in a sweat; in about two hours his bowels moved, and he was all right.

Last spring I had another experience with my older boy, with the same trouble.

The girl was very indignant and thought I did not care for the child; but she was very much surprised when at the end of four days his bowels moved naturally without any trouble.

I wrote you some time ago to pray for our little baby for a rupture, also for another trouble, which has disappeared.

The rupture is almost well.

Thanking you for your prayers and teaching, and praying God to protect your life and strengthen your courage, I am,

Yours in Jesus' Name,

(MRS.) ANNA ANDERSON.

Aged Lady Healed of the Third Attack of Paralysis and Other Troubles.

MARINETTE, WISCONSIN, June 15, 1901.

DEAR GENERAL OVERSEER:—I have been a member of the M. E. Church for about forty years.

I began to go to the little Zion Gathering in Marinette, and became very much interested, knowing that I heard the truth there.

My friends would say, "Why do you go there? You ought to stay out of there."

But the more I went, the more dissatisfied I became with the Church with which I was connected.

I finally left it and joined the Christian Catholic Church in Zion.

A few weeks after joining Zion, one Friday evening I took a sudden stroke of paralysis. My whole left side was helpless and I was unable to talk, as my tongue was stiff.

We sent for Elder Bryant, who was then in charge of the Branch in Marinette.

He was conducting a meeting, so he sent me word that he would pray, and the people who were at the meeting would also pray for me.

I had no fear, although this was the third stroke I had had, and this one was much worse than the others.

I felt sure that God was going to heal me.

Through the prayers of the Elder, the friends, and myself I received much benefit, so that I was able to pass a very comfortable night.

Elder Bryant called the next morning, laid hands on me, and prayed the prayer of faith

I must have received the healing then, although I did not realize it until a little while after he had left, when I found I could move.

I got up and dressed myself, and at 4 o'clock that day, when Elder Bryant called again, I met him at the door myself, entirely delivered.

The next day I was able to attend the services at the hall and testify to the wonderful things God had done for me.

Ten days later I was baptized.

My general health has been much better since then than it had been in years before.

It is seven months since I received this healing, and I have been able to attend all the meetings except one, and most of the children's meetings besides.

Sometime this Spring I strained my right knee.

Elder Bryant prayed with me, laying hands on my knee, and I got the blessing right away.

Since Elder Bryant left us, I hurt my knee again.

Deacon Grandall prayed with me, and I received a perfect healing.

I praise God for all He has done and is still doing for me.

I am so thankful for the Christian Catholic Church in Zion.

(MRS.) LOUISA RAWN (age 78).

Healed After Ten Years' of Illness.

DEAR GENERAL OVERSEER:—I have felt impressed for some time to give my testimony to the healing I have received from God, through the prayers of the General Overseer.

I was converted when a young woman.

I left the denominations some years ago, and have since been worshiping with a company of believers.

For ten years I had very poor health

I took drugs most of the time.

The doctors we employed did not give me any hope that I would ever be better.

I had nervous prostration and weakness of the entire system.

I was also troubled with insomnia, and was in the habit of taking bromide twice a week to produce sleep.

We began to read LEAVES OF HEALING two years ago, and were convinced that the teaching contained in it was in accordance with God's Word; that the Restoration of All Things promised in His Word had begun (also the judgments) by His healing and keeping in health His people, when they are willing to obey His Word in all things.

We had healings in our own family, a daughter having been healed of quinsy by her own prayer of faith.

I also prayed to the dear Lord to heal me.

I would get help, but not healing, until I humb myself, gave up my own will, and wrote to General Overseer to pray that God would h me.

I also requested him to pray for my daugh who had sprained her ankle some years bef leaving it weak.

The day the General Overseer prayed, we b received a great spiritual uplift and blessing.

I had never spent such a happy day since I converted, over thirty-five years ago.

My daughter's ankle has never troubled h since.

For myself, I threw out my bromide and we to bed that night to sleep like a tired child, so thing that I had not done for years.

I was also at that time taking two doses of cas oil a week. That was over a year ago, and I ha never needed to take a dose of medicine since.

When the Great Physician heals, it is like His works.

As for God, His Way is perfect, and we gi Him the glory, who remembered us in our lo estate; for His mercy endureth forever.

I was not one of those Christians who, having form of godliness, denied the power thereof, but did not realize or understand God's willingness heal, until I read in LEAVES OF HEALING that H is always willing when we obey the conditions.

We do thank and praise our Heavenly Fathe that we have lived to see this day, when to thos that fear His Name the Sun of Righteousness ha arisen with healing in His wings, and when th prophet like unto Moses, and doing the works o Elijah, has come.

We tender our sincere and grateful thanks t our Heavenly Father, who heard and answered the prayer of His Messenger in our own an family's behalf.

We thank Him for keeping us in health ever since.

To His Name be all the glory and the power forever and ever.

We also thank His Messenger for his prayers and kindness to us.

That God may strengthen him with all might and power in the inward as well as outward man, is the prayer of

Yours in the Master's service,

(MRS.) ISABALLE M. POLLEY.

Healing of Diphtheria at the Moment of Prayer.

SAULT STE. MARIE, MICHIGAN.

DEAR OVERSEER PIPER:—Every month brings to us fresh evidence that God answers the prayers of our faithful General Overseer.

As I write, I hold in my hand a letter just received, which tells of one of the many recent answers to prayer.

On Monday, May 26th, while a guest at Zion Divine Healing Home, Chicago, I received a telegram saying: "Ask Dr. Dowie to pray for Harry Smith. Very sick; diphtheria."

The message arrived during my absence at Zion City.

I did not receive it at the office of the Home until a few minutes after 12 o'clock at night.

I immediately carried it to Captain Stern, who handed it to the General Overseer.

The boy was one of our faithful Zion Juniors.

His father and mother were not Christians, but did not oppose him when he told them that he

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would not take any medicine, but would trust God.

The letter says that Harry kept getting worse from morning until 12 o'clock at night.

His father and mother then declared he must have a doctor.

But Harry kept praying and declaring he would not have a doctor.

At midnight he suddenly broke into a warm perspiration, accompanied by an offensive odor from his body.

In the morning his throat was perfectly well, with only the slightest mark of the dead blisters left.

We sincerely praise God for the privilege of living in these blessed times of the Restoration of All Things spoken by the mouth of all the holy prophets which have been since the world began.

We hail with delight the announcement of the General Overseer of the fact that we have long known, from the Word and observation, that he is, indeed, the embodiment of Elijah.

May God strengthen his hand for the mighty task of Preparing the Way for the Coming of Jesus, Our King.

Your Brother in Christ. JOHN C. LAKE.

Wonderful Healing of Lameness After Nine Years' Suffering.

17 SPRUCE STREET,
WESTERLY, RHODE ISLAND,
May 18, 1901.

REV. JOHN ALEX. DOWIE.

Beloved General Overseer:—The enclosed testimony of James McGrath is in every particular true, but only feebly expresses all he has suffered with his crippled limb.

He fell from a load of wood nine years ago, striking his knee on a stone, since which time he has "suffered much at the hands of many physicians, and was nothing bettered, but rather grew worse."

He endured the tortures of being strapped down with a ten-pound weight, finally increased to fifteen pounds, on his foot, and then sent home with the leg in a plaster cast.

There have been intervals during these years, when he seemed to be improved, but would soon give out again.

He has been treated by Doctors Champlin & Lewis, of this town; Dr. Peckham, of the Rhode Island Hospital, Providence, Rhode Island; and Doctors Cassidy, Harris, Parker, Ashley, and Bummerman, of the Backus Hospital, Norwich, Connecticut.

When he first saw LEAVES OF HEALING he was not much impressed, but his mother and I began praying that he might be, and when I took them the number containing Mrs. Dowie's article, "How Jesus Heals the Little Ones," he was much interested.

With childish faith he said, "If Jesus has done that for them, He will do it for me, too," and voluntarily took off the brace.

In two days' time the limb, which was small and lifeless looking, began to fill out and assume a natural, healthy pink color.

Now in two weeks' time there is very slight difference in the size and appearance of the two limbs.

At the time of prayer he received a great blessing.

He put away his crutches, and put on equal shoes.

He is gaining every day.

The limb was badly bowed by wearing the brace, but is now coming gradually into normal shape.

He still limps, but uses not even a cane.

His simple, unquestioning faith in God is so refreshing, and his prayer for the healing of others is very direct and definite.

To God be all the praise and glory, in Jesus' Name.

The mother thanks you for the prompt and kindly answer to the request for prayer for James.

Pray that he may be used for the glory of God in testifying, and that he may be kept by His power from the many temptations all around him.

I would like to add that I, also, have received a great blessing through this.

Faithfully yours in Jesus' love,

(MRS.) ZILLA C. FARNHAM.

---

19 WEST BROAD STREET,
WESTERLY, RHODE ISLAND,
May 18, 1901.

DEAR DR. DOWIE:—I am glad that I can give my testimony to what Jesus has done for me.

I have been lame for nine years, and always thought God put it on me.

I was in Providence, Rhode Island, Hospital for six weeks, and the doctors put my leg in a plaster of Paris cast.

I wore it for one year and received no help from it.

I took it off and went without it for two years.

Then Satan brought it back on me again.

I then went to Backus Hospital, Norwich, Connecticut, and was there three months.

The doctors practiced on it all winter, until they ruined my leg.

They talked of taking out the knee joint and tearing up the tendons and making it a stiff leg.

But finally they put on an iron brace with an extension, with plasters to stretch it all the time, and a high shoe on the other foot.

I had to go on crutches much of the time.

I wore it for three months, but got no better.

My limb was just like a stick; there was no life in it.

One day Mrs. Farnham, who has been healed, brought me a copy of LEAVES OF HEALING.

I read it, and did not know what to do at first; but finally took off my brace and trusted the Lord as my Healer.

I sent a request for prayer, and we prayed at the appointed hour.

I instantly received a blessing.

I stopped using my crutches, and my leg has been straightening and is growing stronger.

I am walking on equal shoes, without cane or crutches.

I thank and praise the Lord for it, and for LEAVES OF HEALING, and also for your prayers.

Yours in Christ Jesus,

JAMES W. MCGRATH.

An Aged Saint Rejoices in Zion.

SALEM, OREGON.

DEAR GENERAL OVERSEER:—I feel it my duty to God and all mankind to give my testimony to what Zion's God has done for me.

I am now seventy-one years old. I have no ache or pain.

I am a widow. I do all my work with ease and pleasure, praising the Lord all the while.

I have all my trust in God.

All my insurance is in God the Father, whose blessing I ask in Jesus' Name.

I was converted in the Methodist Church when I was very young.

My heart was open to the truth of God.

I loved the Word of God.

I have lived to see the Methodist Church go all to formality, its ministers uniting with satanic institutions—Masonic and other Secret Societies, and permitting dancing, card playing, and other worldliness.

At first I didn't like the name "Christian Catholic Church."

I suppose it was a prejudice against the Roman Catholic Courch.

I am so glad that God has sent a servant who is not afraid to preach the Full Gospel; not afraid to tell the people their duty to God, and demand that they live a true and holy life, and trust their spirit, soul, and body in God's care.

I praise God that I have been led by Dr. Dowie, through LEAVES OF HEALING, into the right Church.

It fulfils the last prayer that Christ made on earth, that His disciples should be all of one mind.

I never knew how to pray correctly until I learned Dr. Dowie's teaching, through LEAVES OF HEALING.

I rest in God all the time.

It is a sweet rest.

I would like to be or live with the people of Zion.

I know that I cannot, temporally, but spiritually I am with you.

I love to read of the Coming City. I praise God for it.

I havn't the language to express my joy in the coming heavenly City.

It is the Lord's prayer being fulfilled, "Thy will be done on earth as it is done in heaven," all doing God's service in perfect love and harmony.

I cannot help but sing in my heart.

I want to be there, but I will be content with my condition, knowing that Zion's prayers are to God for the far-away members as well as those present.

I do feel the power of Zion's united prayer in spirit, soul, and body.

I will now give a brief testimony of my afflictions.

Satan has been trying to kill me ever since I was born.

My mother often thought I was dying, in my bad spells.

I think now they were caused by giving me paregoric and laudanum, which the doctors prescribed.

I was afflicted all through my life.

I fell three times with heart trouble, as one dead.

I had a torpid liver and enlargement of the liver; ague, neuralgia from the crown of my head to the sole of my foot, sick and nervous headache.

In fact, I never had a well day as long as I believed in drugs and doctors.

I do thank the Lord for my healing, and thank the General Overseer for his prayers.

I pray God to keep and protect the General Overseer until every false Freemason preacher is converted to the truth of the Gospel.

Yours truly, MARTHA A. WORKMAN.

Faithfulness in Giving Tithes Brings Temporal Blessings.

ANSON, WISCONSIN, June 23, 1901.

REV. JOHN ALEX. AND MRS. DOWIE.

Dear Brother and Sister in Christ:—Enclosed find postoffice order for tithe money.

We can say that God has blessed us in sending our tithes into the Storehouse of God in Zion.

We have just finished picking our strawberry crop.

We have had an abundant crop, while our neighbors, who do not pay their tithes, have had none.

Will also state about our chickens. Last summer we did not keep as good account of the eggs as we should have done, and the crows took a good many of our little chicks; while this summer we have paid full tithes and nothing has touched them.

Your loving Brother and Sister in Christ,

MR. AND MRS. WILLIAM MCILQUHAN.

Let the members of the Christian Catholic Church in Zion who are competent to teach either Preparatory or College Branches, and who wish employment in Zion College the coming year, apply at once to Rev. William Hamner Piper, Vice-President Zion's Educational Institutions, 1201 Michigan Avenue, Chicago, Illinois.

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ZION'S EDUCATIONAL INSTITUTIONS

By Rev. William Hamner Piper, Vice-President.

WE TAKE pleasure in presenting to the members and friends of the Christian Catholic Church in Zion an outline of the English Ministerial Course, covering two years.

It will be seen at a glance that a great part of the time will be spent by the student upon the English Bible.

It has been our hope in mapping out this course that those who study in the Ministerial Department of Zion Schools will become men and women powerful in handling the Sword of the Spirit, which is the Word of God.

The course as here given will require no special preparation for entrance. The course is absolutely open to any member of the Christian Catholic Church in Zion. This course is especially intended for the lay members of the Church.

It is our intense desire that every member of the Christian Catholic Church shall "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

If not all, certainly many members of the Christian Catholic Church could find it possible to spend at least one term of the year upon this English Ministerial Course. The benefit that one would receive, even in so short a time as twelve weeks spent in this course, would be incalculable. Such persons would, of necessity, have a clearer conception of God's Word and man's destiny, and would be better prepared to continue the study of the Word by themselves than they could possibly be without taking this course.

No member of the Christian Catholic Church will ever be able to understand Zion as he should, without spending some time at Headquarters. There is no better way possible to spend this time at Headquarters than by taking up the course of study as here outlined.

It is especially intended for Deacons, Deaconesses, Zion Seventies, and for general Christian workers.

Wherever these lines are read by a member of the Christian Catholic Church throughout the world, let him set before him the hope that some time, and that just as soon as possible, he will spend at least one term in this course.

Zion in these latter days must be an organization composed of men and women who know the Word of God.

Come to Zion College, where the Word of God will be taught.

We expect, during the coming school year, a large number of persons to pursue the various courses of study as outlined, and especially to pursue this English Bible Course.

In next week's issue we expect to give an outline of the Full Ministerial Course.

There is scarcely anything more important in all the work of Zion than the Educational Department.

Let every member of the Church pray that God will grant to us wisdom in these matters.

ENGLISH MINISTERIAL COURSE.

First Year.

Fall Term.	Winter Term.	Spring Term.
English Bible 4	English Bible 4	English Bible.....4
Biblical Theology....3	Biblical Theology....3	Biblical Theology....3
Zion Literature.....1	Zion Literature.....1	Zion Literature.....1
Bible Geography 5	United States History 5	Bible Manuscripts and Versions 3
Reading 3	Reading 3	Christian Literature..5

Second Year.

Fall Term.	Winter Term.	Spring Term.
English Bible 4	English Bible 4	English Bible 4
Biblical Theology....3	Biblical Theology....3	Biblical Theology....3
Zion Literature.....1	Zion Literature.....1	Zion Literature.....1
Church History.....5	Church History.....5	Old and New Testament History.....5

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, 1300 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 College and Divine Healing Home, Saturday evening, July 6, 1901, was conducted by Deacon J. H. Sayrs.

After the usual opening exercises, the States represented were enumerated and found to be fifteen in number, as follows:

California, Florida, Georgia, Illinois. Indiana, Iowa, Massachusetts, Michigan, Mississippi, Missouri, Ohio, Texas, Virginia, West Virginia, and Wisconsin

The following foreign countries were represented:

Canada, China, and England.

W. H. COSSUM, Shanghai, China, said: "It was Zion Literature that brought Elder Viking, Elder Kennedy, Overseer Mason, and myself, from China. I well remember when Elder Viking and I were first reading LEAVES OF HEALING some years ago, how we were stirred up, how we laughed and cried, and praised God, and had prayer together over it, and said, 'This is life; this is power; this is what we want.' It wrenched me out of denominationalism, and led me away from unclean money. I knelt before God and told Him I would do the things I saw in the LEAVES if He would give me grace and light. And God opened the way in a very strange manner for us to follow the light. Several explosions occurred in my life which resulted in my coming out from the Baptist denomination and moving on, until finally God, in His grace, has led me here. Both my wife and myself feel at home and at liberty, and we accept all we have heard up to date in reference to the General Overseer and his mission, and all we ask of God is to just give us a little place in this work of Zion."

JESSE NIGHTLINGER, Lafayette, Indiana, said: "I had trouble with my eyes for nearly eight years. I treated with a good many different doctors and they said it was caused by impure blood. A year ago the 18th of March, when I quit using medicines, I could not see to read, and was suffering greatly. Since I have come into Zion I can see to read. After Deacon Peckham prayed for me at Lafayette, my eyes grew better, and since I have been in Chicago the last three weeks my left eye has rapidly improved."

MRS. EMMA R. PEFFLEY, 5983 Highland Avenue, St. Louis, Missouri, said: "I thank the Lord that I have the spirit of liberty. The Word says, 'Whom Christ makes free is free indeed.' Although not yet a member, I am in Zion, and Zion is in me. It was through LEAVES OF HEALING which contained Mrs. Ruby's testimony that I became interested in Zion. Although I did not expect to go into the water last Wednesday evening, the Spirit of the Lord wonderfully led me after I went there. I asked the brother who immersed me to pray that the hay fever that had been attacking me lately might be forever removed; that I might know that it was rebuked during that ordinance; and he said he would. I was not suffering when I went into the water; but when I came out, my head was pained so severely, that I thought I could not possibly robe myself. I looked to the Lord, and in less than three minutes it was gone."

MRS. CATHERINE GERSBACH, 1914 Indiana Avenue, Chicago, Illinois, said: "I thank the Lord for the wonderful healing I had last winter. I was very lame with inflammatory rheumatism. The lower part of my body was so lame I could not move, but the Lord wonderfully healed me."

A. DART, Sturgis, Michigan, said: "I am so glad to be with the people here. When I was here four years ago I was healed of heart trouble and other diseases. I was led to see the evil of the Masonic order, and came out of it. I could find no home in the Baptist Church, and am now in Zion."

HARRIET BRAINARD, Boston, Massachusetts, said: "I had been in the Congregational Church five years, and had been a hungry-hearted woman. When the chance came for me to find a Church in all this weary world where I could hear Divine Healing preached, I came out of that Church. Since coming to Zion I have had spiritual blessing."

MISS JANE MACDUFF, London, England, said: "I give my testimony and praise God for the wonderful way in which He has been leading me during the past few months, and the increasing light He has been giving me on His Own Word through Zion teaching. I have been led to see that Zion stands for the whole truth of God as revealed in His Word, and I want the whole truth. I said to my friends when I left London that I should either come back 'disillusioned' (they call Zion an illusion) or else more firmly and deeply-rooted in the truth of Zion teaching. Praise God, I know I am more firmly rooted. I believe that God hath founded Zion and that He is in the midst of her, and that she will Go Forward, conquering and to conquer, in His Name, until He comes whose right it is to reign. I praise God that He has indeed begun the Restoration of All Things, and that He has fulfilled His promise to us in these days: 'A prophet the Lord your God shall raise up unto you like unto me. Him shall ye hear, in all things whatsoever he shall say unto you.' I desire to hear and to obey that prophet, that I may not be cut off from among the people, but be among those whom Zion is preparing for the coming of the King."

F. A. KETTELL, Tipton, Iowa, said: "It is two years this month since I received a copy of LEAVES OF HEALING For years before that my health was going down quite rapidly. These two years it has been gradually building up. I had ulcers in my throat; the soreness extended down to the bowels. I used to think if I ever got rid of the tobacco habit I would never tire of telling it. I have now been free from it for fifteen months, and have not had the least desire for it. I do thank God He has delivered me from that habit, and that I now have assurance of salvation, which I did not have before."

EMMA ELLISON, Detroit, Michigan, said: "I have a great deal for which to thank God. All through my school days I suffered with headache. I did not know what was the cause. Finally the physician told me it was my eyes; that I was troubled with astigmatism. So I wore glasses until two years ago, when I was baptized in the Detroit River. At that time I thought, 'I am wearing glasses, and it is not because of old age, and surely it is not the will of God that my eyes shall be impaired.' After the Baptism I said that I did not think it was God's will I should wear glasses; if I was trusting Him for everything, I wanted to trust Him for my eyes. I laid my glasses aside. The next day I was doing office work—some very fine printing I had to work with—and I suffered very severe headache all day; but I kept holding on to the promises of God. After that day I had no headache, except possibly two or three times. My eyes have gradually grown better, until I can now see objects at a distance. I once had an attack of tonsilitis. It was not so I could go to an Elder; so I went to God myself, and the next morning when I got up all traces were gone; I was entirely well."

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FORM OF APPLICATION FOR MEMBERSHIP

—IN THE—

CHRISTIAN CATHOLIC CHURCH IN ZION.

TO ALL WHO ARE DESIROUS OF ENTERING INTO FELLOWSHIP WITH THE CHRISTIAN CATHOLIC CHURCH IN ZION.

My Dear Brothers and Sisters:—The principles of the Christian Catholic Church in Zion have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in Leaves of Healing for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the second section of the Resolution passed on February 5th (see Leaves of Healing, Volume II, Number 17, page 267):

First—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

Second—That 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 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 in Zion.

.....

No..... .....

To the Rev. John Alexander Dowie,

General Overseer of the Christian Catholic Church in Zion,

1201 Michigan Avenue, Chicago, Ill., U. S. A.

I hereby make application to be received as a member of the Christian Catholic Church in Zion, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February 5, 1896, as set forth in your circular letter of February 7, 1896.

What is your full name?.....

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?.....

Were you immersed by single or Triune Immersion?.....

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 in Zion, Zion, Michigan Avenue and Twelfth Street, Chicago, Illinois, U. S. A.]

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MALACHI 3:8–12.

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The Year Text for 1901 says: *"Arise ye, and let us go up to Zion unto the Lord our God."*

ZION'S FEAST OF TABERNACLES

THE GREAT ENCAMPMENT OF THE YEAR

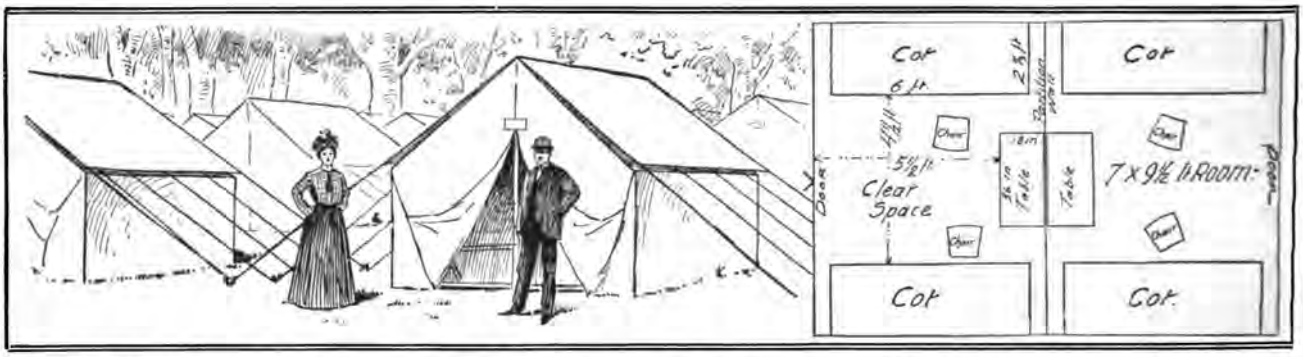
FRIDAY, JULY 12, UNTIL MONDAY, JULY 22

CONDUCTED BY

REV. JOHN ALEX. DOWIE
General Overseer of the Christian Catholic Church in Zion

Assisted by **OVERSEER JANE DOWIE**
and other Overseers, Elders, Evangelists, Deacons and Deaconesses.

Zion's White-Robed Choir and Zion's Guard will be in attendance—with the thousands of Zion coming from all over the United States and Canada. **REDUCED RAILROAD RATES** will be secured and announced later.



THIS GREAT DEMONSTRATION WILL BE HELD IN SHILOH PARK, ZION CITY, ILL., IN CONNECTION WITH THE OBSERVANCE OF THE ANNIVERSARY OF

CONSECRATION OF ZION TEMPLE SITE

SPECIFICATIONS AND PARTICULARS

The Chicago and Northwestern Railway will run special excursion trains Sunday, July 14th, as well as provide good train service throughout the Encampment, at greatly reduced prices. Twenty thousand or more people will be present to see the beautiful location of Zion City, with its Six Thousand Five Hundred Acres, two miles and a half of which are on Lake Michigan. An outlay of many thousands of dollars is being made for special camp furniture for this Feast, consisting of miles of tents, furnished with cots, bedding, chairs, tables, and cooking utensils.

COMFORTS

The tents are 9½x14 feet, made of good duck material, with double covering, pitched over a boarded floor, so that they will be not only rain-proof, but the dampness from the ground will also be shut out. The cots are canvas or woven wire, with raised head covered with a cotton mat, with outing sheets, and good wool blankets for covering. Each section of the tent supplied with table, chairs or stools, and suitable night light; also with wash-basin and water bucket, together with tin cups, plates, pans, spoons, knives, forks, etc. In each tent will be an oil stove accessible to the parties occupying the same, for the warming of foods for meals.

CONVENIENCES

Zion City General Stores will be represented at the Camp, and will have for sale canned meats, fish, vegetables, relishes, fruits, etc., together with butter, eggs, cheese, milk, bread, crackers, rolls, etc., and will daily receive supplies of fresh fruits and other seasonable table articles. At Zion lunch stands, which will be conveniently located throughout the Camp, the following foodstuffs will be prepared, ready to serve: Oatmeal, milk, rolls, sandwiches, tea, coffee, soups, cold meats, potatoes, pies, cakes, ice cream, lemonade and other soft drinks, all of which may be obtained at moderate prices.

Families or individuals are expected to bring their own towels and soaps, and may, if they choose, bring also lounging pillows, rugs, hammocks, bathing suits, bicycles, etc. To all of Zion these Ten Days will cover remarkable events. Each day will commence with a sunrise prayer meeting; the forenoons will be given to conferences and discussions; the afternoons to addresses and teaching; the evenings to testimony and fellowship. **THE GREAT OPEN-AIR AUDITORIUM** canopied from sun and showers can bring to a common center of easy hearing **Fifty Thousand of the Members and Friends of Zion.** Thousands of locations of home sites will be thrown open for selection to shareholders in Zion Land and Investment Association, Monday, July 15, and selections perfected throughout the entire week and thereafter. Plats with important information noted thereon will be ready in advance. **TENT ACCOMMODATIONS MUST BE SECURED BEFOREHAND** for the entire Encampment by those who will attend, as provision will only be made for those writing in advance for accommodations. With all of the above **COMFORTS** the price will be only **$7.50** for each adult person—and for small children one-half this price.

MAKE YOUR APPLICATION AT ONCE BY SENDING A FORM LIKE THE OPPOSITE

Two persons in a family or party would require half a tent. If more than two to four, a whole tent. Single parties in every case will be located in a section of a tent with some one else. On one side of the Encampment, location will be reserved for men, and on the other for women, with family tents between.

Please enter my Application and RESERVE ..... Cots for 1901 Zion Feast of Tabernacles, in (Family or Individual) Tent. I will be accompanied by ..... other persons.

Signed .....

Date ..... Address .....

Address Applications for Tent Accommodations to **DEACON DANIEL SLOAN, 1201 Michigan Avenue, Chicago**

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OPEN YE THE GATES

That the Righteous Nation which Keepeth Truth may Enter therein.
—Isaiah 26:2.

Zion's Trumpet has sounded. The Message has gone forth. God's Exiles shall go Free.
Zion throughout the world will sing Hallelujahs to Him who sitteth upon the Throne.

GOD'S MESSENGER HAS DECLARED .. **MONDAY, JULY 15, 1901** TO BE THE DATE OF THE .....

OPENING OF THE GATES OF

ZION CITY

GOD'S CITY OF RIGHTEOUSNESS.

An abiding place for the afflicted of His people. A City for those who would live godly in Christ Jesus.
A City where the true Christian Home-life will be established and maintained in all its purity.
A City where God's people will be trained and prepared for the Coming of their King, Christ Jesus our Lord.

Be glad then, ye Children of Zion, and rejoice in the Lord your God:—Joel 2:23.

THE 6400 ACRES OF BEAUTIFUL LAND selected and secured for this City has been Consecrated to God and the advancement of His Kingdom. Upon that site there will be tolerated

NO
Breweries or Saloons.
Gambling Hells.
Houses of Ill-Fame.
Hog-Raising, Selling, Handling.
Drug or Tobacco Shops.

NO
Hospitals or Doctors' Offices.
Theaters or Dance Halls.
Secret Lodges or Apostate Churches.
Bad Books, Pictures or Papers.
Nor any of the other Curses or Abominations which Defile the Spirits, Souls and Bodies of Men.

ZION CITY WILL HAVE

Christian Educational Institutions from the Kindergarten to the College.
Manual Training Schools.
Christian Art—Painting, Sculpture, Architecture.
Christian Music—Vocal, Instrumental, Choral.
Libraries, Orphanages.
Divine Healing Homes.
Homes for the Aged.
Homes for Young Men.
Homes for Young Women.

AND ABOVE ALL, THE GREAT

ZION TEMPLE

Seating at least 25,000 people, where multitudes will assemble every Lord's Day to hear the Everlasting Gospel preached in all its fulness.

This land will be conveyed by lease only and not by deed. Leases will stand for a period of not less than 1000 years.
Certificates of Stock in Zion Land and Investment Association will be accepted in payment for lots, and shareholders only will be entitled to the first choice of selection at the lowest prices.
Owing to the limited number of lots that will be ready by the opening day, we would advise every prospective purchaser or homeseeker in Zion City to secure stock at once, or before the first series closes, which will be at an early date.
The mutual interests of employer and employee will be provided for by the establishment of Manufacturing Industries and Commercial Enterprises operated on the Coöperative, Profit-sharing Plan.
Pamphlets, Articles of Agreement and any other information desired by prospective investors, gladly furnished upon application.

Address all communications relative to Zion City to

H. WORTHINGTON JUDD,
Secretary and General Manager.
DANIEL SLOAN,
Assistant Manager.

ZION LAND AND INVESTMENT ASSOCIATION,

1300 Michigan Avenue, CHICAGO, ILLINOIS.

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NEW AND REVISED

Catalogue of Zion Publishing House

1300 Michigan Avenue, Chicago, Ill., U. S. A.

A VOICE FROM ZION. Published monthly. 32 pp. 50 cents a year. Subscriptions may begin with any number of the volume. Rev. John Alex. Dowie, Editor.

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.
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ZION'S BIBLE CLASS.

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MIDWEEK BIBLE CLASS LESSON, JULY 24th or 25th.

The Spirit Sustains the Body.

1. *Through the spirit comes the body's life.*—James 2:26.
When the spirit leaves, the body dies.
The union of the two makes the soul.
2. *The spirit is the body's conservator.*—Proverbs 20:27.
The spirit must admonish us.
The spirit must correct us.
3. *Through the spirit the body is quickened.*—John 6:63.
The spirit has quickening power.
Its power comes through obedience.
4. *It sustains the body in affliction.*—Proverbs 18:14, 15.
A troubled spirit gives up hope.
A hopeful spirit can bear a heavy load.
5. *The spirit gives the body hope in affliction.*—Ecclesiastes 9:4-6.
Hope brings about great cures.
It should be hope in God, and not in the doctors.
6. *The cheerful spirit effects cures for the body.*—Proverbs 17:22.
To be glad-hearted is a good tonic.
A repining spirit robs the body of freshness.
7. *The cheerful spirit gives expression in the face.*—Proverbs 13:13-14.
The spirit shows itself in the face.
A selfish spirit is seen in a tight-pinched face.
8. *The controlled spirit preserves the body.*—Proverbs 16:32, 33.
Getting mad destroys the heart's action.
A controlled spirit gives the power of control.
9. *The body fails by toil, but the spirit grows on.*—2 Corinthians 4:11-16.
A renewed spirit renews the body.
The inward man will finally get a redeemed body.
10. *Both body and spirit are to be kept for God.*—1 Corinthians 6:12-20.
The body has much to do with the service for God.
One may have a good body, but the spirit must also be right.

The Lord Our God a Spirit-Creating God.

SUNDAY BIBLE CLASS LESSON, JULY 28th.

The Dissolution of Body and Spirit.

1. *To vex the spirit is to kill the body.*—Ecclesiastes 4:4-6.
Life is not to be lived in a turmoil.
A quiet calm is always best for life.
2. *A diseased body effects the spirit.*—Luke 13:11, 12.
A pain-racked body can shut out thoughts of God.
A body in bondage cannot mean a free spirit.
3. *Sin dissolves the relation between body and spirit.*—Ecclesiastes 8:6-8.
Death drives the spirit from its habitation.
Death only comes because of sin.
4. *Fellowship with demons cuts short the life of the body.*—1 Corinthians 10:20-22.
The spirit should know only God in fellowship.
To defile the spirit by demoniacal intercourse is to pollute the body.
5. *The unnatural use of the functions of the body works death.*—Psalm 127:3-5.
The strongest bodies come from parents when born of them not late in life.
An evil spirit born in a child cannot do its body any good.
6. *Righteousness prolongs the relation of body and spirit.*—Proverbs 11:27-31.
To do right is to live long.
To stir up trouble is to vanish away.
7. *Sin severs their relation by systematic process.*—James 1:13-17.
Death is not reached by the first step in sin.
Death begins with the Devil's suggestion.
8. *If the body predominates in control, it soon dies.*—Galatians 6:7, 8.
To live after the flesh is to die.
To live for the body is to reap disease.
9. *To give rein to its passions is to inherit corruption.*—2 Peter 2:12-15.
An evil eye fills the body with darkness.
A vain mind causes one to perish quickly.
10. *Death comes speedily at best and dissolves corrupted relations.*—Ecclesiastes 12:3-7.
This comes when the light goes out of the eye.
It comes when the firmness goes out of the hand.

God's Holy People are a Body-Preserved People.

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Railroad Rates to Zion's Feast of Tabernacles July 12th to 22d

Tickets coming to Chicago may be purchased at any railroad ticket office within the Western, Central, Trunk Line, and New England Passenger Associations, which include the territory from New York to Denver and north of Cincinnati and Washington, D. C., at the full fare one way, and may be secured coming any time

Tuesday, Wednesday, Thursday, Friday, and Saturday, July 9th, up to and including July 13th.

Certificates are not likely to be honored for the reduced return rate if tickets are purchased after July 13th.

Return tickets may be secured in Chicago at one-third of the full fare paid coming, any day on and after July 16th, up to and including July 25th. All certificates for return tickets will be attested by the proper authorities July 16th.

INSTRUCTIONS ABOUT PURCHASING RAILROAD TICKETS.

When you purchase your ticket to Chicago, ask the Railroad Agent for a Credential Certificate on account of the Convention of the Christian Catholic Church in Zion, which has been granted the rate of one fare and a third to Chicago by the above-named Associations, which control such rates—the one-fare rate to be paid coming to Chicago, and the one-third fare paid returning home. All railroad ticket offices have the blank forms of their respective Passenger Associations, to be filled out, signed, and stamped, and have been notified in advance that such a rate has been given Zion for this meeting, and can get instructions by telegraph if a mistake has been made in notifying them, or if they have mislaid their instructions.

Do not ask for a receipt, but insist on having a Credential Certificate, and see that it is stamped and signed in due form by the Railroad Agent.

If they refuse to give such a Certificate, then secure and have officially stamped an ordinary receipt for purchase of ticket. The first day upon arriving in Chicago, present these Credentials to me in person, either at the sessions of the Convention, or bring them to my office, so that they can be arranged for proper endorsement. Parties must call in person for their Certificates, Tuesday, July 16th, at my office, 1201 Michigan Avenue, between three and six P. M., and they will be given their Certificates, properly attested and good at the railroad depot or downtown ticket offices for return tickets at one-third of the full fare.

Those who call after this date will be directed where their Certificates may be obtained.

Correspondence and information concerning railroad rates, if the above notice is not explicit enough, should be addressed to

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Baptized in Central Zion Tabernacle from March 14, 1897, to June 14, 1901, by the General Overseer	4582	
Baptized by Elders, Evangelists, and Deacons	2281	
Total Baptized in Central Zion Tabernacle		6863
Baptized in places outside of Chicago by the General Overseer	504	
Baptized in places outside of Chicago by Elders, Evangelists, and Deacons	3004	
Total Baptized outside of Chicago		3508
Total Baptized in four years and three months		10,371

Baptized since June 14, 1901:

Baptized in Central Zion Tabernacle by Evangelist Fisher	16		
Baptized in Central Zion Tabernacle by Elder Royall	6		
Baptized in Central Zion Tabernacle by Elder Voliva	10		
Baptized in Central Zion Tabernacle by Elder Mercer	7	39	
Baptized in British Columbia by Elder Brooks	2		
Baptized in British Columbia by Elder Simmons	2		
Baptized in England by Evangelist Cantel	19		
Baptized in Illinois by Elder Fockler	41		
Baptized in Illinois by Deacon Sprecher	2		
Baptized in Indiana by Overseer Mason	2		
Baptized in Indiana by Overseer Speicher	2		
Baptized in Iowa by Elder Adams	27		
Baptized in Michigan by Elder Hayden	2		
Baptized in Minnesota by Deacon Crane	5		
Baptized in Minnesota by Elder Jenson	2		
Baptized in Nebraska by Elder Hoy	4		
Baptized in New Jersey by Elder Leonard	4		
Baptized in Ohio by Elder Bouck	2		
Baptized in Ohio by Elder Reiff	3		
Baptized in Ohio by Overseer Mason	5		
Baptized in Ohio by Elder Basinger	2		
Baptized in Oregon by Elder Ernst	2		
Baptized in Washington by Elder Simmons	3		
Baptized in Wisconsin by Evangelist Loblaw	3		
Baptized in Wisconsin by Deacon Stochholm	9	143	182
Total Baptized since March 14, 1897			10,553

The following-named seven believers were baptized in Central Zion Zion Tabernacle, Chicago, Wednesday, July 10, 1901, by Elder Frank A. S. Mercer:

Asberg, Mrs. Margurete.....6914 Cregier Ave., Chicago, Illinois
Bacon, Miss Emily.....Helmick, Kansas
Burr, Miss Luelia.....Cardington, Ohio
Mortimer, Abraham.....Wonewoc, Wisconsin
Mortimer, J. F.....Wonewoc, Wisconsin
Vance, John C.....3022 Armour Avenue, Chicago, Illinois
Wolfe, Miss Stella.....1914 Washington Boulevard, Chicago, Illinois

The following-named nineteen believers were baptized in the Caledonian Road Public Baths, London, England, Lord's Day, June 30, 1901, by Evangelist H. E. Cantel:

Booth, J.....23 Strutton Ground, S. W., London, England
Bushnell, Ernest.....179 King's Cross Road, W. C., London, England
Bushnell, Mrs. Beatrice L., 179 King's Cross Road, W. C., London, England
Cole, Miss Selina.....21 Tottenham Court Road, London, England
Dixon, Mrs. Mary. 83 Lancaster Street, West Borough Road, London, England
Hill, Miss Gertie,..7 Tower Bridge Building, Dockhead, London, England
Huntley, Mrs.....30 Grange Road, Bermondsey, London, England
Kammerer, Adolf,.....46 East Road, City Road, London, England
Madgwick, James.....Chestnut Villas, Portsmouth Road, Hindhead, Surrey, England
Madgwick, Mrs. Rhoda.....Chestnut Villas, Portsmouth Road, Hindhead, Surrey, England
Maskell, Miss Alice....11 Enfield Gardens, Hornsey, N., London, England
Needham, Miss Clara S.....155 Southwark Park, Road, London, England
Newman, Mrs. Emma....74 Camila Road, Bermondsey, London, England
Newman, Miss Maud.....74 Camila Road, Bermondsey, London, England
Newman, Stanley.....74 Camila Road, Bermondsey, London, England
Rose, Miss Ruth B. 23 Stanhope Gardens, Kensington, W., London, England
Scarlett, Mrs. Sarah E.....194 Cemetery Road, Ipswich, England
Vincent, John .....43 Ashburnham Road, South-end-on-Sea, England
Waller, William .....141 Kestons Road, Bermondsey, London, England

The following-named five believers were baptized at Cincinnati, Ohio, Lord's Day, June 30, 1901, by Overseer, G. L. Mason:

King, Miss Elizabeth S.....2989 Gilbert Avenue, Cincinnati, Ohio
Reddick, Mrs. Ida J.....2603 Eastern Avenue, Cincinnati, Ohio
Rittineger, Mrs. Sallie.....4128 Fergus Street, Cincinnati, Ohio
Wenning, Miss Celia.....1217 Central Avenue, Cincinnati, Ohio
Woods, Samuel O.....Danville, Kentucky

The following-named five believers were baptized at Waverly, Iowa, Thursday, July 4, 1901, by Elder J. R. Adams:

Cutler, Miss Iva Pearl.....Waverly, Iowa
Oberdorf, Charles.....Waverly, Iowa
Oberdorf, Miss Elva Hazel.....Waverly, Iowa
Oberdorf, Leslie.....Waverly, Iowa
Reese, Mrs. Mary L.....Waverly, Iowa

The following-named three believers were baptized at Waupaca, Wisconsin, Wednesday, July 3, 1901, by Evangelist Mark H. Loblaw:

Lindahl, Arthur William.....Waupaca, Wisconsin
Stinson, Mrs. Debra.....Waupaca, Wisconsin
Wood, Charles Asa.....Waupaca, Wisconsin

The following-named three believers were baptized at Cedar Falls, Iowa, Lord's Day, June 30, 1901, by Elder J. R. Adams:

Logan, David W.....Seventh Street, Cedar Falls, Iowa
Logan, J. Arthur.....Seventh Street, Cedar Falls, Iowa
Logan, Miss Gertrude.....Seventh Street, Cedar Falls, Iowa

The following-named three believers were baptized at Whatcom, Washington, Wednesday, June 29, 1901, by Elder R. M. Simmons:

Grant, Jesse Fremont.....Whatcom, Washington
Hathaway, Benjamin F.....Thornwood, Washington
Innis, Thompson .....Wickersham, Washington

The following-named two believers were baptized at Findlay, Ohio, Wednesday, July 3, 1901, by Elder E. Basinger:

Ausfahl, Richard.....414 Walnut Street, Findlay, Ohio
Wise, Miss Viola.....Findlay, Ohio

The following-named believer was baptized at Vancouver, B. C., Lord's Day, June 16, 1901, by Elder R. M. Simmons:

Crawford, Thomas.....418 Keefer Street, Vancouver, B. C.

The following-named believer was baptized at Vancouver, B. C., Lord's Day, June 30, 1901, by Elder R. M. Simmons:

Carter, Mrs. Bessie.....Vancouver, B. C.

The following-named believer was baptized at Victoria, B. C., Lord's Day, June 30, 1901, by Elder Eugene Brooks:

Horne, Stafford.....Zion City, Illinois

The following-named believer was baptized at Minneapolis, Minnesota, Wednesday, July 3, 1901, by Elder C. J. Jenson:

Hanson, Chloe Alzina.....Ogilvie, Minnesota

Zion Land and Investment Association

IS ORGANIZED FOR THE PURPOSE OF SECURING THE SITE AND TRANSACTION OF ALL BUSINESS IN CONNECTION WITH THE BUILDING UP AND THE PERMANENT ESTABLISHMENT OF

Under the Direct Supervision and Control of the **ZION CITY** General Overseer of the Christian Catholic Church in Zion

NO SAFER or better paying investment can be found than Stock in this Association. Shares of Stock in this Association are for $100 each, par value, upon which six per cent interest is guaranteed from the date of the Certificate, payable on the first days of January and July in each year, and a further contingent dividend of two per cent to be added, beginning from July, 1902, provided the profits of the Association warrant its being declared.

Investors are amply secured by all of the personal property interests of Zion, amounting to hundreds of thousands of dollars, including the 6500 acres of land contracted for along the shore of beautiful Lake Michigan, upwards of 1000 acres of which have already been purchased outright, the balance to be taken up as fast as needed.

Articles of Agreement between the Association and each Shareholder, explaining quite fully the object for which this Association is formed, will be forwarded to prospective investors upon application. These had better be secured before remittance is made. Remittances can be made either by Bank Draft on New York or Chicago, or any of the principal cities in the United States, or by Postoffice or Express Money Order, and should be payable to this Association.

Your correspondence is solicited. Any further information concerning this department of Zion will be cheerfully furnished upon application.

ADDRESS YOUR COMMUNICATIONS TO

ZION LAND AND INVESTMENT ASSOCIATION

1201 MICHIGAN BOULEVARD, CHICAGO

H. WORTHINGTON JUDD, Sec. and Gen. Mgr. DANIEL SLOAN, Assistant Manager

Press of Zion Printing Works, 1300 Michigan Avenue, Chicago.

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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 IX. NUMBER 13. CHICAGO, JULY 20, 1901. PRICE FIVE CENTS.



ZION LAND AND INVESTMENT ASSOCIATION OFFICES,
Zion Building, Twelfth Street and Michigan Avenue, Chicago, Illinois.

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CHICAGO, ILLINOIS, SATURDAY, JULY 20, 1901.

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LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year. 75 cents will send it to a friend for fifteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would 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 air, if our readers, then we will keep our Dove at home.

*EDITORIAL NOTES.

By A. W. N.

OPEN YE THE GATES THAT THE RIGHTEOUS NATION WHICH KEEPETH THE TRUTH MAY ENTER IN.

AT LAST the long-looked-for day has come.

The Gates of Zion City have been opened and God's people, the beginning of that Righteous Nation, are entering in.

THIS GLORIOUS consummation of many years' toil, and planning, and prayer occurred as announced, beginning Monday, the 15th day of July.

THE DAY was preceded by the opening of Zion's First Feast of Tabernacles in Shiloh Grove, in Zion City.

It was one of the most joyous and happy days in the history of Zion.

It was one of the most wonderful days in the history of the Christian Church.

It was one of the most significant days in these Times of the Restoration of All Things, preparatory to the Coming of the King.

ZION'S FIRST FEAST of Tabernacles which is now in progress began Saturday, July 13th, with a most encouraging attendance, great enthusiasm, and many marked blessings from God.

FOR SEVERAL DAYS previous the hosts were pouring in from all parts of the United States, Canada, and many other lands.

Large forces of men had been busily engaged in laying floors and stretching the canvas of the hundreds of white tents which gleam under the rich, green foliage of Shiloh Grove.

As early as Wednesday, July 10th, these tents began to fill up with happy Zion families.

On Saturday, the First Great Day of the Feast of Tabernacles, fully 2500 inhabitants were safely settled in this City of Tabernacles, west of the Temple Site.

OVER THE GREAT AUDITORIUM, where already great gatherings of historical significance have been held, a vast tent,

* Owing to a great pressure of other duties at Zion's Feast of Tabernacles, the General Overseer has been unable to write Editorial Notes for Leaves of Healing. We accordingly take the following from The Zion Banner.

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seating between 5000 and 6000 persons, has been stretched. With the side walls rolled up, this affords magnificent protection from the rays of the sun and allows the cool breezes, which are almost continually sweeping over this high point of land, free access to the interior, making it fairly comfortable even on a burning July day, when in the great cities hundreds are prostrated and scores are dying.

THE FIRST MEETING of the Feast of Tabernacles was held Saturday morning. It was the early morning Sacrifice of Praise and Prayer, at 6:30 o'clock.

A large attendance greeted the General Overseer when he stepped upon the platform, and the blessing which came through the manifest presence and power of the Holy Spirit was an earnest of the great blessings in the nine days to come.

SATURDAY WAS spent in more thoroughly organizing and equiping the camp and preparing for the special services of the following day, Lord's Day, July 14th, the First Anniversary of that never-to-be-forgotten day when, surrounded by 10,000 people, the General Overseer offered prayer in the Consecration of Zion Temple Site to God's Service and Worship forever, and turned the First Sod for that Temple.

ON SATURDAY evening those encamped at Zion City, and many more who had come out from Chicago to spend the night and the following day there, met in the Auditorium for the Evening Service of Praise and Testimony. The hour was full of quiet spiritual power.

LORD'S DAY, July 14th, dawned clear and bright.

The sun's beams were still slanting from the east across the dancing blue of Lake Michigan, and making long shadows of the trees and tents on Zion Temple Site, when hundreds, in the freshness, coolness, and beauty of that morning, met with thanksgiving to God, seeking His Divine presence in the services of the day.

AT THE same time thousands of Zion people in Chicago were astir.

Quietly they were on their way to the Chicago and Northwestern Depot and filling the long trains which were to carry them out to Zion City Site.

It required three trains of ten cars each to carry the worshipers to their destination.

As they rode, these Children of God talked of the things of the Kingdom and read God's Word and the word of His Messenger in LEAVES OF HEALING, or sat in silent prayer and praise while the train sped on.

A VERY LARGE and most enthusiastic meeting was held in the Auditorium at eleven o'clock in the morning, and was conducted by Overseer-at-Large William Hamner Piper.

Other Overseers and Elders of the Christian Catholic Church in Zion also addressed the assembly.

With full hearts the thousands separated at noon to rest under the cool shades of Shiloh Grove before the great meeting of the afternoon.

AT HALF-PAST TWO o'clock Zion City Band of thirty-six pieces, accompanied by an escort of the uniformed Zion Guard, drew up before The Temple Cottage, prepared to escort the General Overseer and Overseer Jane Dowie to the Auditorium.

In the meantime, in the rear of the Auditorium, on the Temple Site, Zion's White-robed Choir and Zion's Robed Officers were forming for the Great Processional.

When the General Overseer arrived, the Processional moved around that consecrated piece of ground where Zion Temple's stately walls and pure white dome will one day rise as the center of Zion City.

Headed by Zion Band playing a sacred marching song, Zion White-robed Boys' and Girls' Choir, Zion White-robed Adult Choir, Zion's Deaconesses, Deacons, Evangelists, Elders, Overseers, and the General Overseer, marched around the Temple Site in the order named. Then returning to the Auditorium, they marched down the broad center aisle while the glad voices of the White-robed Singers of Zion's Choir joined in a Processional Hymn of Praise and Worship to God.

WHEN THE General Overseer came upon the platform, there were between 5000 and 6000 people in the Auditorium standing in reverent silence awaiting his Invocation.

Out in the grove fully 2000 more were seated and standing, many within hearing of his voice.

Drawn up near the Auditorium there were hundreds of buggies and carriages which had come from Waukegan, Kenosha, and all over the country around Zion City Site.

A conservative estimate placed the number of people in Shiloh Grove at fully 8000.

NO WORDS CAN describe the power and blessing of the wonderful services which followed.

The General Overseer was truly inspired as he addressed the thousands before him.

So great was the interest and so enchained the attention of his hearers, that for three hours and a half they sat quietly,

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not seeming to notice the passage of time or the great heat of the day.

AT THE CLOSE of that memorable service the Table for the Lord's Supper was laid.

It was in very truth a Communion with the Lord.

Never had His presence seemed more real as these thousands of earnest Christians joined hearts and voices in prayer and song as the sacred elements were distributed from the General Overseer's hand by the Overseers and Elders of the Church.

THE EVENING SERVICE was begun at 7:30 o'clock. It was conducted by the General Overseer, and was a fitting close to that glorious day in the Courts of Zion.

THEN CAME MONDAY, the Fifteenth, the day to which all Zion has looked forward for many months.

At the early morning Sacrifice of Praise and Prayer at 6:30 o'clock, God's blessing was asked upon the most important transactions of that day.

At 8:30 o'clock the first meeting with the Shareholders of Zion Land and Investment Association was held in the Auditorium.

The General Overseer presided, while upon the platform there were Attorney Samuel W. Packard, Deacons Charles J. Barnard, H. Worthington Judd, and others.

As this meeting progressed, the splendid and liberal conditions of the Lease, which has been truly called the "most wonderful legal document ever drawn," were explained.

The terms on which land would be transferred and the advantages which the General Overseer has granted to these Shareholders in the First Series were pointed out.

The arrangements which had been made for the Selection of Lots were made clear by the General Overseer, Attorney Packard, and Deacon Judd.

The gathering was moved with the greatest Joy and Enthusiasm as these good things which had been prepared for them were explained.

It was a meeting full of surprises for the shareholders, who, while they knew that great advantages had been reserved for them, were not prepared for the most generous concessions and provisions made by the General Overseer.

The man of God explained that these first shareholders had borne with him the brunt of the battle and the heat and burden of the day, and that he regarded it not only a sacred duty, but a great joy, to provide for them so that they might reap the reward of their toil, and build beautiful and happy homes and become prosperous and powerful upon the land of this City, which had been dedicated forever to God for the extension of His Kingdom.

AT THE CLOSE of the meeting, the Officers of Zion Land and Investment Association and Zion Engineering Department drove and walked about the Site with the shareholders, pointing out the beauties and advantages of the various portions of the City open for selection, and their situation relative to the improvements to be made in future.

AS THE SHAREHOLDERS saw with delighted eyes the land which the General Overseer and his faithful helpers, under God, had been enabled to secure for them, their hearts were filled with thanksgiving and praise.

THE SELECTION of the lots is being made by the shareholders as rapidly as possible.

OF COURSE this manifestation of God's favor and Zion's victory could not be allowed to pass by the Vipers of the Chicago Press without their usual howl of hate and impotent fury.

From the very beginning there has been a malicious attempt to belittle Zion's attendance, enthusiasm, and success.

But it is of no use.

These enemies of Zion have long ago ceased to receive the credence of the people.

They may say that the attendances are small, but the people can see the vast throngs.

They may say that the audiences are cold and unappreciative, but the people can hear, see, and feel the mighty sweep of joyous responsiveness which characterizes all Zion Gatherings.

They may say there is no demand for lots in Zion City, but the people can see the intense though quiet and orderly eagerness with which Zion people are seeking to exchange their shares, their cash, and their securities for the Leases of Zion Land.

They may say that the whole project has fallen flat, but it is their wicked, shameful lying that has fallen flat.

Zion goes on, conquering and to conquer, in the Name of Jesus Christ her Master, Saviour, Healer, Cleanser, and Keeper, her Coming King.

ONE PARTICULARLY mean lie has been told by several of the Chicago papers and telegraphed by the Associated Press Liars throughout the entire country. It deserves a special denial, as it is uttered without foundation in fact and is being circulated with the sole purpose of damaging, if possible, the General Overseer and Zion.

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With various shades of coloring, according to the imaginative fancy of various reporters, the story is substantially to the effect that the General Overseer has been flying the Union Jack of Great Britain at the top of the Observation Tower on Zion Temple Site, above the Stars and Stripes of the United States. Some added that he was compelled to haul it down by United States Regular Army soldiers from Fort Sheridan.

AS A MATTER of fact, as all know who have visited Zion's First Feast of Tabernacles, the Union Jack and the Stars and Stripes were displayed one on each side of the platform of the Auditorium, both being given equal prominence, while the flag of Zion floated from the top of the flag-pole on Zion Observatory Tower.

In addition to this, however, we state the following facts as indicative of the General Overseer's attitude toward the flag of his adopted country:

He has never, at any time or in any place, put the Union Jack above the Stars and Stripes, even when both were displayed upon platforms from which he spoke during his recent mission in Great Britain.

The United States flag floats from the top of a flag-pole in front of The Temple Cottage, his present residence at Zion City, and has been there continuously throughout the Feast.

A flagstaff has been erected on every half-mile of the lake frontage of Zion City Site, and from every one of these waves the Star-Spangled Banner of the United States.

A DASTARDLY LIE like this may flourish for a time, and may deceive a few of the people; but the truth is mighty and will prevail.

Zion is becoming better and better known by the people. They are learning that what they see about Zion in the Chicago daily papers is very much more likely to be utterly untrue than to have any foundation whatever.

THERE IS EVERY indication that the more than six thousand lots opened for selection will not supply the demand which will be made for these properties.

So advantageous has the General Overseer made the terms upon which these lots will be leased, that no one who can by any means secure one or more of them should miss this splendid opportunity.

ALL EYES and hearts are now turned toward next Lord's Day, July 21st, "the Last Great Day of the Feast."

As a climax to this "Glorious Time of Refreshing from the presence of the Lord," it is certain to be a day of unprecedented blessing in Zion.

All Zion is looking for a blessing.

All Zion is praying for a blessing.

All Zion is preparing, by a renewal of consecration of spirit, soul, body, time, talents, property—all, for a blessing.

God will honor that consecration, and will pour out upon His people, on that sacred day, a blessing which will be a fitting close to the First Great Feast of Tabernacles.

ATTENTION is called to the very important announcement of Deacon Daniel Sloan, who has charge of Zion's transportation, camp, and general arrangements for the accommodation of the people during the Feast, on page 409.

Attention is also called to the announcement made by Overseer-at-Large William Hamner Piper as Vice-President of Zion's Educational Institutions, on page 391.

A MOST INTERESTING and valuable adjunct to Zion's Feast of Tabernacles is the encampment of Zion Guard.

A large guard tent has been set aside for their use in Camp Esther.

In the daylight hours when the camp is humming with the busy activities of the campers, or is deserted by them all, on account of a great meeting at the Auditorium, and in the long night watches, when the thousands on the grounds are sweetly sleeping, these faithful men remain on duty, earnestly asking God to help them so to guard the lives and property under their eyes that no harm may come.

Their handsome uniforms are also seen everywhere about the grounds, where their wearers are preserving good order, managing the great crowds, directing the people about the grounds, and in many ways offering the little services which require thoughtfulness, courtesy, and patience.

These excellent officers are under the general direction of Captain Carl F. Stern, the Captain of the Guard from its inception, with Mr. A. J. Gladstone Dowie as First Lieutenant in active command.

ANOTHER DELIGHTFUL FEATURE of the Feast of Tabernacles is the music by Zion City Band, under the excellent leadership of Mr. Charles Irish.

This band now consists of between thirty and forty pieces, and in the short time that it has been in existence has become very proficient. Besides regular band music of a high class, these Zion musicians gladden the hearts of their hearers with the stirring, inspiring, and dearly beloved songs of Zion.

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ZION'S FIRST FEAST OF TABERNACLES is an occasion of great rejoicing in the Lord. As her people gather in that beautiful grove, they see not only the broad, fertile acres, basking in their regal beauty under the summer sun.

They see not only the hundreds of new white tents, gleaming among the trees of Shiloh Grove.

They see not only the immense canvas Auditorium near the Temple Site.

They see not only the little temporary shell of Zion Lace Industries Building.

They see not only the board walk and partially graded boulevard running from the Temple Site to the Lake.

They see, by the eye of faith, what every wise reader of the Signs of the Times can see upon that Site.

THEY SEE thousands of pretty, comfortable homes, owned by those who dwell therein: happy, healthy, prosperous, and godly Zion families.

They see the Great Zion Temple, lifting its pure white dome by day and its gleaming light by night as a beacon to all the lake and all the country around for many miles. They see its vast interior, with seats for twenty-five thousand worshipers.

They see many busy factories where Zion workmen and women receive the just reward for their labor and a fair share of the profits which their labor helps to produce. Among them they see the great Zion Lace Industries, grown to the size which business men of intelligence and acumen in two continents have declared they must inevitably attain within a very few years.

They see broad boulevards, beautifully paved and parked, radiating in eight directions from the great two-hundred acre reserve, Shiloh Park, on which will be built Zion Temple. These boulevards, with the Temple at the center, will be a marked distinction of the Coming City.

They see Zion Tabernacles and schools scattered throughout the City; they see many handsome parks; they see a City without saloons, tobacconists' shops, swine-troughs, hospitals, pharmacists' poison shops, doctors' offices, brothels, theaters, or gambling dens.

They see a City where great Colleges and Universities will train messengers to go out with the Everlasting Gospel of the Kingdom of God to all the ends of the earth, calling the nations to repentance, carrying the Message of Elijah the Restorer, "Return ye to God."

THEY SEE that City, the first of many such Cities of God, each taking its Divinely-appointed part in "the Times of Restoration of All Things which God spake by the mouth of all His Holy Prophets which have been since the world began."

THEY SEE those Times of Restoration now beginning, for they know that God has fulfilled His promise, made "since the world began," and has sent "Elijah the Prophet," who "shall restore All Things."

THEY SEE, in the not-far-distant future, the Lord Himself "descend from heaven, with the Voice of the Archangel, and with the Trump of God," the Rapture of the saints, and then the coming back of the Lord to earth with Ten Thousand of His saints to reign a Thousand Years.

IT IS WITH this "blessed Hope and Appearing of the Glory of our Great God and Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquities, and purify unto Himself a people for His own possession, zealous of Good Works," that Zion goes forward with joy and gladness, unmindful of the taunts and jeers and persecution of the "world which lieth in the Evil One."

It is with this Blessed Hope before her that she goes on with the founding of that City which God has promised shall be one of the signs of His Zion in these latter days.

THERE COMES from Zion City by long distance telephone from the General Overseer, the glad news of a large and very blessed Baptismal service.

Wednesday morning, July 17th, he baptized in Lake Michigan, near the foot of Shiloh Boulevard, One Hundred and Fifty-Six believers.

With a consciousness of Divine presence and blessing never to be forgotten, these happy children of God went down into those beautiful waters in obedience to the command of Jesus to be baptized "into the Name of the Father, and of the Son, and of the Holy Ghost." That command could only be obeyed by a Triune Immersion.

A very large concourse of people gathered upon the lake shore to witness the Ordinance. God gave them a great spiritual blessing as they heard the solemn charge of the General Overseer to the candidates, and beheld their Baptism into "Death to Sin, Life in God, and Power for Service."

THE LORD REIGNETH.

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ZION'S EDUCATIONAL INSTITUTIONS

BY OVERSEER WILLIAM HAMNER PIPER, VICE-PRESIDENT.

IN last week's LEAVES OF HEALING we presented to our many readers an outline of the English Ministerial Course.

As was stated, there will be no requirements by way of academic preparation for entrance to the English Course.

This cannot be, however, with the Full Ministerial Course, which we present in this issue. There must be a preparation on the part of those who wish to enter this course, at least equivalent to what we have outlined in the first two years as here presented.

We will not require that all of these preparatory studies be taken in our own Preparatory School, but at least their equivalent must have been taken by every one who intends to pursue the Full Ministerial Course.

It will be seen that the Full Ministerial Course itself covers four years. We do not hesitate to say that we believe there is no better theological course presented by any theological school than the one which we here present. We say this largely because of the prominence given in this course to the English Bible.

It will be seen that studies in the English Bible and Biblical theology run over a period of three years of the course.

Under the head of "English Bible" will be presented the various books of both the Old and New Testaments, together with their main outlines and contents, their authorship and chronology.

The aim of the work in the English Bible will be to find out the main features of the various books of the Bible. For example: the student will be expected to know the number of Miracles of Healing recorded in detail in both the Old and New Testaments, and many other points of knowledge, of which the foregoing is an illustration.

Under the head of "Biblical Theology," which subject will likely be presented by the Vice-President, the great themes of the Word of God will be presented in a purely Scriptural way.

Among these themes will be: The Father, The Son, The Holy Spirit, The Trinity, Repentance, Faith, Obedience, Baptism, Hell, Resurrection, Second Coming of Christ, The Restoration of All Things, and scores of kindred subjects.

The method pursued will be Baconian; that is, in place of going to the Word of God with preconceived notions, either because of ideas handed down to us from our forefathers or because of teaching we have received ourselves, we will go to the Bible to seek to know what God Himself says on certain subjects.

The Scriptures will be collated on any theme and the principle deduced from these collated Scriptures, instead of trying to twist the Scriptures, as the wont of some is, to suit any theory that they may possess.

We shall recognize unquestionably that the Bible contains verily the Word of God. It will be our purpose to teach the students how they can best study the Word of God themselves.

We believe that in the years to come many students will pursue this course, and that the knowledge they will gain thereby, together with the spiritual development thus gained, will be the means, under God, of greatly extending His Kingdom, not only in the hearts of the students, but those who come under the teaching and influence of the students who pursue the course.

It is intended that those who successfully finish these four years of work, together with the two years of preparatory work, or their equivalent, shall receive the Degree of Bachelor of Divinity, with the title of B. D.

Let all our people everywhere, just as far as possible, aim to take some work in connection with the Ministerial Department. Those, of course, who are young in years should by all means spend considerable time in the preparatory work before thinking of taking up any of the ministerial work.

Pray for the Educational Work.

FULL MINISTERIAL COURSE.

Leading to the Degree of Bachelor of Divinity (B. D).

Preparatory.

Fall Term.	Winter Term.	Spring Term.
	D. Preparatory.	
Arithmetic..... 5	Arithmetic..... 5	Arithmetic..... 5
English Grammar... 5	English Grammar... 5	English Grammar... 5
United States History..... 5	United States History..... 5	United States History..... 5
Political Geography. 5	Political Geography. 5	Physiology..... 5
	C. Preparatory.	
Rhetoric..... 5	Rhetoric..... 5	Physical Geography. 5
Ancient History..... 5	Modern History..... 5	Elementary Physics. 5
English Literature.. 5	Civil Government... 5	American Literature 5
Vocal Music..... 2	Elementary Bookkeeping..... 5	English Grammar... 5
Penmanship..... 2	Vocal Music..... 2	Vocal Music..... 2
	Penmanship..... 2	Penmanship..... 2
	Freshman.	
English Bible (Historical Books)..... 4	English Bible (Poetical Books)..... 4	English Bible (Major Prophets)..... 4
Biblical Theology... 3	Biblical Theology... 3	Biblical Theology... 3
Zion Literature..... 1	Zion Literature..... 1	Zion Literature..... 1
Beginning Greek (New Testament).. 4	Beginning Greek (New Testament).. 4	Greek New Testament (Gospels).... 4
Reading..... 3	Reading..... 3	Reading..... 3
	Sophomore.	
English Bible (Minor Prophets)..... 5	English Bible (Gospels)..... 4	English Bible (Acts) 4
Biblical Theology... 3	Biblical Theology... 3	Biblical Theology... 3
Zion Literature..... 1	Zion Literature..... 1	Zion Literature..... 1
Greek New Testament (Gospels).... 4	Greek New Testament (Acts)..... 4	Greek New Testament (longer Epistles)..... 4
Beginning Hebrew.. 4	Beginning Hebrew.. 4	Hebrew Bible (Isaiah)..... 4
	Junior.	
English Bible (longer Epistles)..... 4	English Bible (shorter Epistles)..... 4	English Bible (Revelation)..... 4
Biblical Theology... 3	Biblical Theology... 3	Biblical Theology.. 3
Zion Literature..... 1	Zion Literature..... 1	Zion Literature..... 1
Greek New Testament (longer Epistles)..... 4	Greek New Testament (shorter Epistles)..... 4	Greek New Testament (Revelation) 4
Hebrew Bible (Isaiah)..... 4	Hebrew Bible (Minor Prophets).. 4	Hebrew Bible (selections)..... 4
	Senior.	
Pneumatology 5	Moral Philosophy... 5	Logic..... 5
Church History..... 5	Church History..... 5	Old and New Testament (History).... 5
Bible Geography.... 5	The Life and Times of Jesus the Messiah (Edersheim).. 5	The Life and Times of Jesus the Messiah (Edersheim). 5
		Bible Manuscripts and Versions..... 5

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THE DECLARATION CONCERNING ELIJAH IS RECEIVED WITH INTEREST BY THE THINKING MAN.

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ZION'S FIRST FEAST OF TABERNACLES

Glorious Series of Meetings in the Great Open-Air Auditorium in Shiloh Grove, Near Zion Temple Site, Zion City, Illinois.

FEW times in the history of His Church has God filled nine days with greater blessing than the days of Zion's First Feast of Tabernacles.

In them He has brought Zion to the First Anniversary of the great day when Zion Temple Site was Consecrated to Him, for His service and worship forever.

In them He has brought thousands of His true people together from all parts of this country and from many distant lands.

In them He has blessed, by the Presence and Power of His Holy Spirit, a Series of the most wonderful meetings held in the History of the Christian Church.

In them He has brought the Time of that most significant event in these Times of the Restoration of All Things: the Opening of the Gates of Zion City.

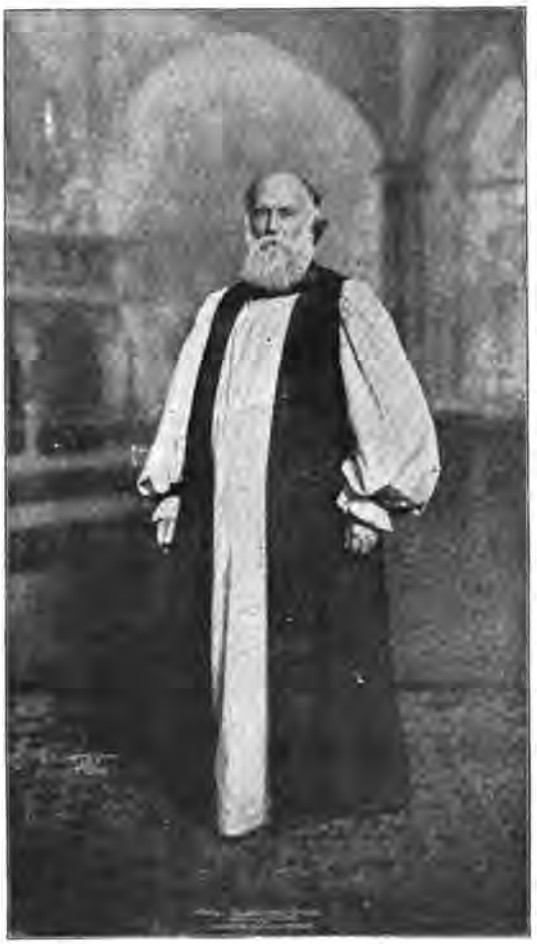
In them He has given many of His children the blessed privilege of dwelling, for a few days, in the midst of the beauties of the site where that City, of which He is the Builder, will soon rise, a blessing to the whole earth.

About two thousand five hundred people had arrived at the City, and were encamped in Camp Esther when the first meeting of Zion's First Feast of Tabernacles was held.

In the sweet coolness of Shiloh Grove, that Early Morning Sacrifice of Praise and Prayer was held at 6:30 o'clock, Saturday morning, July 13, 1901.

As fragrant incense, the sincere thanksgiving and worship of the earnest company gathered there with their beloved leader, ascended unto God.

Then into their midst came that Personal Presence, the Heavenly Dove, God's Holy Spirit.



God had set the Seal of His Divine approval upon Zion's Feast of Tabernacles. Saturday evening's meeting was a big family gathering for joyous praise to God and testimony to the many tokens of His wondrous grace and mercy. It was a much larger meeting than the morning meeting, as many had come during the day to spend the night and the Lord's Day in Zion City.

Without a cloud to dim his glory, the sun sent his golden beams dancing over the lake on that Lord's Day morning.

The responsive waters caught their brightness, and mingling it with the reflected azure of the sky sent it quivering through the leafy shades of the grove which crowns Zion's Hill.

The birds awoke and a thousand tiny throats began to sing the praise of their Creator. Then the thousands to whom God had given refreshing sleep in the little city of tents in Shiloh Grove began to rise.

In quiet joy they assembled again in the Auditorium for the Early Morning Sacrifice of Praise and Prayer.

Within a few hours the trains from Chicago began to unload at Zion City the thousands who had not been able to leave their duties during the week to attend the Feast. Three long trains, of ten cars each, were necessary to bring out these worshipers.

A delightful meeting was conducted by Overseer-at-Large William Hamner Piper, beginning at 11 o'clock.

Then there was an intermission of three hours, after which came the great meeting of the day.

It was in the presence of at least 8000 people that Zion City Band, of thirty-six pieces, led the Processional of Zion White-robed Choir, Zion Robed Deaconesses, Deacons, Evangelists, Elders, Overseers, and the General Overseer once around the Temple Site. Then, entering at the rear of the Auditorium and passing down the broad aisle, the Choir and Officers slowly mounted the platform, the Choir singing the Processional Hymn:

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.

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God gave the General Overseer, the Messenger of His Eternal Covenant, a wonderful Message for the 6000 people who heard his Voice, and for the untold thousands who will read these pages.

With mighty power, given by the Holy Spirit, it entered the hearts of the people.

With an orderly but intense enthusiasm they made response.

They realized, more deeply than ever, that theirs was the inestimable privilege of hearing the words of Elijah, the Restorer, and having some part in the long-prophesied work of the Restoration of All Things, which was being begun in Zion.

With great joy, then, they gathered around the Lord's Table which was spread at the close of the service. Never in Zion was communion with the Lord more real at His Table than on this occasion, in the midst of the site of His City, in the holy calm of that beautiful Sabbath evening.

SATURDAY MORNING.

Early Morning Sacrifice of Praise and Prayer. *

Reported by A. C. R., D. B., and A. W. N.

Shiloh Grove, Zion City, Illinois, 6:30 A. M., Saturday, July 13, 1901.

The meeting was conducted by the General Overseer, who said, as he began the service:

Let us first, in silent prayer, invoke God's blessing upon us, that we may be in tune with God, and in harmony with each other that the Holy Spirit's power may rest upon the entire Feast of Tabernacles, and that on this sacred spot already consecrated to God, we may realize His power and presence: His Saving, Healing, Cleansing Power; His Presence as the Holy One.

For a few minutes all were silent as their hearts were lifted to God.

All then joined in 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 morning lesson was taken from the sixty-second chapter of Isaiah.

Scripture Reading and Exposition.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest.

There are some people who can rest, and there are some people who can hold their peace.

"Oh," they say, "let us alone. Now just rest and be thankful, and let the world go to the Devil, and let the Devil have it all his own way."

If we have the Spirit of God in us, we will not be able to hold our peace; we will not be able to rest; and another thing is, as you will see presently, we will give God no rest. God does not want rest, and we will give Him no rest.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her Righteousness go forth as Brightness, and her Salvation as a Lamp that burneth.

That is it. We want the Righteousness of God, which is the foundation of His Kingdom, to go forth as Brightness. The Kingdom of God is first—what?

Audience—"Righteousness."

General Overseer—And—

Audience—"Peace."

General Overseer—And—

Audience—"Joy in the Holy Ghost."

General Overseer—We will never get the Joy nor the Peace until the Righteousness goes forth. The strength of Zion is her Purity, her Righteousness; and both are from God.

God's People Shall Have a New Name.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her Righteousness go forth as Brightness, and her Salvation as a Lamp that burneth. And the Nations shall see thy Righteousness and all kings thy glory: and thou shalt be called by a New Name, which the mouth of the Lord shall name.

That is one of the characteristics of the Dispensation, that when the fulness of Time has come, God's people shall realize that they have this New Name which the Lord shall name.

Thou shalt also be a Crown of Beauty in the hand of the Lord, and a Royal Diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah,—

That is, "My delight is in her."

—and thy land Beulah:—

That is, "Married."

—for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace, day nor night: ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.

Rest Impossible Till World is Won for God.

Sometimes people say to me, "General Overseer, don't you take some rest?"

I say, "Yes; I am going to Ben MacDhui to take some rest."

I went over there and worked thirty-two hours at a stretch that week.

I cannot take rest when God's Name is profaned; when the Church is apostate; when the world in its misery is groaning under the oppression of sin and disease, and the powers of death and hell.

How can I rest, while the work is needing to be done, not only here but in all the lands? I cannot rest.

Rest must not be taken in one sense. Of course, we must have natural sleep, and when we get it, we rejoice in it. I sleep very soundly.

I slept until dawn last night, and then, with the first light of the morning, I awoke to bless God

For the hues of rich unfolding morn,
That ere the glorious sun was born,
By some soft touch invisible
Were caused around his path to swell.

The night was passing, and the morning rays were going before the dawn had come.

Then I was wide awake; no more sleep.

We ought to be in that spirit of real wakefulness: wide awake, after refreshing sleep.

Wide-Awakeness Needed.

One of the things that we must ask God for is wide-awakeness, perception, the quick eye to see, the quick ear to hear, the quick heart to sympathize, and quick action to do.

We must not let an opportunity slip. When once it comes, it must be used, or it never comes again. Never!

Another opportunity may come, but that opportunity is gone.

Let us remember these beautiful words, that God has set watchmen upon the walls, and that they are never to hold their peace day nor night.

All around this earth, when we are sleeping, we thank God that already Zion is waking; and when we are waking, others that have been awake are resting, so that the sun never sets upon Zion. In that way, we shall keep awake all the time in Zion.

Ye that are the Lord's remembrancers.

We are here to remind God of all His great and precious promises which He has given to the Church in all the ages; that they shall be fulfilled now; that we shall have grace given to us to take our part in the fulfilment of these great things.

Ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth. The Lord hath sworn by His right hand, and by the arm of His strength, Surely I will no more give thy corn to be meat for thine enemies.

Zion's Corn Not Meat for God's Enemies.

Oh, how much of the corn that you have grown has been meat for God's enemy? Now the day has come when God has said that not a plat of ground shall be grown for His enemies.

I will no more give thy corn to be meat for thine enemies; and strangers shall not drink thy wine, for the which thou hast labored: but they that have garnered it shall eat it.

That is the trouble today. The wealthy classes that have hitherto had the people completely in their hands, are seeing that if this movement goes forward, multitudes on every side will escape from P overty, and from the hands of the Devil. (Amen.)

*Owing to great pressure of other duties at Zion's Feast of Tabernacles, the General Overseer has been unable to revise the reports which follow.

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They see that the people will get the reward of their labor, and so they are angry; but the promise is:

Strangers shall not drink thy wine, for the which thou hast labored: but they that have garnered it shall eat it, and praise the Lord; and they that have gathered it shall drink it in the courts of My sanctuary.

Go through, go through the gates.

Go Through the Gates.

That is the command to us. The Gates of the World are open to us today if we have the courage to go through; but if we are afraid, and say there is a lion in the way, we shall be slain in the street. Then we will be like the cowards who have given it up and allowed the Devil to have it all his own way.

But there is the command:

Go through, go through the Gates; prepare ye the way of the people; cast up, cast up the high way; gather out the stones; lift up an ensign for the peoples.

Thank God, we have lifted up the Banner of Zion and will never lay it down. (Amen.) Never.

Behold, the Lord hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy Salvation cometh; behold, His reward is with Him, and His recompense before Him. And they shall call them The holy people.

May we win that title. (Amen.)

May We Be a Holy People.

But do not let us call ourselves a holy people.

"Let another praise thee, and not thine own lips."

The best testimony of sanctification is the testimony of the unsanctified; is the testimony of others who do not know God, but who say, as they look at the people, "Well, they are a good people; they are a holy people."

Let the testimony come from others. Let us live the life, but let us feel how weak we are; how imperfect we are; let us realize that abiding in God alone we have perfection.

The promise is that all around the world they will call us a holy people; a redeemed people.

And thou shalt be called Sought out, A city not forsaken.

May God bless His Word.

God Has Begun to Make Zion a Praise in the Earth.

Take this thought before we go to prayer. Remember it.

"Ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He make Jerusalem a praise in the earth." That means His Church.

We want God to make Zion a praise in the earth. Thank God, He has done it already in some measure, has He not?

This is only a beginning.

We will ask God to make His own Zion a praise in the earth, so that multitudes who are perishing may be won to Him.

I will ask Overseer Jane Dowie to lead in prayer, and others to follow.

Overseer Dowie then offered prayer, followed by others.

The congregation then sang Hymn Number 227:

The morning light is breaking,
The darkness disappears
The sons of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion,
Prepared for Zion's war.

Prayer for Rain.

Those who want prayer for rain in their localities, arise and tell us where.

From various parts of the platform and congregation, numerous persons arose and mentioned the respective communities in which they were interested, where rain was needed.

The following named places are those where droughts were prevailing and for which prayer was requested:

Southern Nebraska; Waterloo, Iowa; Harvey, Illinois; Auburn, Nebraska; Marion, Kansas; Iowa; Shelby, Michigan; South Dakota; New York; Missouri; Raymond, Kansas.

The General Overseer then offered the following prayer:

PRAYER BY THE GENERAL OVERSEER.

Almighty and Everlasting Father, whose sun shines upon the evil and the good; whose rain falls upon the just and upon the unjust; have mercy, O God, upon the drought-smitten parts of America, and grant that these brethren and sisters may join with us now in prevailing prayer.

Open Thou, in Thy great compassion, the windows of heaven. Hear us as we plead the promise which Thou didst give to Thy servant Noah: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

O God, who didst give us the seedtime, grant that the harvest may not fail. We thank Thee that in this land, though the people have been sinful, there are those who are faithful.

O God, open Thy windows, and pour out rain. (Amen). Save the crops, that there may be bread to the eater and seed to the sower. Once more, therefore, we plead Thy promise to Thy servant Noah, when he stepped out on the earth, and Thou didst set Thy bow in the heavens; "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

O God, then let not the harvest fail where we have been asking for rain (Amen), for Jesus' sake. Amen.

Elder Fockler then prayed.

Testimonies to Answered Prayer.

Now, beloved friends, we will have a few testimonies.

August Haenchen, 1810 Dekalb Street, St. Louis, Missouri, said: "I praise God that I got LEAVES OF HEALING in St. Louis. I could see right through that you were a prophet of God.

"My wife was taken with inflammatory rheumatism. We wrote to you for prayer; I told her to lean on Jesus, and she received healing."

General Overseer—How long was she sick?

Mr. Haenchen—"Two weeks. My family are now in Zion."

General Overseer—The Lord is opening up the way for His people to come to Zion City. Is it not wonderful?

Mrs. Miller, formerly of Waterville, Minnesota, nine months a resident of Zion City, said: "I praise God that I am permitted to be a resident of Zion City. I called it sacrifice when we sold our property in Waterville, Minnesota, very cheap, to get here, but we have long ago ceased to call it sacrifice. What a sacrifice it would be if we had to be back in Waterville because we had property there. I thank God we are here.

"We could not find anything better than an old feed-mill to live in. Elder Fockler called it a tar-and-feather house, but by patching it we have it large enough to entertain twelve persons through this Encampment."

General Overseer—Thank God.

Evangelist Fisher, you are one of the Mansfield blue-paint and tar-and-feather men; let us hear what you have to say.

Evangelist Fisher—"I am glad, General Overseer, to be here. The inspiration of Zion City has entered into me since I came.

"I often think as I go back and forth to Mansfield and Zion City that these are the two extremes of what God can do for a people, and what the Devil can do when he gets possession of them."

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.

SATURDAY EVENING.

Evening Prayer and Testimony.

Reported by I. M. S. and A. W. N.

Shiloh Grove, Zion City, Illinois, Saturday Evening, July 13, 1901.

The meeting was opened by singing "I Will Sing of My Redeemer."

The General Overseer read from the Inspired Word of God in the sixty-first and sixty-second chapters of the Book of the Prophet Isaiah.

May God add His blessing.

The congregation then made the woods ring with their hearty singing of the hymn, "Go Forward, O Zion!'

The General Overseer then said:

I am glad to meet you tonight. I feel as the sun is setting that the Sabbath has begun. Oh that the Sabbatic power may come upon our spirits now, and that we may realize that this first Sabbath that we have spent together on this soil is a momentous occasion!

Oh that God would make the night to be filled with sweet repose and heavenly sleep, and blessing that shall give us

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power for the morrow, and that this place may be filled with the presence and the glory of God!

Welcome to Zion City.

I am glad to welcome you tonight. Many have come since the morning.

I say to you, in the Name of the Lord, Welcome! a thousand times Welcome to Zion and to Zion City! (Amen.)

I am so thankful that, so far as I can learn, there has been no accident to any of our people on the trains which have borne them here.

In one case where there was an accident, our people escaped with the car hanging over the brink of a broken bridge. I am so thankful for that goodness of God which has brought our people safe to Zion City.

This Glorious Feast of Tabernacles Will Be Largely What We Each Make It Ourselves.

If we are "in the spirit on the Lord's Day," the Lord will be present to bless us; for He is ever willing.

There is so much to thank God for; but we can put it all into one Thanksgiving, when we say, "Thanks be unto God for His Unspeakable Gift:" for Him through whom our blessings came; thanks be unto God for Jesus Christ, His dear Son; thanks be unto God for such a Saviour; for so great and good a Father, and for so glorious a great Elder Brother, and for so tender a Comforter and Guide as the Holy Spirit. Thanks be unto God that now at the close of the Dispensation He has established Zion."

May God grant that that which the enemies of God everywhere fear will take place, that Zion City will be a glorious success.

Now let us pray for the sick and the sinful, and the sorrowful and the weary, and the dear ones who have come long distances to this Feast of Tabernacles to meet that Lord who met with His people at these festivals long ago. For all in Zion everywhere we will pour out our hearts now.

Overseer Piper then led in the common supplication, the General Overseer offering the special petition for God's saving, healing, and cleansing Power upon those who had requested prayer.

I wish Overseer Jane Dowie to talk to you for a minute or two. May God bless her.

Welcome By Overseer Jane Dowie.

Overseer Jane Dowie said:

"We are very much pleased indeed to see you all here this evening.

"We thank God for the wonderful meeting we had this morning—the early morning prayer meeting.

"We rejoice tonight that we have come here together to this Feast of Tabernacles; that we have come to this beautiful site, and that ere long we shall see you all here in your homes.

"We know that this will be a City of Peace and Joy. We believe that it will be a City where we will live in Purity.

"We thank God for these blessed privileges which He has given us.

"It seems sometimes when we think of it, that it cannot be real; and yet when we look around us and see that it is real, it makes us very happy indeed.

"Our hearts are just full of joy and thanksgiving to God for His wonderful goodness to us in giving us this beautiful land, where we can build together, and serve God in peace and in unity.

"Tonight I feel that my heart is almost too full of gratitude to God to speak. It seems as if there is hardly anything lacking, and that we are going to have all the good things 'with persecutions.'

"I do not think that we will be persecuted in this City. I am sure we will not. I thank God that we have a place of refuge, a haven of rest, where we can come together and worship Him according to our consciences, and do things He would have us do.

"We pray for a blessed day tomorrow, that God's Holy Spirit will be poured out upon the people.

"May those of you who have brought your sick, and your lame, and your halt to this City, that they may have the blessing of God upon them, get answers to prayer here for them.

"How blessed it is when the lame are able to walk and to leap and to sing for joy, and the blind see, the deaf hear, and the sick are healed!

"We trust in this Encampment to see the sick healed.

"We have today prayed for one sick person who had a very deadly disease, and God answered prayer.

"We think, as we look tonight at this tent and see the people, of the little gathering that we had when we first came to this country.

"The first tent meeting that we had ever attended was at Western Springs, just outside of the City of Chicago. There, you know, we had the blessed healing of our sister, dear Deaconess Paddock. She was healed in Chicago at the time the General Overseer prayed for her in the tent while the meeting was going on.

"You all know how she has, since then, been used of God in carrying the Gospel of Salvation and Healing to multitudes of sick people; how she gained entrance into the hospitals where she herself had lain and 'suffered many things of many physicians,' only to be turned out dying.

"I know He will pour out a blessing so that there will not be room enough to hold it. There never is room enough after the first beginning. We trust that there will not be room enough to receive the blessings, even in Zion City.

"Oh how happy we shall be when we meet in the Heavenly City of the Zion above! We shall think of the happy times we have had together here in this City upon earth.

"We desire this City to be a preparation for the Zion above."

Healed of Partial Paralysis. Now an Elder in the Christian Catholic Church in Zion.

Elder Archibald McFarlane, Marion, Ohio, said: "I praise God that I am in Zion City tonight. It is a delightful place to be.

"I cannot express tonight the number of blessings I have received since I came into Zion. I was partially paralyzed, when I was healed in Zion. I was taking drugs, and everything that I ate tasted like drugs. I threw the medicine away, and asked God to heal me. Inside of three weeks I was able to be about my work again."

General Overseer—Hallelujah!

Great Joy in Being on the Site of Zion City.

Rev. W. H. Cossum, Zion College and Divine Healing Home, formerly of China, said: "After having my eyes upon Zion for a number of years, after having prayed many days for this City and its prosperity, God gives me the privilege of standing upon its consecrated, sacred soil. I could not walk fast enough this afternoon, so I got on my wheel and spun around and saw everything that I could.

"My heart was filled with thankfulness to God that I was in so clean a City. I did not care if there were not many houses on the site. I said, 'The ground is here and the buildings are coming, too, soon.'

"I felt that God was here, and I thanked Him for it.

"I thanked God that I was on a piece of ground where there was no sin, no tobacco stench, no worldliness.

"Having been in almost all of the prominent cities in the United States, and having grown weary of the sin and the worldliness, it was a great joy to stand on the site of a Clean City."

Campers at Feast of Tabernacles From All the Wide World.

General Overseer—It makes me so happy to see people here from nearly all of the world. Here is our Brother Cossum from China. He is a very good brother.

There was another one here today who said he came from Cuba, and another one said, "General Overseer, I want to shake hands with you. I came here from the Isle of Man."

There was another who said that he came from Scotland; another said that he came all the way from Ireland to be here.

Then I saw one lady who said, "General Overseer, you must not pass me by."

"Why," I said, "I will not pass you by; you came from the first State in the United States, alphabetically speaking; you came from Alabama."

Then some one claimed my attention who had come from British Columbia; then a man who had come from Canada, and then another from Texas, and the next minute one from Pennsylvania.

Others are here from many distant places.

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There are more than a thousand people here tonight; I suppose nearly 1500.

One of Zion's Earliest Members in Chicago.

Mrs. Sarah Thomas, Englewood, Chicago, Illinois, said: "I have been in Zion seven years, and was baptized by the General Overseer at Manhattan Beach in the first Baptism he ever administered in Lake Michigan.

"I have been faithful ever since, and have grown in grace and in the knowledge of the Lord Jesus Christ.

"The Devil has tried to overthrow me; but I praise the Name of the Lord for all that He has done for me."

God Heals of All Afflictions.

Mrs. Crabtree, Dows, Iowa, said: "The Lord has healed me of my afflictions. I am glad to stand before this people and witness for God."

Instant Deliverance From Serious Trouble.

Mrs. Ida Stern, Zion Building, Chicago, Illinois, said: "I praise God for a wonderful deliverance last night. I had been sick for several days with severe stomach and bowel trouble, and kept getting worse, until late in the night I had a severe hemorrhage of the bowels.

"About five o'clock this morning I asked the General Overseer to pray that it might be stopped, and immediately the trouble ceased.

"I praise God for this wonderful deliverance, and for His many mercies to me and to my dear husband."

Rejoices in Zion After Being Fifty Years a Presbyterian Minister.

Rev. Amos Jones, Indianapolis, Indiana, said: "I thank God with my whole heart tonight that the clouds which came and darkened my early days and life have all been dispersed and rolled away.

"As the sun is in the West and the shadows are growing longer, I bless God that He has brought me out of the malaria of the Church where I preached for many years, and brought me into the atmosphere that gives me an inspiration I never knew before.

"I thank God, too, that He has brought me out of a Church which, like all the other apostate churches, had no authority, into a Church which has authority; that centers first in God and in Christ, and also gives His power to chosen Messengers.

"I thank God that He has permitted me to live these latter days of my life under conditions that are uplifting and inspiring. I have no words to express the gratitude I feel in Zion."

General Overseer—How many years have you been a Presbyterian preacher?

Father Jones—"About fifty years." (Applause.)

General Overseer—Thank God, there is hope for others.

Thanks God for the Virility of Zion.

Deacon W. D. Yerger, Methodist Book Concern Building, Cincinnati, Ohio, said: "I thank God for being in Zion, every day of my life.

"There is a virility in Zion that I love. There is a manliness about it; there is depth of character that I love, and it impresses me most when I get by myself and look out into life. I see the one thing that humanity needs, and Zion has it in every respect.

"That is what gives me courage in speaking to business men. I tell them, 'This is what you need—God.' We have God in the highest, sweetest, noblest way.

"I had never lived as strong and as noble a life as I have since I have been in Zion. I do not think that I was a weak man before, but my life in Zion today is infinitely sweeter, and stronger and better than it ever was. I testify to this to God's glory.

"I bless God for giving me the teaching through the General Overseer. I have grown to love him.

"It seems to me that to take Zion out of my life would be like wiping my life out. I would not want to live twenty-four hours without the consciousness of the life that comes to me through Zion, for I realize that it is Christianity in its noblest and best sense.

"I thank God for every moment of my life for Zion, and I deem it the highest honor that I can have to be associated with it and have my name linked in any way with that of the General Overseer.

"I bless God from the depths of my heart for the General Overseer. I do not worship the General Overseer. They tell me I do. I worship God, but I follow the General Overseer, because I believe him to be, as I told Bishop Thoburn on the streets of Cincinnati, 'the greatest man of God living today.'"

General Overseer—We love the Deacon, and we love you all. He is a very good man. He was one of the best Methodists I ever knew. For myself, I make no claims to preëminence. I am what I am, by the Grace of God.

God Answers Prayer for Balky Horse.

Deacon W. B. Kindle, Zion City, Illinois, formerly of Kalamazoo, Michigan, said: "We were holding a meeting on the street in Kalamazoo last week, and somebody shouted out, 'He is a Dowieite.'

"I answered, 'Yes, I am a Dowieite, thank God,' and they did not try to do it any more."

General Overseer—You ought not to have said that you were a Dowieite. You are a Christian Catholic.

Deacon Kindle—"It was the only way we could put them to silence.

"They gave us a balky horse this morning when we started out. He reared straight up. We remembered that the General Overseer said, 'Stop at nine o'clock and have five minutes of prayer.' We stopped and spent five minutes in prayer, and then we suggested to ask God to make the horse gentle and take the Devil out of him, and He did. The horse was gentle all the day and did not give us any trouble."

General Overseer—May he remain so.

Six Years of Perfect Health After Miraculous Healing.

Mrs. Charles Wilson, Chicago, Illinois, said: "It is just about seven years now since I was healed. Over six years I have had perfect health, and I thank God for that. I thank God for Zion and for the General Overseer and Overseer Jane Dowie, and I am thankful that I am here, and that my two little boys are strong and well."

General Overseer—The doctors so operated upon that dear girl that they took away certain important organs which would make it impossible for her ever to become a mother. God gave her back these organs.

Tonight she is a happy wife and mother.

For years and years the physicians and surgeons had put her in nameless agony. It is a joy to me tonight to know that she is sitting there with her two little boys and her husband. Bless God for them. Hers is among the Miracles of Healing.

Many Healings and Blessings in Family.

Mr. Taylor, Hornellsville, New York, said: "I thank God tonight for this first glorious day in Zion City. I praise Him for the healing of my dear wife two years ago. I praise Him for the healing of my dear son a year and a half ago. I praise Him for the blessing He has given me through the Christian Catholic Church in Zion and through LEAVES OF HEALING. I thank Him that He has brought me to this City, where I hope to have a home amongst you and yours, and to work for my Lord and Master."

Saved From Sin Through Zion.

Gus Hammock, Cincinnati, Ohio, said: "I thank God for the privilege of being in Zion City. I also thank God for the General Overseer, and that he sent Overseer Piper to Cincinnati. It was through his teaching that I was led into Zion."

"I had every sin on my heart except murder, and when Overseer Piper came to Cincinnati, he told me how to get right with God."

Children Wonderfully Healed.

H. S. Tidd, Lima, Ohio, said: "I thank God for the privilege of being in this meeting tonight.

"I thank Him for the healings that we have had in our family. All of our children have been wonderfully healed.

"I thank God for the teaching that the General Overseer has given us."

Healed of Heart Trouble Through Faith in Jesus.

Mrs. O. W. Farley, Pontiac, Illinois, said: "I thank God for LEAVES OF HEALING. It is five years ago last March since I first heard of Zion. I had heart trouble, but I threw away

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the medicines and trusted God, and I have never had any return of heart trouble since."

Way Opened to Come to Zion City From Cuba.

S. L. Benham, Cuba, said: "I thank God for helping me to come here. Two weeks ago my business was in such shape that I did not think it possible for me to come; but I prayed for the way to be opened for me to come to Zion City, and just a few days ago I received mail from the States which put me in a position to come.

"My wife received a wonderful healing through the General Overseer's prayers, a few years ago."

Not "Dowieites," But Members of the Christian Catholic Church in Zion.

General Overseer—I wish to break a lance with Deacon Kindle. Whenever anybody says to you, "You are a Dowieite," say, "No, I am a member of the Christian Catholic Church in Zion."

I desire that Christ's Name shall come first. I desire that the great broad word, Catholic (Universal), shall come next.

Tell them just what this Church is. It is the Christian Catholic Church in Zion, thank God.

Deacon Kindle—"I have been in the habit of rebuking people for that thing, but in this particular case, I knew I could keep that man silent.

"A preacher once said to me, 'It keeps me busy to look after Christian Science and Dowieism.'

"I said, 'Do not you say Dowieism. We do not permit God's work to be blasphemed in this way. Do not call this work of God Dowieism.'"

General Overseer—Do not let any one call this work Dowieism. If you do, you deserve to have the hose turned upon you. (Laughter.) The Name, above every name, which comes first in the title of the Church, is Christian, and the next is Catholic.

All the Epistles of the early Apostles that are not addressed to special Churches, are Catholic Epistles. The Epistle of James is Catholic; that is, it is to the Universal Church. The Epistles of John are Catholic Epistles. They are called so in the original. Peter and James and Jude are all Catholic Epistles.

We believe in the Holy Catholic Church. Thank God.

The Name of Christ Is the Name We Love.

We will not let anybody narrow it down to Dowie, because, as a matter of fact, I do not like the name myself. It is a poor, petty sort of a name. There is much about the name that I do not like.

The Name which I love, and the only Name which we can put upon the Church, is the Name of Jesus Christ, the Son of God.

Never permit any person to call you a "Dowieite," without rebuking them. It is not that you are ashamed of me, but, beloved, do not let any one for a moment think that you belong to me.

You belong to God, as I believe; and if I should for one single moment imagine that this Church was *my* Church, then God would set me aside.

This Church is the Church of God, my Father, which has been redeemed by the Blood of Jesus Christ, my Lord, and has been brought into existence by the power of the Holy Ghost.

Who am I to allow my name to be put upon His Church?

It is His Church, and, beloved, never forget that the whole family is called by that Name: for "at the Name of Jesus every knee shall bow, and every tongue confess that Christ is Lord, to the glory of God the Father."

I Am Your Brother and Fellow Servant.

I am your minister; and for Christ's sake I want to serve you and Him.

If any one says to you, "Well, what is Zion?" you say, "Zion is the Kingdom of God, and this is the Christian Catholic Church in the Kingdom of God."

My name is a poor, puny thing alongside of the glorious Name of Christ.

Every one admires the beautiful name that God has given to this Church.

It is strange that while we have the Roman Catholic, the Greek Catholic, the English Catholic, etc., that we are the only body of people who honor the Name of Christ and place it first, and called His Church the Christian Catholic Church in Zion.

God has honored the name.

I Thank You Tonight for Your Great Love to Me.

I know that neither dear Deacon Kindle nor any of you are ashamed of me.

I am proud of the people whom God has raised up and committed to my care. I thank such loyal people as Father Jones, who for fifty years has been a splendid minister in the Presbyterian Church, and now comes out and places himself at my direction.

I thank God for the dear young men like Elder Brasefield and Evangelist Fisher, and many others who have come out.

I thank God for the splendid missionaries like Overseer Mason, Mr. Cossum, and Elder Viking, who have come out and placed themselves so humbly at my direction, that it almost breaks my heart.

I can only tell you that there is nothing that makes me more truly your servant than the love that you are willing to bear with me. I can only thank God for giving me this Church, which Christ has purchased with His blood.

May God bless you, and let these words suffice.

I never want my name to be placed upon this Church. I want my name, if it is best, to be forgotten.

Not myself, but the truth that in life I have spoken;
Not myself, but the work that in life I have done shall pass on to ages.

Let all about me be forgotten, save the truth I have spoken, the work I have done for my Lord.

Let the Worker Be Buried and Forgotten, and Let God Carry On the Work.

Let mine be the name of one who wanted the Name of Christ to be put over all his work and all his life.

This is the deep-seated thought in my heart. It is not a mock humility. It is a deep, earnest longing of my heart that the Name of Christ shall be glorified, and that His Kingdom shall stretch from shore to shore and cover the earth as the waters cover the seas.

May God grant it. (Amen.)

Now let us rise and praise Him as we go home to our rest.

The Doxology was then sung, after which the beautiful duet and chorus, "A Well of Water," was sung by Deacon Judd and Conductor Rice, and the service was closed with the following

PRAYER.

O God, come and be within us a Well of Water, and flow through us to the sin-cursed cities and to all the world. By Thy Holy Spirit take Zion and on the day of the opening of this City, lead us, and let that day be taken possession of by God, 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.

LORD'S DAY MORNING.

Early Morning Sacrifice of Prayer and Testimony.

Reported by O. L. S. and A. W. N.

Shiloh Grove, Zion City, Illinois, Lord's Day, July 14, 1901.

The General Overseer presided.

He announced the Hymn, "Bless thou the Lord, O my Soul," and in reading the lines before the singing he said:

It is not only "mercies," but what?

Audience—"Tender mercies."

Kind hearts are here,
Yet would the tenderest one
Have limits to His mercy,
But thy God hath none.
Man's forgiveness may be full and sweet,
But still man stoops to give it.
More complete is love,
That lays forgiveness at Thy feet,
And pleads with Thee to raise it.

The Tender Mercies of Our God.

It is God who comes down in the deepest humility and knocks at the door of the sinners' hearts; the heart's door,

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where He has the right, in the name of the law, the Eternal Righteous Law, to batter it down.

But He does not do it.

He stands a suppliant, knocking at the door with a humility deeper than any of us would have shown had we been treated as God has been treated.

I think that there is no word in all the Bible more wonderful than that, the "Tender Mercies" of our God—the humility of an Infinite Love that comes to seek such hearts as ours. That is what I would like you to think about:

Who doth redeem thy life, that thou
To death mayst not go down!
Who thee with loving kindness
And tender mercies crown!

After the singing of the hymn, the General Overseer read the seventeenth chapter of the Gospel according to Saint John:

These words spake Jesus;
And lifting up His eyes to heaven, He said,
Father, the hour is come;
Glorify Thy Son,
That the Son may glorify thee:
Even as Thou hast given Him authority over all flesh,
That whatsoever Thou hast given Him,
To them He should give eternal life.

What is the extent of Christ's power? Over how much of the human flesh?

Audience—"All."

General Overseer—And the promise here that Christ repeats is that He Would give Eternal Life to "as many as Thou hast given Me." Then is not that Eternal Life for every human being?

The provision is infinite, not only in time, but in eternity; for "the mercy of the Lord endureth for ever."

Neither for these only do I pray,
But for them also that believe on Me through their word.

Christ's Prayer is for Us Who Live Today.

That comes down to us today. We have believed in Jesus through their word that has come to us through the apostles and saints in all the ages. So for us the Redeemer was praying in this last hour of His earthly ministry when He was about to submit Himself to all the cruelties and agonies preceding the death on the cross. He is thinking of us whom He sees down through all the ages, sitting here today, and He says:

Neither for those 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.

The world will never believe that God has sent Jesus the Christ until the world sees a United Church.

May God make us that. (Amen.) We are that, but God make us that still more (Amen): a perfectly United Church.

The General Overseer then continued the reading to the end of the chapter. He then remarked:

More than fifty times in this prayer of the Redeemer do we have the word Father, or the personal pronoun.

Prayer was then offered, which was followed by the congregation singing Hymn Number 63.

After some further remarks by the General Overseer, another song was sung, and he then said:

Let us have a few words of praise to God from the Overseer, Elders, Evangelists, and privates.

Blessing Through Editorial Notes in Leaves and Banner.

Overseer G. L. Mason, of Cincinnati, Ohio, said: "I thank God for the refreshings of my spirit that come every time I read the strong, brainy editorials in THE ZION BANNER and LEAVES OF HEALING. I get a refreshing and uplifting, a humbling of my spirit, a deepening conviction that God is speaking to the whole world now."

Unhoped for Blessings in Zion.

Elder Silas Moot, Lima, Ohio, said: "I thank God that He has given me more than I hoped for or than I dreamed of in Zion, through His Son and our General Overseer."

General Overseer—God bless Elder Moot. He has had a hard field.

Greetings From the Pacific Coast.

Elder August Ernst, Seattle, Washington, said: "I praise the Lord this morning that I am here. We did not dream that we would have the privilege to come here. We bring greetings from our dear friends in Seattle, and Tacoma, and Portland."

General Overseer—I am going to that coast some day.

Elder Ernst—"You have an invitation."

General Overseer—Yes, I have many of them. Thank you for the latest one.

Three Years of Happy Service for God in Zion.

Mrs. Caroline Miller, Elroy, Wisconsin: "So far as I know, Zion is in me. I thank God for this privilege we have today. God has been wonderfully blessing us. We hope to make our home here in Zion City. We thank God for the privilege of being in Zion City and the privilege of working in Zion three years. God has kept me."

Thanksgiving for Blessing in Persecution at Evanston.

Elder A. W. McClurkin, 1320 Wrightwood Avenue, Chicago, Illinois, said: "I am so glad that God gave us, I believe, a glorious victory in Evanston the other night. Praise God for that. I was never happier in my life. I enjoyed that meeting the best of any in my life, and I want to go back again."

Deacon William A. Starrett, 6837 Green Street, Chicago, Illinois, said: "I thank God that I was counted worthy to go to Evanston and to stand up there on the public square and let them throw water, and after throwing the water to take me down and lock me up in the Police Station. I am waiting for a chance to go back."

Great Peace and Joy in Coming From Apostate Church Into Zion.

Elder C. A. Hoy, Auburn, Nebraska, said: "I praise God for the privilege of being here with a delegation of ten from Auburn, Nebraska. We praise the Lord for LEAVES OF HEALING, which brought us into Zion, and brought us healing physically and spiritually, and brought us out of the apostate Lutheran Church.

"We praise the Lord for the peace and the joy that we have in Zion and did not have in the old hard-shell Lutheran Church.

"I know many ministers in the Lutheran Church who are on the highway to Zion. They expelled me from the Lutheran Church for 'expounding Dowieism.' What did they do that for? They knew that many were reading the Zion Literature I was sending."

Healing in the Evanston Persecution.

Miss Louise Huber, Chicago, said: "I praise God and thank Him that He kept us so wonderfully at Evanston the other day. Many of us did not have a dry stitch of clothing on us when we reached our homes that night. Some of us had to stay in the corridors of the Police Station a long time. The next morning the girls who had gone to Evanston with colds were well. Praise God; He had healed every one of us and did not permit us to get sick."

Great Blessing Through Leaves of Healing.

C. H. Bailey, St. Louis, Missouri, said: "I praise God for being here in Zion City, a Clean City. I praise God for LEAVES OF HEALING. If it had not been for LEAVES OF HEALING I never would have come into Zion.

"I praise God that He healed me. I was healed two years ago the 17th of this month of rupture and appendicitis, through the prayers of the General Overseer. I praise God for what He is doing for us. I praise Him for what He is doing for my wife."

Holy Joy, Peace, and Calmness in the Midst of a Mob.

Deaconess Sophia Hertrich, Zion Building, Chicago, said: "I have only one sorrow, and that is to think that there are many who are dear to us who are not realizing the privileges and blessings that come to us through Zion. I am so glad for the experience that I had at Evanston. I have never before in my life realized the possibility of such a calm, heavenly p... in a mob. The thought that came to me was that if I s...

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CAMP ESTHER—ZION'S FIRST FEAS

be counted worthy to die for the Gospel's sake and go home in that spirit and gladness that filled my heart at that time, it would be better than toiling on.

"If it is His will, I am willing to toil on. But I am so glad for the experience that I have had to know the possibility of being filled with perfect peace whilst a howling mob is doing its worst.

"I thank God for the privilege of having a little part in this great work."

The Blessing of Cleanliness in All Things.

Mr. Ellis, Cooksville, Illinois, said: "I thank God that God is in Zion, that we can feel assured that we are in a City of God, and that God is in our City. When we have a clean city, and a clean ministry, and a clean body, we can go to God with clean hearts and get his blessings."

Healed Through the General Overseer's Prayers Eleven Years Ago. Wonderfully Kept Since.

Mrs. E. T. Milner, Sycamore, Illinois, said: "I praise God from the depths of my heart and all the powers of my being that God, in His Infinite Love and Mercy, has kept me eleven yaers. It will be eleven years in a few days since I first set my eyes upon Dr. Dowie and heard his teaching and received a perfect healing, after listening to two lectures.

"Through all the trials and persecutions and afflictions that he has gone through with, various foes and everything that has evil in it, I do not think that my heart or thought has ever had one ray of doubt about him. I have said from the beginning that he was a man of God from the minute he spoke, and I have said it every day since."

General Overseer—It has been a very great joy to me in this Feast of Tabernacles to have seen quite a number who heard me speak my first words in the neighborhood of Chicago, at Western Springs, eleven years ago this month. Our dear Sister Milner was at that camp meeting. She had a wonderful healing. She is the sister of Elder Tindall.

Speedy Healing of a Painful Injury.

Deaconess Carrie Krause, 7701 Goldsmith Avenue, Chicago, Illinois, said: "I thank God I am able to be here this morning.

"On Friday I fell on the way coming down from the city to my home, injuring my knees and right leg.

"When I had gotten on the cars and sat there for a time, my limbs began to ache and my knees began to swell.

"When I arrived here I asked the General Overseer to pray, and he did so.

"That swelling is all gone from my knees."

Zion Not Only Talks Full Salvation and Christian Unity, But Lives Them.

Deaconess L. Blackmore, 39 Tregarvon Road, Clapham Common, London, S. W., England, said: "I am praising God that I am a member of the Christian Catholic Church in Zion. I had been mixing with people who talked about Full Salvation.

"I am thankful for the Christian Catholic Church in Zion, because they do not only talk about a Full Salvation, but they have it. It is not a Gospel to be merely theorized about, but in Zion I find it lived.

"I praise God for the unity in the Christian Catholic Church in Zion. It is a matter of talk with the people from whom I have been expelled. They talk about unity, but do not possess it. Here we find it from the least to the greatest. We find this fact, in all nationalities, that we are one in Christ.

"May God cement us more and more with the Holy Spirit's power. Perhaps I am speaking too long."

General Overseer—We will consider that you represent all London.

Deaconess Blackmore—"That is a large city for a little person like me to represent, although I am not very small in body.

"I rejoiced when I saw in the papers that the General Overseer was coming to London. If ever a place needed this Full Gospel, it was London; although I find the Devil is just as bad here.

"This teaching is bitterly opposed, and especially by the majority of the Holiness people.

"I had been a member of the Baptist Chapel for about six or seven and twenty years. But I saw clearly, from reading the Word of God, that Baptism meant three immersions. I desire to be right as far as I know, and as far as God shows me I mean to obey Him.

"I was among the first to be baptized by Triune Immersion when the General Overseer held his first Baptism in London, and I praise God for it.

"I belonged to what is called the 'Pentecostal League.' There was a League here in America, but I think it has fallen through. I know that many have come out of it, even in England, of late, because they are talking of Full Salvation, talking of Divine Healing, and they do not exhibit it. As to Divine Healing, they talk about it, but they say if you do not get healing, you must go to the doctors. But Zion believes in

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ILES, ZION CITY, ILLINOIS.

full Salvation for spirit, soul, and body. I praise God. To m be all the Glory."

Large Estate Belonging to a Lone Widow Being Eaten Up by Enemies of God.

Mrs. O. F. Long, Chicago, Illinois, said: "I praise God that years ago He opened my blind eye and my deaf ear, and aled me of paralysis. I also asked the General Overseer to t his hand on my crooked back and pray. He did so, and d healed me of my spinal trouble. The General Overseer ve me $—— to come out here with, and"——

General Overseer Now I may as well say a word at this int. It just makes my heart ache to hear our sister talking out a little sum like that, when the fact is that a large estate at her husband has left has gotten into the hands of the emies of God. The poor, lone widow, who has neither chil-en nor husband, cannot get a dollar out of it today.

It has gotten into the hands of a godless set. The Court s appointed as trustee a minister, who, while he is adminis-ring the Lord's Supper, has a chew of tobacco in his mouth. Our good sister's husband was a member of the Christian atholic Church in Zion. He always talked of putting all his terests into Zion and getting us to protect his widow in the ent of his death. But he put it off too long, and the conse-uence is that when dear Mr Long died his estate went into e hands of the Court. His wife is practically poor. Yet she is a large estate there that is being eaten up by persons whom r. Long would never have trusted—enemies of Zion.

Actually, the other day, they certified, I am informed by rs. Long, $250 for a doctor whom Mr. Long refused to see.

Zion must get together and protect one another in business atters. If you do not, the world will rob you. You deserve be robbed, too, if you do not pool your issues in Zion.

Babe Healed When Dying. Great Joy in Persecution.

Overseer W. Hamner Piper, Chicago, said: "I thank God specially for the great blessing I received last night in the eeting, and also for the meeting this morning.

"I thank God for the healing of one of our little children uring the past ten days, when he seemed to be dying.

"I am specially grateful to God for the opportunity of going o Evanston the other night.

"I have been wondering what was the matter with me. Every officer was being mobbed, and I was slipping through ithout receiving anything, but I got what I was looking for he other night.

"My desire is to go back again. I never enjoyed anything so much before in my life. I was calm and cool as any one possibly could be, and I rejoice in the Lord for being counted worthy of suffering a little bit for Him."

The meeting was then closed by singing the doxology and 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'S DAY AFTERNOON.

Elijah the Restorer.

Reported by C. L. D., A. C. R., and D. B.

Shiloh Grove, Zion City, Illinois, Lord's Day Afternoon, July 14, 1901.

INVOCATION.

God be merciful unto us, and bless us,
And cause Thy face to shine upon us;
That Thy Way may be known upon earth;
Thy saving health among all Nations
For the sake of Jesus. Amen.

The Choir and congregation joined in singing:

Blow ye the trumpet, blow,
The gladly solemn sound!
Let all the nations know,
To earth's remotest bounds,
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.

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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 the Saviour's face:
The year of Jubilee is come!
Return, ye ransomed sinners, home.

The Apostles' Creed was then recited, after which the Choir sang the beautiful Anthem, "Rejoice Greatly."

The General Overseer then read part of the third and fourth chapters of Malachi, part of the seventeenth chapter of Matthew and the third chapter of the Acts of the Apostles, beginning with the nineteenth verse.

The Choir then sang the *Te Deum.*

Rev. George L. Mason, Overseer of the Christian Catholic Church in China, and Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church, offered the common supplication, after which the General Overseer presented the special petitions.

The General Overseer made the announcements.

The Tithes and Offering were then received.

The Choir then sang Stainer's "O Clap Your Hands."

The General Overseer began his discourse with the following prayer:

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 in Zion, and all who have Zion in them, in this and every land, in this and all the coming time, till Jesus come. (Amen.)

The Apostle Peter said these words, which are recorded in the third chapter of the Acts of the Apostles:

TEXT.

Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ who hath been appointed for you, even Jesus; whom the heaven must receive until the Times of Restoration of All Things, whereof God spake by the mouth of His holy prophets which have been since the world began.

I feel most deeply the responsibility of the message which I am about to utter, upon this First Anniversary of the Consecration of Zion Temple Site, around which our Processional marched today.

I cannot tell what the future holds in individual minuteness. I can see, what you can all see, that when the Gates of the City are opened tomorrow, a vast number will seek to enter in.

Zion a Worldwide Power.

I suppose that no such scene has ever been witnessed in any age of the Church as the scene that will be witnessed then, that is being enacted now. A remarkable series of events within five years and five months has made Zion, before unknown and non-existent, what one of the great leaders of a denomination calls a world-wide power.

May God make it a worldwide power for the extension of His Kingdom. (Amen.)

It would have been easy to have selected for my address today, a theme that would neither have taken as much thought or as much responsibility as the one I have chosen; but had I taken other than the one I am about to take, I should have utterly failed in my duty to my God, and to you my people, under God.

The passage which I read to you is closely connected with the opening of the Beautiful Gate of Divine Healing. A man who had never walked, after over forty years of impotence, was instantly made to rise and walk, in the Name of Jesus Christ.

That miracle appealed to multitudes to whom nothing else could appeal.

A mighty miracle was wrought, and the result was more far-reaching than even the Apostles knew.

The Great Power of Divine Healing.

At Pentecost, when they preached the Gospel, there were only 3000 persons saved; but that night upon which the lame man was healed at the Beautiful Gate of the Temple, 5000 men swept in through the Gates of Salvation into the glorious fulness of Salvation in Christ.

I have always said that if 5000 men went in, there were more than 10,000 women.

However that may be, there is no doubt that this sermon, of which the words that I have quoted for my text are a part, was the direct means, following the miracle, of 5000 persons being saved, as against 3000 on the Day of Pentecost.

Great as Salvation is, it is only one-third of the Gospel of the Everlasting Covenant of God—His Covenant of Salvation, Healing, and Holiness to all the earth.

Thank God, in Zion we know that. (Amen.)

Thank God, we know that Jesus saves.

Thank God, we know that Jesus heals.

"Where are the healed?" is the cry of those who are so blind they will not see.

Do you want to see the healed?

I will show you thousands now.

Four Thousand Witnesses to Divine Healing.

Those present who have been healed through faith in Jesus Christ, stand. (Fully 4000 people arose.)

Have you been healed?

Audience—"Yes."

General Overseer—By God, or man?

Audience—"God."

General Overseer—Through medicine, or faith?

Audience—"Faith."

General Overseer—Did I heal you?

Audience—"No."

General Overseer—Who healed you?

Audience—"God."

General Overseer—Was it without money and without price?

Audience—"Yes."

General Overseer—If you should be sick, can you get it again?

Audience—"Yes."

General Overseer—Is God the Healer always?

Audience—"Yes."

General Overseer—Thank God for that. (Amen.)

You are his witnesses, thousands and tens of thousands, standing this day in Zion in all parts of the world. Let those who are candid look at these witnesses and see whether Divine Healing is a fact or not.

Thank God, that Jesus saves.

Thank God, that Jesus heals.

Thank God, that, by the power of the Spirit, Jesus sanctifies. (Amen.)

May God bless you.

This Testimony Unique.

I venture to say that this spectacle of thousands of witnesses to God's healing power, which has just been presented, cannot be duplicated in any assembly in the world today.

It is peculiar to the Christian Catholic Church in Zion.

Why should it be so?

The opening of the Beautiful Gate of Divine Healing, nineteen centuries ago, was not an accident.

It was a part of the predestined purpose of God.

The opening of the Gate of Divine Healing in this city by the great unsalted sea is not an accident. It is a part of the predestined purposes of God. (Amen.)

It was no accident when God sent me to Chicago. I was in some little degree like Jonah when sent to Nineveh.

God Sent Me to Chicago Against My Own Personal Desires.

The last place I wanted to stay in was Chicago, and I wondered why God imposed that task upon me.

I thought it hard, almost, that I should be compelled to stay in a city where if all the Protestant churches were crammed to their utmost they would contain only two hundred and fifty thousand people, and there would remain one million seven hundred and fifty thousand outside of these churches.

I wondered why I should be sent here; but when I found that God sent me I was satisfied, and asked no more questions.

I knew it by this token, that the Devil used the editor of the Chicago *Tribune* to say, when I had only been a week or two in Chicago, that he would see to it that I should be driven out of the city, and that paper has been saying the same thing ever since.

I said, "Now I am sure this is the place where God wants me to stay, for it is the place where the Devil wants to kill me.

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I shall stay if every tile of every house in Chicago become a devil's voice crying out against me. I shall stay to plant the Banner of Zion here." (Amen. Applause.)

That editor is dead and in his grave, and all the editors of that time who attacked me are dead and in their graves.

Thanks be to God, I stand here to carry on the fight with the generation of vipers who have succeeded them, and I will win. (Amen. Applause.)

It is not a small fight, for

The Press of Today is the Mouthpiece of the World, the Flesh, and the Devil.

It is the mouthpiece of those who are the wirepullers in all kinds of wickedness, and the newspapers are the deceivers and oppressors of the poor.

The press is the mouthpiece of those who would, if it were possible, destroy Zion today, and who have, for months past, been inciting the populace to murder me.

But the populace could not be moved thereto, for, thanks be to God, Zion has representatives in every street of Chicago, and they are a blessing wherever they dwell. (Amen.)

As I stand here today about to open the Gates of this City, I glorify God that He has proved once more, as He did on Carmel's side, that one man with God on his side is an absolute majority on any question.

One man with God on his side can bring down the Holy Fire from heaven, which can consume a sacrifice of greater value than that of bullocks.

It can consume the sins and the diseases, the infidelity, intemperance, and impurity of the people, and make clean hearts and bright, new creatures in Christ Jesus. This God has done for you, has He not?

Audience—"Yes."

General Overseer—Thank God.

Zion Not a Creature of Yesterday.

I have been telling the people this for nearly eleven years, while my enemies want to make it appear that Zion is a thing of yesterday. Let me remind you that Zion, in my person, first planted her Banner in Western Springs, on the West Side of the City of Chicago, at the end of July, 1890.

Within a few days it will be eleven years since I first proclaimed this Gospel in Chicago.

Deaconess Jennie Paddock, stand.

Deaconess Jennie Paddock, Healed Through Zion Teaching and Prayers, Eleven Years Ago.

Deaconess Jennie Paddock, who stands there, was dying in her house. Her body was a mass of disease; one side had decayed and turned purple, for a horrible tumor of great size (illustrating) had seized upon her. She was in the last stage of the disease; doctors had operated for years in vain, and had given her up.

Now, when at death's door, she had heard that there was a man at Western Springs who taught that Jesus healed; who prayed for the sick, and they were healed even when dying.

A messenger came to that tent and as I stood in the center about to speak, I saw a woman coming rapidly up with a paper in her hand. This was the cry on the paper: "Jennie Paddock, a Christian woman, is dying in her house at 611 Thirteenth Street. Pray for her. She believes that if you will pray, God will heal her, although she is pronounced to be dying at this moment."

I read the paper. I was attacking the falsehoods of the so-called Christian Alliance at that moment, and denouncing that accursed organization, which has been, more than Christian Science, a hindrance to Divine Healing in this land.

I was attacking its deadly errors, and I said as I read the paper, "I shall take God's answer to this prayer which I shall offer for this dying woman, as His endorsement of me as His Messenger in Chicago, and as the denouncer of the falsehoods of Christian Alliance."

I knelt and prayed.

Nearly twenty miles away she turned in her bed and lay upon the side which she had not lain upon for weeks, and went to sleep. When my meeting had finished, she awoke in that distant home and said, "God has healed me."

The next morning she was up and sewed a carpet, and moved to a new house within one week. Every vestige of that tumor passed away. She has been healed and kept by God for eleven years.

She is the Matron and Deaconess-in-charge of the Zion Home of Hope for Erring Women, and has been a blessing to multitudes. She has spent eleven years of life, and bids fair to spend three times eleven years more. (Amen.)

Is that true, Jennie Paddock?

Deaconess Jennie Paddock—"Every word of it, praise God, is true."

General Overseer—That, I then say, is the endorsement upon almost the first words that ever I uttered in Chicago as God's Messenger.

God's Blessing, Despite Persecution.

From that time to this, despite the attacks of the mendacious press, despite the attacks of the apostate churches, despite the fact that multitudes of good Christians had only a cold shoulder and a cold word for Dr. Dowie, despite the attacks on every side, God has blessed my ministry, and has raised up this ministry of hundreds of ordained officers around me.

He has blessed you in tens of thousands, and has established Zion as He said he would in these latter days. Praise be to God. (Amen.)

Therefore, I say today that history is repeating itself and God is healing probably in even larger degree than at the opening of this Dispensation.

Tens and hundreds of thousands are now gathering beneath the Banner of Zion which was unfurled five years and five months ago, for I worked and waited five years and seven months in Chicago to be quite sure that I was making no mistake in planting the Banner of Zion there.

The moment I did so, and formed the Christian Catholic Church in Zion, on February 22, 1896, I said, "Now I shall address myself to the securing of a large tract of land, and I shall address myself to the foundation of a City for God, where tobacco and liquor, pigs and pills, and many other evils, shall have no place whatever."

I have steadily set myself to that task amidst all the toils of my constant work in preaching the Gospel, in founding this Church, and in ruling it to earth's remotest bounds; for now Zion is a hundred-fold larger outside of Chicago, I think, than in it.

For instance, since my missions last year in my trip to Europe, I find that there are now

Nearly Fifty Centers of Christian Catholic Church Work in Zion in Europe.

Yesterday I received a letter that a beloved sister, blessed under my ministry in a great city of Switzerland, had purchased a great palace, a castle, on one of the Swiss lakes, which she desires me to use for Zion in Europe.

Zion has gone throughout America, Europe, Asia, Africa, Australasia, and the Islands of the Sea.

In this meeting today, there are thousands who have come here from places in America, as far distant as British Columbia and Texas, Northern Canada and California, from one side of the land to the other.

There are those who have come from England, Scotland, and Ireland.

One came from the Isle of Man to be at this assembly today.

Now what has come.

Every one can see that something has happened, our bitterest enemies being witnesses.

The statement is made by the press in Europe and the press in America that Zion is the most aggressive force for God today in all the world. (Amen.)

Thanks be to God for that.

The apostate churches have lost their aggressive power, and are decaying in spiritual power and also in numbers.

The Methodist Church admits a loss of 20,000, but forgets to add those of her new members whom she lost that very year, which makes the loss as many as 140,000 in one year.

When people ask where they have gone, the answer usually is, "Why, they have gone to Zion and to Dowie." (Laughter.)

Something Has Happened.

Every one could see that, at the close of the Nineteenth Century, God had made Zion a power so great that our presence, the press itself being witness, stirred that vast City of London with its seven millions of inhabitants, to its deepest depths.

The fact that there were 30,000 persons, mostly medical students and doctors, who were all howling together in Trafalgar Square for my blood, was a pretty good proof of that fact.

But what has happened?

Every one can see that some New Times have opened.

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Whether it be for good or for evil, you must face the question of Zion every day of your life, and you cannot get rid of it. (Applause.)

Enemies of Zion, you cannot keep me out of your papers.

Every reporter is like a character in one of Dickens' novels who could not write many sentences before he got King Charles' head in it.

So it is with the reporters; they cannot write many sentences before Dr. Dowie or Elijah comes in. (Laughter.)

What has happened?

I notice in one of my exchanges that a man of considerable talent said that "Satan dwelt in the Planet Saturn; that a certain event which happened forty years ago in Saturn was about to make its impression upon this earth; that, in connection with it, Satan had now embodied himself in the form of Antichrist and that "the name Antichrist belongs to John Alex. Dowie, who lives in Michigan Avenue." (Laughter.)

I thought that this poor Mr. Fulton, who writes this nonsense—I do not refer to the New York Fulton—might have made himself a little better acquainted with the fact that, from the first dawn of my conscious intelligence, I have loved the Name and I have loved the Cause of my Lord and Master Jesus Christ.

Jesus, my Lord, I know His Name:
His Name is all my boast;
Nor will He put my soul to shame,
Nor will my hope be lost.

Jesus Fills All My Life.

I love Him, I serve Him; I long to see His face. I shall do the work that He has given me to do in preparing the way for His coming, God helping me, as surely as the Baptist did who preached beside the Jordan.

I know now what my mission is.

I know now that He has clothed me with the Spirit and Power of Elijah.

I know now that which all theologians admit, that before Christ come, "Elijah indeed cometh and shall Restore All Things."

I Know Now What My Mission Is.

It is to begin that work of the Restoration of the Kingdoms of this Earth until they become the Kingdom of our God and of His Christ.

I shall fight that battle for the supremacy of Christ while there is a drop of blood in my body.

I shall claim that every foot of this earth and every man upon this earth belongs to Christ, for He made the earth and He made every man. He tasted death for every man, and, therefore, every foot of earth and every man on earth belongs to Christ, my Lord. (Amen.)

I claim for Him this great and glorious universal Kingdom.

The Church has forgotten that Christ came to establish a Kingdom.

The Gospel which He preached was the Gospel of the Kingdom of God.

The hope and aim of all His work was the establishment of the Kingdom of God. When the end shall come, it is written that He shall deliver up the Kingdom to God, even the Father.

We who preach this Gospel preach the Gospel not of a Republic which Boss Hanna or some other fellow controls; not a Democracy which Boss Croker or somebody else controls.

We preach the Gospel of the Kingdom of God.

We demand that every man upon this God's earth shall bow the knee and glorify God by calling Jesus Lord. (Amen.)

This Gospel must precede the Lord's coming.

Position of Commentators on Third Coming of Elijah.

Let me call the attention of this vast audience, and the attention of the still vaster audience whom my words shall reach when they are on the printed page, to the fact that there is not a single commentary written upon the words of Christ in the seventeenth chapter of Matthew which I read to you, namely, "Elijah must first come and Restore All Things," but admits that before the second coming of Christ there must be the Third Coming of Elijah.

There is no question about it. The words admit of no other interpretation.

"Why then say the scribes that Elijah must first come?"

The answer of Christ was, "Elijah indeed cometh, and shall Restore All Things."

He came in the person of John the Baptist, and they killed him.

I have come, said Jesus, and they will kill Me; but before I come again Elijah shall come and fulfill the last two verses of Malachi, the last two verses of the Old Testament:

Behold, I will send Elijah the Prophet before the Great and Terrible Day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers; lest I come and smite the earth with a curse.

That, therefore, is the theology of the churches, Methodist, Presbyterian, Episcopalian, especially the latter, for John Keble sang it.

Twice in her seasons of decay,
The Church hath felt Elijah's eye;
Again he comes:
His chariot wheels are nigh.

John Keble, the author of "The Christian Year," sang the theology of his Church.

It is admitted, theologically, today, although the Church is not saying it, that before Christ can come, Elijah must come and must Restore All Things.

May God make it plain that Elijah has come and is setting about it. (Amen.)

Zion a Revival of Old-Time Religion.

Even my enemies have said that the remarkable thing about this ministry is that it is a revival of old-time religion.

Thank God, it is that religion which demands Purity in the marriage bed.

It is that religion which demands Purity in the home between the sexes.

It is that religion which demands that the Ten Commandments shall be obeyed.

It is that religion which exalts the Eleventh Commandment, that we should love one another in the same way as He has loved us, and He loved us better than Himself.

It is that religion which brings back all that is good in the Old Testament.

It is that religion which brings back the Apostolic, Prophetic, and Didactic ministry, and establishes a Church built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Corner Stone.

"Where are the Apostles?" some say.

You might just as well say, "Where is the City of Zion?"

I will tell you where to find it.

"Where are the walls of Sparta?" said a mocking priest, and the Greek said, "Look at these men with their brave hearts and their determination to uphold the Republic of Lacedæmon. These are the walls of Sparta."

I will show you Zion City. It is in the hearts of thousands who are here and are determined to found this City.

All who are determined to help us to establish this City, God helping you, stand. (Thousands arose, a most inspiring sight.)

Where are the Apostles? I will tell you where the Apostles are.

The Apostolic Office is in Zion.

Whether the day be far or near when God shall call these Apostles to office, thanks be to God, the prophetic ministry, and the teaching ministry, out of which the Apostles came, is now to be found in Zion, here, not in the Apostasy at Salt Lake City.

The Apostles will come in due course. May God prepare us for them when they come. (Amen.)

I hope I shall have something to do with their coming. Perhaps it will be given to me to nominate and ordain them. I know not. I shall be in no hurry. I shall only ordain to the Apostleship those whom God has called and manifestly prepared for that office.

But that office is coming, thank God, with everything else that is to be restored in Zion.

My brothers and sisters, we are at the beginning of "the Times of the Restoration of All Things which God has promised by the mouth of all His holy prophets which have been since the world began."

As Elijah the Restorer, I call upon you to help me.

My brothers and sisters, youths and maidens, men and women, I call upon you in the Name of Christ, my King, to help me to establish His Kingdom in every heart, and to restore the things that have been lost for generations.

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ll who are willing to do it, stand and tell God so. (Apparly all arose.)
ray with me.

PRAYER OF CONSECRATION.

ly God and Father, in Jesus' Name I come to Thee. Take me as I am. ke me what I ought to be, in spirit, in soul, in body, for Jesus' sake, the mb of God who taketh away the sin of the world.
ake away all my sin. Give me power to do right to any whom I may e wronged, no matter what it cost. Give me power to serve Thee.
ive me power to hold up the hands of the Messenger of Thy Covenant, lijah, Thy Prophet, and the General Overseer of the Christian Catholic rch in Zion; that in his three-fold ministry he may have the power and presence of God, and the hearty good-will and help that Thou dost ble us to give.
elp us to be true to him, to each other, and to Thee, and to lay all on Thine altar, for Jesus' sake. Amen. (All repeat the prayer, clause clause, after the General Overseer.)

General Overseer—Did you mean it?

Audience—"Yes."

General Overseer—Will you live it?

Audience—"Yes."

General Overseer—Gather, then, around the Lord's Table d seal it with the sacramental cup.

After the Lord's Supper, partaken by fully 4000 persons, God be with you till we meet again" was sung, after which e service was closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God Peace Himself sanctify you wholly; and I pray God your whole Spirit and ul and Body be preserved entire, without blame unto the coming of our rd Jesus Christ. Faithful is He that calleth you, who also will do it; the ce of our Lord Jesus, the love of God our Father, the fellowship of the ly Spirit, our Comforter and Guide; one Eternal God, abide in you, ss you and keep you, and all the Israel of God everywhere, forever. nen.

A MOST IMPORTANT NUMBER.

LEAVES OF HEALING, VOLUME IX, NUMBER 7

ntains a General Letter from the Rev. John Alex. Dowie, ncerning His Mission as the Messenger of the Covenant, lijah the Restorer, and "That Prophet" of whom Moses spoke.

Two Pages of Editorials.

Picture of the General Overseer addressing 10,000 people at ion City Site, Thursday, May 30, 1901.

Sermon delivered before 7000 people in the Chicago Auditorium, by the General Overseer, on "The Messenger of the Covenant" and "The Coming of Elijah, the Restorer of All Things."

As we would like this issue in every home in the United States and Canada, which will suitably reply to the lies of the press, we shall be glad if every member and friend of Zion will widely circulate this issue among their friends.

We will assist in doing this by sending the paper and mailing same for three cents per copy.

Friends will kindly send names as soon as possible.

Sample copies may be had from

ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois.

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,
Zion, 1300 Michigan Avenue, Chicago, Illinois.

Particulars Concerning Railroad Rates and Trains

BETWEEN CHICAGO AND ZION CITY

DURING THE FEAST OF TABERNACLES

JULY 12th TO 22d

REGULAR WEEKDAY TRAINS

Will run at 7:00, 8:30 and 11:30 A. M., and 2:00 and 4:15 P. M., returning, leaving Zion City at 7:04 and 10:49 A. M., and 2:34 and 5:14 P. M.

Tickets for adults 40c round trip, and children 20c round trip. They can be had only at the Clerk's Office, Zion Building, No. 19 East Twelfth Street; Zion Land and Investment Association Office, 1201-7 Michigan Avenue, and Zion College and Divine Healing Home, 1254 Michigan Avenue.

A special train will be run to Zion City about nine o'clock on Friday or Saturday, if there are not sufficient accommodations on the regular 8:30 train for those desiring to go. The same will be true 2:30 Friday or Saturday if those desiring to go cannot find accommodations on the regular two o'clock train. These two special trains, if run, will be without any stops between Chicago and Zion City.

SUNDAY TRAINS

July 14th and 21st, will leave the Annex at the south side of Wells Street Depot, across Fifth Avenue bridge, at 8:00, 8:30, 9:00, 9:30, and 10:00 A. M., and begin returning, leaving Zion City about 5:30 in the afternoon. These special trains will run without stop between Chicago and Zion City. Tickets for the round trip for adults 30 cents, and for children between 5 and 12 years of age, 15 cents. Tickets are on sale at Zion Publishing House, Clerk's office, Zion Building, and at the office of Zion College and Divine Healing Home; also at all Zion Tabernacles, through the Elders. They will also be sold in two special booths at the foot of the Annex stairway on the train platform, on the south side of the depot, on both these Sunday mornings between 8:00 and 10:00 o'clock, while the trains are loading and moving.

Particulars Concerning Special Duties Concerning these Trains

The sale of tickets for Sunday train accommodations is in charge of Deacon A. F. Lee. The loading and starting of trains is in charge of Lieut. A. S. Lasley. The assembling and assignment of Guards is in charge of Lieut. B. F. Morris.

None of these tickets can be purchased at the C. & N.-W. ticket office. Persons applying there must pay the regular fare, $1.25, or $2.25 for the round trip. These reduced rate tickets can be had only at Zion Headquarters, or of her representatives.

Those who have secured, or desire, tent accommodations, should immediately, on arriving at Zion City, apply to Deacon Daniel Sloan, at the Administration Tent at the entrance to Camp Esther, just west of the Temple Site.

Abundant provision in the way of lunch supplies and eatables can be secured at the lunch stand located near the Auditorium, or at the one in connection with Camp Esther.

In view of the rapidly increasing business of Zion City Bank, it has been decided to increase the Capital Stock from $177,000 to $250,000. Present Shareholders will be given the preference, after which allotment will be made in regular order of subscription. The regular semi-annual dividend of 6 per cent per annum was paid July 1st, and beginning July 1, 1902, the dividend will be increased to 8 per cent per annum. This issue of Stock will be sold at $100 per share. Persons desiring to secure some of this Stock should send in their subscriptions at once to Zion City Bank, 1201 Michigan Avenue, Chicago, Illinois.

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ZION IN GREAT BRITAIN.

Testimonies to Salvation and Divine Healing From Various Branches of the Christian Catholic Church in Zion in the British Isles.

The first seeds of Zion in Great Britain were sown by the Little White Dove.

They sprang up to a most blessed harvest in many places.

Salvation, Healing, and Cleansing came into many homes and many lives.

The Message was passed along by those who had found joy in the Lord through it. Thus gradually the Holy Spirit was spreading the light of the Everlasting Gospel.

Then came the wonderful Mission of the General Overseer in the closing months of the Nineteenth Century.

Great Britain was stirred from its mighty center at London to its most obscure hamlet.

God's children and the devils knew that the Messenger of the Covenant had come.

The prophetic question was in the hearts of Christians and apostates, "Who shall stand in the day of his appearing?"

God made him "like a refiner's fire and like fuller's soap."

The purification of the "sons of Levi" which was there begun is still going on; but it causes the rage of devils.

That Mission established the work which LEAVES OF HEALING had begun.

God poured out His blessings upon faithful people—blessings of Salvation, Healing, and Holy Living.

Evangelist Harry E. Cantel was left in charge of the work, with Headquarters at London.

He sends us the following wonderful testimonies to God's saving and healing power in Zion:

21 FLORENCE STREET,
HIGHTOWN, MANCHESTER, ENGLAND.
April 26, 1901.

DEACON R. P. DAWBORN.

Dear Brother in Christ:—I am glad to be able to testify to the patience and loving kindness of our Heavenly Father in rescuing one from the dismal swamp of atheism.

I trust that these words of mine may induce others who have strayed from the Way of Life by the false teachings of so-called Free Thought, to reconsider their position and to let their hearts and spirits rule, rather than depend entirely upon their reason.

I was brought up in the Established Church of England and remained within its ranks until my twenty-first year.

Its lifeless formalism and meaningless ritual never impressed me with conviction, but rather paved the way for me to receive the prevailing scepticism of the age.

I began the study of what is called the Higher Criticism.

I read Strauss, Renan, Fichte, Schlegel, Hegel, and other metaphysicians, and soon blossomed into a philosophical Deist.

After tasting these highly-spiced dishes of heterodoxy, my craving for stronger food led me to Rousseau, Voltaire, Volney, Paine, etc.

The tenets of Christianity were insidiously uprooted from my mind.

I became what is termed a Free Thinker. (Why a rejecter of Christianity should have the monopoly of this title I have never been able to understand.)

The transition from this phase was greatly facilitated by a course of studies in the realms of science.

There I was introduced to the works of Huxley, Tyndall, Darwin, Büchner, etc., who completed the work, and left me a materialistic atheist.

In this state of mind, I met Charles Bradlaugh, whose rejection by the House of Commons (because of his atheism) had gained my sympathy.

I became a strong supporter of his ideas and attended twice as a delegate the Trafalgar Square Demonstrations in favor of his right to enter the House of Commons.

Under Bradlaugh's teaching I soon developed into an active secular propagandist, and in 1881 I became the Secretary of a Branch of the National Secular Society at Manchester, and carried on a propaganda against Christianity in many of the surrounding towns in Lancashire.

In this vein of thought and activity I continued for twenty years, varying my ideals as the humor took me.

Now it was Classicism, now Hedonism, now Epicureanism, then Stoicism, Egoism, Anarchism, Spiritualism, Socialism, etc.

All these were tried, and yet my life seemed meaningless.

I wondered what I was here for.

There seemed no answer.

Life appeared to be only a farce, and we compulsory players.

Why should we build up an edifice of intellectuality which would crumble away without a moment's warning?

What was all our boasted Science, Philosophy, and Literature?

Really, it was vanity, and nothing more.

Yet I could not abandon it. There seemed to me some purpose in it; but, strive as I would, I could not fathom it.

Whilst in this condition I unexpectedly received instructions to undertake a journey on business to the United States of America.

Whilst in Chicago, I saw Zion Tabernacle and the other Zion establishments, and upon inquiry I heard of the wonderful healings that God was doing under the ministry of the General Overseer.

I was not very credulous, but the impression never left me that there was something extraordinary about the details that I had heard.

Strive as I would, I could not banish them from my mind.

Upon my return to England, one of the first journals I saw in the Public Library at Manchester was LEAVES OF HEALING.

I eagerly read it and devoured every detail.

Upon the visit of the General Overseer to Manchester, I attended his services at the Choriton Town Hall.

God's Messenger there revealed to me the wondrous love of the Saviour of Mankind.

I saw for the first time that God was not the author of sickness and disease, but that He was "the Lord our Healer."

It came as a revelation to me, and I found that I could accept this religion of the Church of the Living God.

I joined in the Prayer of Consecration, and made my peace with God, asking His forgiveness through Jesus Christ.

I have since become a member of the Christian Catholic Church in Zion.

Yours in His Service,

H. MUSGRAVE READE.

22 COLLETT ROAD,
BERMONDSEY, LONDON, ENGLAND,
May 28, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I feel it a great privilege to be allowed to write my testimony.

I am often asked by some who heard me testify in Zion Tabernacle, if my healing still stands good.

I can truthfully say, Yes, for each day I feel stronger, and am able to eat anything, except pig and company mentioned in Leviticus eleventh.

I was a frail baby and my father many times wished me dead.

Although my parents were ungodly people, my mother was greatly afraid I would die before I was christened.

So with all haste the clergyman was sent for to baptize me (as they call it), for mother was so afraid I should go to hell.

That is what was and is taught even now by some of the Church of England's so-called ministers.

My first recollection of suffering was at the age of five years.

My mouth and tongue were so ulcerated and the pain was so bad that my restless nights used to disturb others and cause them to swear.

At the age of thirteen, matters were made worse by typhoid fever, the scars of which I still retain.

At eighteen, I think, although under hospital treatment at the time, I was married; glad to get away from an unhappy home, which drink helped to curse.

Twenty-one years ago my eldest child was born.

Then began ten months of misery and pain which was continued in the London Hospital, Whatechapel.

Altogether my breasts were cut in twenty different places.

At the first, Dr. Richards, of Commercial Road, East, attended me at home.

I shall never forget one visit.

He looked at my left breast; then took a knife out of his pocket, and made one dart and plunged it right into my bad breast.

My mother was with me.

She had never seen such a brutal way of cutting.

My breast got worse.

They say doctors love their work. That I do not know about, but I do know they love their money.

I got worse, and was taken by a neighbor to East London, Shadwell Hospital.

The doctor decided at once what must be done.

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Two nurses were called and he was ready.

I asked him what he was going to do.

He said, "Not much."

I said, "Sir, you have something up your sleeve; I know you have."

He then showed me a strange instrument.

When he pressed it, five very fine, sharp knives came out at once.

I was not able to walk out of the hospital.

The nurses, after letting me lie on a couch for some time, afterwards sent me home in a cab.

For days I was not allowed to see what had been done.

They said mine was an interesting case.

I have wished myself dead hundreds of times.

During the past seventeen years I have been to many doctors with my mouth trouble.

They got the money, but I got no relief.

For many years I have only reckoned to have one week in every month free to eat my food.

For a long time I also went to the City Dispensary.

The doctor used to paint my mouth.

I was too ill to continue going, and asked to have the paint at home.

He said he dare not give it to me; it was a deadly poison and could only be used by a doctor.

The same old tale, no relief.

I stopped going.

Two years and a half ago I began going to St. Bartholomew's.

I kept going for four months.

The clever men asked me many questions.

I got no better.

Mine was a miserable existence.

Everything was a burden to me.

Indigestion pains made me weary.

I tried patent medicines, but the golden results promised never came to my share.

For the past fifteen years I have been a Salvationist, so that by looking to God for grace and help I have been enabled to keep fairly bright before my people.

About the end of January, 1901, I passed a bird shop near Bermondsey Town Hall. In the window I saw LEAVES OF HEALING.

The picture on the front took my fancy.

On looking closer, I read she had been healed of nervous prostration and a weak heart and, I think, indigestion.

I did not know anything about Dr. Dowie, but I did about the complaints of which the lady had been healed.

I went in and bought the LEAVES.

Mrs. Deninthorne asked me if I had heard Dr. Dowie.

I said No; all I heard about was the great upset at the Town Hall.

She then invited me to go and see her baptized the next evening.

I went, and I prayed God if there was a better way, to show it to me.

He did.

It seemed as if I was hearing the truth for the first time.

The preacher was the Rev. H. E. Cantel.

I saw things in a new light.

I would be baptized.

The fear of being late home prevented my going down at once when the command was given.

I left the meeting feeling unhappy.

At the door, a little book and a small bill were given me, announcing one more meeting at Essex Hall.

Next day I read the book.

I knew I had repented, but I had not restored.

The Spirit showed me what I must do.

The agony of it was dreadful.

But God made me strong enough to do it.

My son was badly ruptured that same week.

Now that I had begun to trust God as my Healer, I thought I would go and ask the Evangelist to pray for my boy.

He not only prayed for my boy, but said if it was necessary he would come and see him.

He came on the Saturday, and on the Tuesday my son went to work.

There has been no return of the pain.

I do praise God.

My healing started at once, but the next week I became bad again.

I had a small bottle of lotion in the house.

The Devil said it was a pity to waste it.

I put it in the dustpail, along with my indigestion patent medicine bottle.

In three days my mouth was well.

I kept trusting, and God has kept it well ever since.

My indigestion trouble began to leave me, and at the moment I had timed for the General Overseer's prayer I was perfectly healed.

I came home from the Tabernacle, two hours' distant, and felt real hungry, and, praise God, I was able to eat well.

I do thank the General Overseer for his letter.

I read it in the hour of temptation.

If any one wants to know if I am a different woman, let them ask my husband, who is coming into Zion next Sunday.

I do not want to die now, but to live and be a real blessing.

Praying God to abundantly bless our dear General Overseer and every officer in Zion.

I am yours in Christ,

(MRS.) ELIZA WERNHAM.

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49 BOODLE STREET,
ASHTON-UNDER-HYNE,
May 11, 1901.

DEACON R. P. DAWBORN.

My Dear Brother:—I received the parcel of literature which you so kindly sent in answer to my appeal, and I am distributing it as occasion arises.

I thank you very much for it.

I find great opposition to Zion teaching.

The Devil tries very hard to stop me from going on in the work, but "He who is with me is greater than all who can be against me."

I and my family have received great blessings at His hands.

Three weeks ago my wife gave birth to a daughter. On the fifth day she was up, and on the eighth day went out for a walk with me.

This, of course, raised the indignation or the Devil in many people.

Old customs had been broken through.

We had no doctor and no medicine of any kind, but I think it right to say we had a certificated midwife.

My wife is now quite strong, and the baby is a fine, healthy girl.

Wishing you every success in the work of the Master, I am sincerely yours in Him,

CHARLES E. HARPER.

BALLYHALBERT,
KIRKCUBBIN, IRELAND,
April 1, 1901.

REV. H. E. CANTEL.

Dear Brother in Christ:—Your letter received yesterday, for which I cannot thank you enough.

I rejoice to say that I was healed in answer to your prayers.

Saturday, March 23d, I was suddenly taken ill with pain in my left side and vomiting.

I vomited three times.

Once it was very much mixed with blood.

Mother and I asked God to take it away.

It stopped, but my side continued very painful.

I would not permit her to write to you.

I believe the Devil kept me back, telling me that our own prayers would do.

Wednesday I was very sick again.

Mother wrote you, per Mr. Vallance, and on Thursday evening the pain left and never returned.

Thanks be to God who giveth us the victory through our Lord Jesus Christ.

To Him be all the glory.

I am faithfully yours in Jesus,

ELIZABETH M. BURCH.

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78 TARKS, NEW CLEE,
GRIMSBY, ENGLAND, May 9, 1901.

REV. H. E. CANTEL.

Dear Sir:—I praise God for what He has done for me.

I was taken with a pain in my left side; but, thank God, it was removed in answer to united prayer.

After this I was taken with sweating fits.

My pillow was wet through.

So far as we know it was rapid consumption; but again God delivered me.

They have not returned since.

I give God all the glory.

I remain, yours truly in Christ,

JOHN SAMUEL MOODY.

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1 ROUNDFIELD PLACE,
THORNTON, BRADFORD, ENGLAND,
April 6, 1901.

DEACON ROBERT MCKELL.

Dear Sir:—I have great pleasure in sending you good news of God's wonderful mercy.

The Monday before you came, I was measured for a cork sole to be put on my boot.

It was to be four and one-half inches long.

On the same evening that you came to our house my leg lengthened four inches, and on the following day my foot became the same size as the other.

Mother and I went to the cobbler for my boot. He put it on.

Of course it was too big and no good for me.

The cobbler was perplexed and said that I had had my leg stretched, and asked who had done it.

We told him that it was done by Divine Healing; that God had answered our prayers.

Now I can praise the Lord that I need neither boot nor crutches. NELLIE HARDCASTLE.

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31 BRIDGE ROAD,
BATTERSEA, March 23, 1901.

EVANGELIST H. E. CANTEL.

Dear Brother in Christ:—I am sending you a few words of testimony to the praise and glory of God.

For about twelve years I have been much troubled with constipation, for which I have taken medicines, though to no effect for healing.

I have not taken any medicine for nearly two years now.

I was still troubled with that weakness.

Two months ago I sent a petition for prayer to Mr. and Mrs. Bishop, asking them to pray that God would give complete deliverance.

God heard that prayer of faith, and God has answered; for God has healed.

From one who is thankful for the truth as taught by Zion. E. HEDDERLY.

Has God Blessed You in Tithing?

Have you realized a fulfilment of God's promise to those who "bring the Whole Tithe into the Storehouse"? If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular praise and Testimony Meeting held in Zion College Building and Divine Healing Home, Saturday evening, July 13, 1901, was conducted by Elder E. Basinger.

After the usual opening exercises, the States represented were enumerated and found to be seven in number, as follows:

Georgia, Illinois, Indiana, Michigan, Missouri, Ohio, and Pennsylvania.

B. G. SCHWARZTRAUBER, Germantown, Ohio, said: "This is the third time I have been in Zion, and every time I have been blessed. I was sick with dyspepsia. I was so nearly down that I could hardly do my work in the school room. I could scarcely eat anything. I finally got hold of one of Zion's pamphlets entitled 'Doctors, Drugs, and Devils.' I read that, and I have never used any more medicine. I heard the General Overseer talk in Zion shortly after, and I kept on trusting and getting better, and today I am a well man. Instead of depending on my parents, which I would have been obliged to do, I have a wife and child and am living happily.

"Last fall I sold LEAVES OF HEALING in Germantown. I received warning that if I did not cease to sell the papers I would not teach there very long; but God saw to it that I was hired for another year.

"God healed my wife when she had a fever. I went to Overseer Speicher for prayer, and the fever left her all at once. I put my hand on her forehead and could feel the difference in her skin.

"I had the grip twice last winter. I trusted in God, and in two or three days I was well, while others around me who took medicines were sick for two or three weeks."

J. L. CLARK, Noblesville, Indiana, said: "I was converted when I was about thirteen years old, and lived in the M. E. Church until about 1896, and a good deal of the time in a backslidden condition. I got out of the M. E. Church in 1896, and was saved and consecrated myself to God.

"A good brother, when visiting us, began talking to me about Divine Healing. He told me when I prayed not to say 'If it be Thy will,' but to pray that God would heal, because God had revealed it in His Word. I did not think much about it at the time, yet it made an impression on me.

"I had been suffering from chronic rheumatism, diarrhea, and catarrh; but after I was saved and had consecrated myself to God, the truth of Divine Healing came to me one day when I was praying. I got sick and began taking medicines again as usual, but I was condemned and went to God about the matter. Then the Devil came on me with all his power. I proved the Devil was a liar, and the Holy Spirit helped me to fight that battle. I gained the victory. God healed me and has kept me ever since without a dose of medicine."

JACOB DILL, Rockford, Indiana, said: "I fell off a load of hay two weeks ago and came near losing my life. I thank God for the healing power. I would not have met with this accident had I been where I ought to have been.

"God miraculously healed me about fifteen years ago. I used drugs about twenty-two years for a running sore caused by a limb falling on my head. The last physician I went to said, 'You will never be cured. It is between your two skull bones, and nothing can be done for it.' My bronchial tubes became affected, and it was running into consumption; but when I came to God in His Way, He healed me. Another thing He did: I tried once to quit using tobacco; I was a slave to the weed. When I took the case to God, He took the desire for it away."

G. A. HILYARD, Mansfield, Ohio, said: "I was convicted and converted about three years ago through Elder Fockler's preaching, before I heard of the General Overseer. I had been a tobacco user for thirty-eight years; I would take the pipe in my mouth in the morning before getting out of bed, and would have it in my mouth when I went to bed. I also chewed tobacco, and drank. No man ever liked whisky better than I did. I was down three different times with delirium tremens. God saved me from my sins. Now I hate tobacco worse than ever I liked it. I have been healed of rheumatism, too. I thank the Lord for it. I thank the General Overseer also for what he has taught me.

"When the persecution started, I was on top of the fence. I did not know which way to fall. When they began to persecute me the Devil told me to go back; but something said, 'Stand firm.' We have all been persecuted and stand strong in the faith, and are willing to stand yet."

MRS. FLORENCE E. ZEDIKER, 1625 Wabash Avenue, Chicago, Illinois, said: "A week ago my little girl was quite sick. She had a high fever and sore throat. We had Deacon Sayrs pray for her, and she was some better in the morning. Tonight she is entirely well.

"About three years ago the Lord brought me out of darkness into this light, and I found Jesus as my Saviour. I also found Him as my Healer. I was sick and was going to the doctor every week. There was a growth in my side about six inches long and probably two inches thick. The doctors said an operation would be the only relief. When I found that Jesus could save me, and that He could heal me, I asked Elder Fockler to pray for me, and in one month after the Elder prayed, I could scarcely feel the growth. Today it is all gone.

"I have also been healed of nervous prostration. I thank God that we have learned when we are sick to come to Him and ask Him to heal us. I thank Him for having given me the grace and strength to stand and suffer persecution."

MRS. ABBIE S. HILYARD, Mansfield, Ohio, said: "I praise God tonight for Zion; for God through Zion has healed my body and also saved me from my sins, and has led me out of darkness into light. The persecutions made me strong. It showed me what God's Word means when it says that 'All that will live godly in Christ Jesus shall suffer persecution.'

"A year ago last March I was very sick. I could not tell anybody what was the matter with me, because I went to no physician; but it seemed the Devil was getting me where I could not pray. I sent a request to the General Overseer to pray for me. Elder Fockler also prayed for me in Mansfield, and God healed me. I praise God for what I am, and for the happy home Zion has made for me."

J. E. HART, Polo, Illinois, said: "I thank God tonight that I have an interest in Christ. The Devil was mad because I consented to go to Mt. Morris every other Sunday and talk to the people there. On the first Sunday that I started to Mt. Morris, after driving about four miles my horse became so lame he could scarcely go. I asked God to heal the horse. When we started home, however, the horse was still a little lame. I again asked the Lord to heal the horse, and he started out and went ten miles in one and one-half hours, and has not limped since. I thank God He gave me the victory. Since I consented to drive ten miles every other Sunday and talk a little to the people at

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Mt. Morris, God has blessed me wonderfully."

MISS FANNIE HERSCHBERGER, Zion Building, said: "This last year has been the best of my life. I have missed only one hour's work in the entire year. God has wonderfully kept me. I am glad I was permitted to be one of the few hundred that went to Evanston the other night. I took no cold, and felt better the next day than I have for a long time."

MISS LUELLA BURR, Cardington, Ohio, said: "I praise God that I am here in Zion, although I am a member of the M. E. Church. Since my coming here God has blessed me, although the trials sometimes have been many. But tonight I want to Go Forward, to trust God fully, and to do what He would have me to do, go where He would have me to go, and obey Him in all things."

MAGGIE MORRIS, Viola, Wisconsin, said: "In these seven weeks that I have been here, God has healed me of stomach trouble, constipation, catarrh of the head and throat, and my eyes are better. Praise God for that."

DAISY SISSON, Zion Building, said: "I thank the Lord for what He has done for me. He has blessed me in the nearly four years I have been in Zion. A few weeks ago I took a severe cold and it settled on my lungs, and I had a bad cough. It had been getting better, but I went to Evanston the other night and got wet. Instead of being worse the next morning, my cough was better, and it is now almost gone."

MRS. HELENA E. LIGHTNER, Bluffton, Ohio, said: "I praise God for what He has done for us. This is the first time I have been permitted to be here. Here is our little testimony (lifting up her little girl.) She was sick about six months. We had several doctors attending her. She was three months less than two years old, and could hardly sit up alone. She was so weak we thought she would die. My brother came down that week and told us that the General Overseer was coming to Bluffton on Sunday. On Saturday he came down after us. I said I thought if we took her to the meeting Sunday evening she would be healed; but my husband was not willing. We finally decided to give ourselves to God and do what was right.

"On the following Tuesday evening, she was as ill as she had ever been. When my husband came in, I was reading LEAVES OF HEALING. He put on his hat and was starting for a doctor. Just then the gate clicked, and we found on opening the door that it was Elder Basinger. That settled the going for a doctor. We obeyed God and were baptized the following Sunday, and sent in our applications for membership. From that time our little girl improved, and nine weeks from that time she could walk, with the aid of a chair. I know God healed her, and I know if we had not done God's will that time we would have buried her."

The following testimonies were given at different Praise and Testimony Meetings, but have been omitted for lack of space. They are given without date, that they may be made a part of the record of the work of Zion in the spreading of the Full Gospel of Salvation, Healing, and Holy Living:

REV. S. T. REEVE, Orland, California, said: "I am so glad I am in Zion, and for what I have learned about Zion since I have been here. I have seen for myself that all the departments of Zion open with prayer. I was at the Bank one morning on business, and that was opened with prayer. I learned that Zion Printing and Publishing House opened with prayer. In the Home the servants, after breakfast, began the day with prayer; and I believe that the Commercial Industries of Zion open with prayer; and the Manufacturing Industries open with prayer. I do thank God I am with a body of people who begin the day asking God to help them. Since I have been here I have had great spiritual blessing from the Lord. Directly after coming here I had a very severe cold which the Devil placed upon me. Thank God, that is gone."

MISS NETTIE DIERUP, 4123 Michigan Avenue, Chicago, Illinois, said: "I thank God for His wonderful keeping power, as well as healing. I have been in Zion four years, and I have not been sick a day. I have been healed of sore eyes, which I have had since I was a child. They are perfectly strong and well now. I thank God we can go to Him for everything."

MISS FANNIE MURPHY, Indianapolis, Indiana, said: "I am thankful that this truth is spreading. When I look back to the time when LEAVES OF HEALING fell into my hands, and I was the only one, as far as I knew, in that great city that knew anything about Dr. Dowie, my heart is full of thankfulness for what God hath wrought."

EDGAR T. HARLEY, Washington, Iowa, said: "I thank God this evening for what He has done for me since I have been here. I have had a severe pain in my neck for about seven years, and since I have been here that pain has left me. The headache which always followed the pain has also left, and I praise God for it."

CAMP ESTHER

Located in Shiloh Park, Zion City, Ill., will remain open until September 15th (if not later). Rain-proof tents are pitched over boarded floors, with accommodations for from two to four persons, and will be RENTED AT REASONABLE RATES by the week or month

THE FOLLOWING EQUIPMENT IS INCLUDED:

Woven Wire Cots, Good Mattresses, Outing Sheets and Blankets, Chairs and Stools, Knives and Forks, Tea and Table Spoons, and Tin Cups and Plates. Each tent is supplied with a Table, Oil Stove, Stew Pan, Water Pail, Slop Bucket and Wash Dish. Garbage Pails and Tubs are accessible from each tent. Provisions, such as Milk, Butter, Eggs, Fruit, Meats, Bread, Canned Goods, etc., can be purchased and delivered to the tents at intervals throughout the day from Zion City General Stores.

The Camp is located in a beautiful grove, excellently drained, and adjacent to it are the necessary out-closets and garbage pits. Amid the Camp are water barrels, supplied daily with artesian water. The Camp is lighted at night, and kept in a cleanly and wholesome condition. The tents are substantially shaded by day, and delightfully comfortable at night. Swings abound in the Park, to the delight of the children. On the shores of Lake Michigan are bath houses, which give necessary dressing facilities.

Spend your vacation upon this sacred spot. It is just the place for fathers and mothers to take the children for an outing. If you are going to select a lot, rent a tent for a week or two, and make yourself familiar with the many excellent locations offered. Get out of the city's heat and hurry, and go to this quiet retreat for rest and refreshing breezes. The delightful strolls over this beautifully rolling ground are entrancing.

Trains leave Chicago at 7:00, 8:30 and 11:30 A. M., and 2:00 and 4:15 P. M. Returning, leave Zion City at 7:04 and 10:49 A. M., and 2:34 and 5:14 P. M. (except Sunday). Take train at Chicago and Northwestern Depot, foot of Fifth Avenue, across the Wells Street Bridge.

The regular fare is $1.25, but tickets at greatly reduced prices can be obtained at Zion Building, corner of Twelfth Street and Michigan Avenue.

Freight and Telegraph address, Zion City, Illinois. No Express Office arranged for as yet. Address all Mail to Foss Postoffice, Illinois, until the Zion City Office is established.

Provide yourself with rugs, toweling, soaps, hammocks, and such other appurtenances as you may care to take in addition to the equipment provided and included in the rental price. For further information, apply to DEACON DANIEL SLOAN, 1201 Michigan Ave.

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IF IT BE THY WILL.

BY REV. JOHN ALEXANDER DOWIE.

IT is a constant experience in our ministry to hear from the lips of Christians who are seeking the Lord for healing, the statement that they have always prayed to God for deliverance from pain and sickness with the proviso "if it be Thy will." This is the cause in tens of thousands of cases why their suffering and disease is not removed, for such a prayer is not "the prayer of faith" and not in accordance with the revealed will of God.

When we state this, we are met by a number of statements in defense of this mode of prayer, which may be briefly summarized thus:

1. It is presumptuous to pray in any other way, since God's will in this matter is unknown.

2. It may be for God's glory that we shall not be healed.

3. This form of prayer is justified by the prayer of the leper, "Lord, if Thou wilt, Thou canst make me clean."

4. It is justified by the prayer of our Lord, "Oh, my Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt."

5. It is justified by the Lord's Prayer, or rather the prayer which the Lord taught His disciples to pray, "Thy will be done."

We propose briefly and pointedly to answer the errors involved in all these five statements.

1. It can never be presumptuous to pray with Divine assurance for healing if all the conditions are fully complied with by the supplicant, since God has revealed Himself in every age as the Healer of His people, and it is His absolutely revealed will to heal all such as come in faith, pleading His Covenant Name and Promises.

It is presumptuous to doubt what God has said, or to ask in any other spirit than than of confident expectation for what He has promised. He has said, "I AM the Lord that healeth thee" (Exodus 15:26), and that is an eternal Covenant Name, the Covenant of Jehovah-Rophi, resting in which the believer may sing, "Bless Jehovah, O my soul, who forgiveth all mine iniquities, who healeth all my diseases." Unchangeable as God Himself, that Name reveals His nature as the Healer of His people, for it is written by His fingers on the Imperishable Page of His Word. His promises are in perfect accord with this revelation of Himself.

Prophets and poets, evangelists and apostles, inspired by the Divine Spirit, repeat these promises in a thousand forms. The prophets tell of Jehovah manifest in the flesh, who would in the fulness of time come not only as the Saviour, but as the Healer and the Cleanser of His people. Isaiah thirty-fifth embodies this glorious three-fold blessing of Salvation, Healing and Holiness. Salvation first: "He will come and save you." (Verse 4.) Healing comes next: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing," etc. (Verses 5 and 6.) And then follows Holiness, which is the glorious Highway of the King in which the fully redeemed shall walk, "The way of Holiness." (Verse 8.)

The evangelist reveals to our admiring gaze the glorious scene in the synagogue of Nazareth (Luke 4) where our Immanuel unfolds His mission in the first recorded sermon after His baptism, His temptation, and His triumph; and there our Lord declares His mission to save and to heal. Throughout all His ministry the dual Gospel of Salvation and Healing goes hand in hand, and again and again it is recorded, as in Matthew 4:23 and 9:35, that He went about teaching, preaching, and "healing all manner of disease and all manner of sickness among the people." Truly we may cry with the prophet, "Surely He hath borne our griefs (Hebrew, 'sicknesses') and carried our sorrows" (Isaiah 53:4), and with Matthew, as he closes the record of that wondrous night of healing in the streets of Capernaum (Matthew 8:16, 17), "Himself took our infirmities and bare our sicknesses." Over and over again His willingness to heal all who come in faith is demonstrated, and that without exception. In no case did He ever say, "I will not," but His "I will" rings out in every page of the Gospel.

Apostles, prophets and teachers throughout all the early ages of the Church repeat and demonstrate in the inspired epistles, and the other sacred records of the Church's wondrous story, the same willingness of the Lord to heal, and that without exception, all who trust Him. Unless He is changed, and, if that were possible, He would not be God, then He is still the Healer of His people. Let us rejoice that the Holy Spirit still breathes upon our hearts the inspiring words, "Jesus Christ is THE SAME yesterday, today and forever." Since that is so, then He is able, WILLING, longing, and present to heal, for He is not only an unchanged, but a present Lord, whose Word declares, "Lo, I am with you alway, even unto the end of the world."

2. It cannot be for God's glory that any of His children should be unhealed, since God is never glorified in our sickness any more than in our sin, for both sickness and sin are clearly Satan's work. He is glorified in delivering us from sickness, and nowhere is it written that He is glorified in sickness. The mistaken perversion of our Lord's words in John 11:4 has led many astray by giving them the false interpretation that God is glorified in our sickness. Jesus, when He received the message of Lazarus' sisters, "Lord, behold, he whom Thou lovest is sick," did not say that God was glorified in that sickness; He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." This glorious declaration was abundantly justified by the wondrous manifestation of His resurrection and healing power, and He was *glorified*, as the Son of God, *in the delivering His loved one from the power of the Devil*, who is the author of disease and death. Jesus did not say, "God *made him sick* that I should be glorified in delivering him from sickness," but He said in effect that the glory of God in His own person should be manifested in delivering him from that evil one from whom sin and sickness and death and hell proceed; that is, from the Devil.

Christ did not go about healing those that were oppressed of God, for it is written (Acts 10:38), "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were *oppressed of the Devil;* for God was with Him." Since, then, all forms of human sickness are Satan's work, these filthy diseases and painful infirmities can never be God's will, and if we believe that "for this purpose the Son of God was manifested, that He *might destroy the works of the Devil*" (1 John 4:8), then we must believe that He came to destroy disease, and that God is ever glorified in the destruction of disease in His people.

How glorious it will be when from the four winds the breath of God breathes upon multitudes of God's children who are fainting, groaning, and dying, and are in their graves so far as practical usefulness is concerned.

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What a glorious power will be given to the Church of God when those who are now useless in the battlefield will rise up at His command, filled with Divine Life and glad with the indwelling consciousness of His Healing power in every part of their spirit, soul and body.

What mighty blows will then be dealt in Jesus' Name, and in His strength to Satan's kingdom, and what multitudes will be set free by these triumphant hosts who will go forth "an exceeding great army" to proclaim a perfect redemption not only for the spirit and soul, but for the body also.

This wondrous power rested on the Church in its glorious morning, and now that the night has come, the sure word of prophecy encourages us to believe that He who is coming to take out of the world His own will prepare them for that coming by "restoring health" to them. This health will be given for blessed service in the "little while" ere "He shall descend from heaven with a shout with the voice of the archangel and the trump of God." It will not be from innumerable sickbeds, groaning with cancers and rheumatism and fevers, that the "wise virgins" shall go forth with glad songs and joyful steps to meet their Lord, but they shall go forth to meet Him with the Oil filling their earthly vessels, for ere He comes He shall be glorified in their deliverance from the foul imprints of Satan's finger.

On every page of the evangel and in the Acts of the Apostles we read that "they glorified the God of Israel" when they saw the mighty power of Jesus' Name in the healing of the sick, and so it will be again. It is for God's glory that we should be healed.

3. The prayer of the leper can never justify the use of the word "*If* Thou wilt or it be Thy will," since we have the answer of the Lord to the prayer of the leper in the two glorious words, "I will." When the leper said, "Lord, if Thou wilt, Thou canst make me clean," he acknowledged in the act of worship, first that Christ was his Lord and God in whom he trusted for salvation. Second, by the words, "Thou canst," he expressed his faith *in the power* of the Lord to heal, but being *ignorant* as yet of the abounding *willingness* of Christ, who was only then unfolding His glorious will, he said, "If Thou wilt," and in speaking thus he expressed his doubtfulness as to the Lord's willingness. But when Jesus said, "I Will," the leper no longer prayed "If Thou wilt"; to have done so would have been to sin. Now Christ's answer to the leper is His answer to every true believer, "I will," and to repeat the form of the leper's prayer, "If Thou wilt," is to doubt whether that is the Lord's answer, and doubt is sin. Had the leper persisted in praying "If Thou wilt," after he had heard the Lord's answer, he would never have been healed, for he would have shrunk from the Lord's touch. This is what many Christians are doing now; they persist in praying, even when they have heard the Lord's answer, "Lord, if Thou wilt," and therefore they shrink from the Lord's touch.

To every true believer today bowed down with sickness Christ speaks as at Bethesda (John 5:6), "*Wilt thou* be made whole?" and unless we are willing He cannot heal, for He demands that we shall believe in His willingness without an "if" or a "but" or any qualification whatever. The language of faith never includes a syllable of doubt, and the little word "if," though it be but a syllable, is an element of doubt so great that no prayer can be answered which contains it. Let the believer listen to the Lord's answer to the leper, "I will," and never again repeat the leper's word of ignorance (justifiable in him, but not in us), that little pernicious word "if." When one came to Jesus with that word, saying "IF Thou canst do anything, have compassion on us and help us," the Lord's answer was distinct and clear, "*If thou canst believe*, all things are possible to him that believeth." (Mark 9:23.) The "if" is never on God's part; His will is revealed, and there can never be any doubt as to His willingness to heal. Therefore it but rests with the Christian to throw away the "if" and to say, "LORD, I BELIEVE."

4. There can be no analogy between our prayer for Divine Healing and Christ's bitter cry in the hour of His agony and sore temptation in the garden, when He said, "My soul is exceeding sorrowful even unto death." As He Himself had said, it was impossible for that cup to pass from Him. This is proved by reference to His Word in John 12:27, where he says, "Now is my soul troubled, and what shall I say? Father, save Me from this hour; but for this cause came I unto this hour"; and then it was that He, withdrawing that prayer, said, "Father, glorify Thy Name," and to that there came a Voice from heaven, saying, "I have both glorified it and will glorify it again."

It was only in thus fulfilling the eternal will and purpose of the eternal Trinity that it was possible for Him to become the Redeemer of men, and the "if" in that prayer was thus absolutely withdrawn; and with glorious devotion for our salvation and healing and perfect redemption, He said, "as THOU wilt." All we ever can desire any Christian to say is, "Not as I will, but as Thou wilt"; only let us know clearly what that will is, and then pray that His revealed will shall be fulfilled in us.

5. There is no such prayer taught Christ's disciples as that which is so often quoted as justifying the retention of the doubting "IF"; viz, "*Thy will be done.*" Christians have no right to insert a full stop where their Bibles do not even contain a comma. The prayer, as our Lord taught it to His disciples, is contained in Matthew 6:10, and is not "Thy will be done," but "Thy will be done *in earth* AS IT IS *in heaven*"; a very different prayer, with a larger scope than the abbreviated and distorted petition, "Thy will be done." The prayer, as it is often quoted, is a prayer of resignation to the unknown will of God, but that is clearly not the intention of our Lord. As He inspires the prayer, it is a prayer beseeching Divine intervention, and entreating that "Our Father in Heaven" shall now, *on this earth*, do His will in us *exactly in the same way* as that will is now done *in heaven.* Resignation to the Divine Will is a lovely and beautiful grace, but when the prayer which our Lord has taught us is distorted and used by Christians as a reason for their resignation to disease and corruption, which is the Devil's will and work, the perversion of the prayer becomes a very serious matter. Satan himself must have devised and maintained in Christian writings and hymns this miserable perversion of the prayer taught by our Lord, for it has been a most successful delusion in his hands to keep millions of God's children bound by his filthy chains in racking pain, and even leading them to glorify God for his (that is, Satan's) work.

The extent to which this has been done by Christians for many centuries is beyond all expression sad. Holy and consecrated in spirit, great numbers of lovely Christian characters have pressed their lips to the work of Satan's foul fingers on their bodies, and said, looking up to God, "Father, *Thy will be done.*" Take, for illustration, the verses written by that excellent Christian lady, Frances Ridley Havergal, entitled, "A Song in the Night." In a note to the little poem, she says that it was written in severe pain on Sunday afternoon, October 8, 1876, at the Pension Wengen, Alps. She says:

> I take this pain, Lord Jesus, *from Thine own hand;*
> The strength to bear it bravely Thou wilt command.
> I take this pain, Lord Jesus, as proof indeed
> That Thou art watching closely my truest need,
> That Thou, my Good Physician, art watching still,
> *That all Thine own good pleasure Thou wilt fulfil.*

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I take this pain, Lord Jesus; *What Thou dost choose*
The soul that really loves Thee will not refuse.
I take this pain, Lord Jesus, *as Thine own gift,*
And true, though tremulous praises I now uplift.

'Tis Thy dear hand, O Saviour, *that presseth sore*
The hand that bears the nail-prints forevermore.
And now beneath its shadow, hidden by Thee,
The pressure only tells me Thou lovest me.

It is sad to say it, and to say it of one whose memory is so justly held dear by the Church of God, but said it must be, that this, and the thousands of other poems and writings like it, must give great joy to the Devil, for these *sentiments are an absolute insult to God.* To declare that a painful, horrible, filthy disease, corrupting and destroying a useful life, is implanted there by the hand of the Saviour and the Healer and the Cleanser, the incorruptible God, from whom nothing unclean can come, is to say that which is not true. It is no more true in Frances Ridley Havergal than it was in Job when he said, "Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me" (Job 19:21), when not one single filthy boil on Job's miserable body had ever been planted there by any other than by Satan's unclean hand, since it is written that "Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." (Job 2:7.)

Let us look more closely at this prayer which our Lord has taught us, and we shall see how entirely opposite to its perversion the prayer really is As we have said, it is a prayer for *Divine intervention,* asking that our Father's will shall be done in us now, as it is done in heaven.

To understand it, therefore, let us leave, in imagination, this earth and these lower skies and wing our way through all the starry spaces, leaving suns and systems behind, until we come to the highest heavens and reach the "City which hath foundations, whose Builder and Maker is God." Let us now stand before one of those glorious gates of the City Celestial. There, in all its glory, the city shines, "like unto a stone most precious, even like a jasper stone, clear as crystal." It rises above its walls great and high one thousand five hundred miles upward into the lovely sky, and extends on every side an equal measure "according to the measure of a man." All radiant with glory, the many mansions rise tier upon tier in this Metropolis of the Universe up to the very Throne of the Eternal, At one of the pearly gates we look into the face of a glorious guardian angel and say, "Tell us, O blessed one, is this heaven, where God's will is done?" And he answers, "Yea." Again we say, "Tell us, O blessed one, is there any sin within these jasper walls?" And he would say, "Nay, for here the Father's will is done, and where that will is done no sin can enter."

Back from the gates of glory, we come down again to earth, and kneeling now upon this footstool, we lift our eyes to heaven, and say, "Father, Thy will be done on earth to me this day, just in the same way as it is now done in heaven; and as in heaven no sin abides, grant that all sin may now be taken from my heart, and that Thy holy will remain there alone, making my spirit pure, as Thou art pure." Will that prayer be answered if it come up to our Father's ear in Jesus' Name? Were it not answered, the Throne of God would fall, for the Word of God would fail, which proclaims through earth and heaven, "The BLOOD of Jesus Christ *cleanseth us from all sin.*" "I believe it," the Christian cries; "I believe it now, that it is His will, and I through faith and by His power am cleansed from sin." And so do we. Hallelujah.

But let us reascend, and wing our way in spirit once again above these lower skies, and stand once more beside the City of Gold. "Tell us, O blessed one, tell us," we say, "is there within these jasper walls, within these mansions of glory which rise above them to the Throne of God, any in whom disease, death, sorrow, crying or pain abide?" And if angel face could ever wear a look of pain, a flush of shame, it would be his from whose lips with mingled sorrow and displeasure the answer comes in one stern word, "Nay." "And wherefore, blessed one?" we say, to which he might reply, "Have ye not read 'there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie'?" And continuing, he might say, "The former things are passed away, the Father's will is done, the hand of the defiler of men can no more corrupt, for the will of the Father is done throughout all heaven."

Descending once more, we bow our knees upon this earth, which is God's footstool, and looking up once more to heaven, which is His Throne, we cry, "Father, O my Father, let Thy will be done in me on earth today, as that will is now done in heaven; and as disease and corruption now defile my body, which is Thy Temple, cleanse me from every defilement of the flesh as Thou hast from every defilement of the spirit, and in the perfect healing of every part, let Thy holy will now be done."

Will that prayer be answered?

If it be the prayer of faith, then it is written, "The prayer of faith SHALL SAVE THE SICK," and heaven itself must fall to deepest Hell before that word can fail. But fail it cannot, for "it is impossible that God should lie." He promised, and He must perform.

Oh, that His will might be done, and that thou, dear suffering one who mayest read these words, shouldst no longer doubt the willingness of thy Lord to deliver thee from "all the power of the enemy," and to enable thee to "glorify God in your body and your spirit, which are His."

And now, beloved, how can we better close these words than in asking you to banish forever that fatal "IF" which keeps thee from the touch of Christ's healing hand waiting to heal thee now? We can only add our fervent exhortation and our earnest prayer for you in the words of the holy Apostle Paul, "Abstain from all appearance of evil. And the very God of peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, WHO ALSO WILL DO IT."

Let him do it; and songs of rejoicing will ring through earth and heaven that the Father's will is done, and you who have waited long shall now rejoice, "being delivered from the bondage of corruption into the liberty of the glory of the children of God," not only in having received "the first fruits of the Spirit," but in the "Redemption of your Body."

O'er earth and sea now let it ring,
The Lord is King, the Lord is King;
And Satan's chains from men shall fall
'Midst joyous shouts of "CHRIST IS ALL!"

WHO IS THE AUTHOR OF DISEASE?

Extract from Sermon, "Satan the Defiler," by the Rev. John Alex. Dowie.

NINETEEN centuries ago every kind of sickness and every kind of disease was healed by Jesus. Peter declares that all whom He healed were oppressed of the Devil; if that is true. then nineteen centuries ago every kind of disease was the work of the Devil. Can it be God's work today? "No." Whose? "The Devil's." It must be so unless you are going to prove that God is doing the work today which the Devil used to do nineteen centuries ago. Now the lie that God wills diseases has crept into the churches, is embalmed in their songs, and taught from their pulpits, that God blesses humanity by laying His hand, full of corruption, upon it and making the people sick. I tell you this, as God's minister today, there are things that God cannot do.

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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 IN ZION.

TO ALL WHO ARE DESIROUS OF ENTERING INTO FELLOWSHIP WITH THE CHRISTIAN CATHOLIC CHURCH IN ZION.

MY DEAR BROTHERS AND SISTERS:—The principles of the Christian Catholic Church in Zion have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the second section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, page 267):

FIRST—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

SECOND—That 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 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 in Zion.

.....

No..... .....

To the Rev. John Alexander Dowie,

General Overseer of the Christian Catholic Church in Zion,

1201 Michigan Avenue, Chicago, Ill., U. S. A.

I hereby make application to be received as a member of the Christian Catholic Church in Zion, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February 5, 1896, as set forth in your circular letter of February 7, 1896.

What is your full name?.....

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?.....

Were you immersed by single or Triune Immersion?.....

With what Church were you formerly connected?.....

REMARKS:

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, JULY 30th or August 1st.

The Body in Bondage to Death.

1. *The process of death is given.*—Genesis 2:17.
Death comes by slow but sure stages.
To desire to taste of evil is to start in the way of death.
2. *Its detail stages are unfolded.*—James 1:13-15.
The desire for sin gets in the heart.
The eye is then sure to see its correspondent.
3. *Its incipient beginnings are noted.*—Mark 7:18-23.
To think of evil is to soon practice it.
Out of the heart are the issues of life.
4. *The practice of sin has but one end.*—Romans 6:16-23.
The reward sin offers is death.
The Devil pays only in failing strength.
5. *Sin makes wretched living in the body.*—Romans 7:23-25.
A body filled with sin is a horrible dwelling place.
Sin in the body makes one a bound man.
6. *The sin of licentiousness destroys the body.*—Leviticus 18:22, 23.
The disgusting aspects of this sin are terrible.
Much is done against nature in this way.
7. *The sin of eating also destroys the body.*—Philippians 3:18-21.
Many exchange principle for something to eat.
To live for earthly things brings shame.
8. *The sin of dress kills the body.*—Isaiah 3:16-26.
Some always follow foolish styles.
Popular style has more or less of evil suggestion in it.
9. *The sin of self-confidence kills the body.*—Psalm 10:3-11.
To will to be rich overthrows many.
To follow a set ambition is frequently to perish quickly.
10. *The Devil kills the body in whatever way he can.*—Hebrews 2:14-18.
He does not follow the same plan with all.
The ways of death are as varied as the ways of life.
11. *The body at its best is frail.*—2 Corinthians 4:7-16.
The body of nearly all is in some way humiliated by sin.
It is a weakness even in those whose spirits are willing to do good.
12. *To lose the body for Christ's sake is to find a better one.*—1 Corinthians 15:36-49.
To lose the life for Christ is to find a happier one.
Out of a consecrated body ever comes a glorified body.

The Lord Our God is a Death-Conquering God.

SUNDAY BIBLE CLASS LESSON, AUGUST 4th.

Fellowship With Indwelling Demons.

1. *To want to have a good time is permission for them to enter.*—1 Corinthians 10:17-23.
There are many evil spirits that can come between us and God.
Pleasure, doubt, murmurings, etc., are numbered among such.
2. *One must be watchful against their seductions.*—1 John 4:1-3.
Thousands come to us saying they can lead us into happiness.
Only those who come to magnify Christ are of God.
3. *They lead one to do what God says do not do.*—1 Timothy 4:1-3.
To forbid to marry is contrary to God s Word.
Abstinence from food is against God's truth.
4. *They may leave one for a season only to come back in stronger force.*—Matthew 12:43-45.
These evil spirits can be overcome.
They surely will want to get back in one if once dispossessed.
5. *They may be in a person in scores or thousands.*—Mark 5:2-9.
Even one will make the body unclean.
Seven will defile it many fold more.
6. *They purpose to destroy the body as well as make wretched the life.*—Mark 9:25-27.
Death in thousands of cases comes from foul spirits.
Evil spirits can tear both nerve and heart, as well as unsettle the brain.
7. *They make one unclean in habits and thoughts as well as in body.*—Mark 1:23-26.
Uncleanness will prostrate the energies.
Uncleanness will cause one to give up hope.
8. *They are afraid of faith as well as of Christ.*—James 2:18-20.
Faith always makes the Devil tremble.
Christ cast out spirits by the word of faith.
9. *One must ever defend himself against their attacks.*—Ephesians 6:10-12.
The Devil can so clothe vice that it will look like virtue.
He can make falsehood appear as though it were truth.
10. *They destroy those who will serve sin under the power of the Devil.*—1 Corinthians 5:1-8.
The sin of the Garden of Eden yet holds sway.
Many saints get into heaven, but the Devil destroys the body and makes the way wretched.

God's Holy People Are Not a Demon-Fellowshiping People.

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DAILY SCRIPTURE TEXTS FOR AUGUST.

To Memorize and Meditate Upon, Morning, Noon and Night.

PARENTS: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—*Deuteronomy 6:7.*

CHRISTIANS: "Thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."—*Joshua 1:8.*

1. Thursday—1 Peter 3:13; f. c.
2. Friday—Psalm 42:3; l. c.
3. Saturday—John 7:17; f. c.
4. Sunday—1 John 3:19; l. c.
5. Monday—Psalm 33:9; f. c.
6. Tuesday—Revelation 22:14; f. c.
7. Wednesday—Matthew 9:29; l. c.
8. Thursday—Galatians 5:15; f. c.
9. Friday—Matthew 5:11; f. c.
10. Saturday—Psalm 116:1; f. c.
11. Sunday—2 Corinthians 1:9; l. c.
12. Monday—Luke 19:14; f. c.
13. Tuesday—2 Timothy 2:22; f. c.
14. Wednesday—2 Timothy 4:2; m. c.
15. Thursday—Exodus 33:14; l. c.
16. Friday—Psalm 70:4; l. c.
17. Saturday—Isaiah 5:23; l. c.
18. Sunday—Matthew 23:23; l. c.
19. Monday—Matthew 10:25; f. c.
20. Tuesday—Psalm 116:1; l. c.
21. Wednesday—Galatians 6:17; l. c.
22. Thursday—Zechariah 4:6; l. c.
23. Friday—Colossians 1:11; f. c.
24. Saturday—Matthew 16:24; l. c.
25. Sunday—1 Peter 3:11; f. c.
26. Monday—1 Corinthians 10:12 l. c.
27. Tuesday—John 16:24; l. c.
28. Wednesday—Psalm 4:8; l. c.
29. Thursday—1 Chronicles 22:16; l. c.
30. Friday—1 Timothy 5:14; l. c.
31. Saturday—Judges 18:9; l. c.

f. c. first clause. m. c. middle clause. l. c. last clause. w. v. whole verse.

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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 IX. NUMBER 14. CHICAGO, JULY 27, 1901. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

SAVED AND HEALED OF INFLAMMATORY AND ARTICULAR RHEUMATISM, CONSTIPATION, AND OTHER DISEASES AFTER FIVE YEARS OF TERRIBLE SUFFERING.

WHO FORGIVETH ALL THINE INIQUITIES;
WHO HEALETH ALL THY DISEASES.

This Witness tells a Story of spiritual and bodily agony; an agony from which death would have seemed a welcome relief.

He groaned under a burden of sin.

"The wages of sin is death," and he was daily and hourly receiving his terrible pay.

His body and mind were racked and tortured with a number of diseases.

Muscles, joints and heart were gripped in the fiendish grasp of inflammatory and articular rheumatism.

Death from weakness and disease of the heart was every moment threatening to claim its victim.

Other diseases ravaged his poor body, until he became a physical wreck; a prey to all the diabolical flayings of nervous and mental disorders.

Physicians treated him with their poisonous drugs.

The result was what might have been expected from an attempt to destroy the Devil's work with the Devil's poisons.

The suffering youth grew worse and worse.

There seemed to be no hope. The blackness of despair settled down over his life.



ROY E. WADDELL.

Many times death seemed to have won his horrid victory. Then the Little White Dove, LEAVES OF HEALING, came into his hands.

It brought a Message of Hope.

It told him that God was the Healer of His children.

It told him that He had sent His Only Begotten Son, Jesus Christ, into the world to bear our sicknesses and carry our sorrows.

It told him how Jesus, when on earth in the flesh, "went about . . . teaching, . . . preaching, . . . and healing all manner of sickness and all manner of disease among the people."

It brought to his sad heart the Message that Jesus came into the world to "destroy the works of the Devil."

It told him that his sickness was the work of the Devil, because God's Word said that Jesus healed all that were oppressed of the Devil.

It told him that the healing of sickness was the will of God, because Jesus came to do the will of His Father. It told him that the healing of sickness was

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the will of God today, because He had said "I am the Lord, I change not," and because "Jesus Christ is the same yesterday and today, yea and forever."

His heart thrilled with joy at the blessed thought of being well once more.

But he found that he could not be healed without faith.

He found that he could exercise no faith while still under the burden of his sins.

For months he struggled to be rid of the terrible guilt.

He found himself powerless.

Then the light came.

He learned that he could be free only by Repentance and Confession of his sin and restoration to the extent of his power to those whom he had wronged.

He repented, made an humble and complete confession to God and man, and vowed to God to restore.

Christ had conquered.

The terrible burden of his sins slipped from him in the twinkling of an eye.

His heart sang with inexpressible joy.

His spirit was freed from the chill darkness of utter despair, and basked in the beautiful sunshine of God's forgiving love.

Then he sought God in faith for healing.

Instantly the Divine power of the Holy Spirit touched his tortured body and its diseases began to release their merciless hold.

Very soon they were all taken away, and he was well for the first time in years.

Two years have passed since then.

They have been years in which the Witness has learned that God not only forgives iniquities and heals diseases; but keeps His children from sin and sickness.

With his life, once so full of sorrow and suffering, now filled with joy and power for service, he goes about his daily tasks, praising God and telling the Story of his pardon and healing.

On the wings of that Little White Dove which brought him glad tidings, he goes forth to tell his Story in all the World.

May God bless that simple but truthful Story.

May many thousands of weary ones, sin-stricken and disease-smitten learn the lesson of Repentance, Confession, Restoration, Obedience, Faith, Pardon, Healing, Keeping, and Cleansing.

May they follow the Divine order and receive the unfailing Divine blessings.

A. W. N

WRITTEN TESTIMONY OF MR. ROY E. WADDELL.

OMRO, WISCONSIN, July 2, 1901.

DEAR GENERAL OVERSEER:—It is with pleasure that I send my testimony.

From the time of my first testimony, published about a year ago, I have grown in grace, and God has been with me and blessed me in many things.

In the spring of 1895 I was taken violently sick with articular and inflammatory rheumatism.

I was in such pain that people on the streets said they heard me screaming.

Previously to this, I had contracted a severe cold, which stayed by me all through the winter.

I was in school, and the school work, combined with the very cold weather, brought my body into a weakened condition.

As spring opened, I was unable to overcome the cough, and another disease set in.

The rheumatism first appeared in my feet, causing them to swell.

The swelling went upward into my legs, then ceased; but the rheumatism found its way to my heart, where it lingered for years after.

Some of the town physicans were called in.

All was done for me that could porsibly have been, but I continued to grow worse.

The physicians held a consultation over me.

My heart and lungs were examined, and the agreement was that they were affected.

The information that was received from outside was that I might die at any moment from heart trouble.

The bright side was always before me. Life and health were what I wanted, but when opportunities came for the betterment of myself, I rejected them. I gradually grew better, but was always ailing somewhere.

Satan appeared to me as an angel of light.

I yielded to temptation.

Oh! the deceiver!

The Devil had his plans all made out for me, and I obeyed him rather than those who knew better. Consequently I became his willing victim; a victim to cowardice, hate, immorality, prejudice, envy, strife, and deceitfulness.

In time I became a mental and physical wreck, all because the Devil had promised to exalt me!

I became so afraid that I would not go across the road in daylight.

It is useless to tell further of his doings.

I was a so-called invalid for four years and four months.

At the close of the year 1898 I became alarmed at my condition.

I thought I must have some different kinds of medicine, for the kinds I had been taking were not doing me any good.

I sent to New York for medicine.

I had to take it regularly before and after meals.

I took an icecold bath each morning, and that alone was lowering the vitality of my system.

I began treatment in December and continued until May. I must say I was ten times worse than when I began. The weaker I became, the stronger was the medicine given.

I became discouraged, and as my spirits fell I began to seek God for help; but oh the lonely hours of waiting!

I could see no God, no hope, or help.

I began to pray to God.

I thought that the time was nearing when I must die; but the future was so dark, with no ray of light to brighten the gloom!

Then I became almost desperate.

I poured down medicine and ate all I could.

One would think I was trying to kill myself.

But God's people were praying for this unhappy mortal, and the conviction that I was in an unsaved state overwhelmed me.

I heard from the Zion people here in Omro that there was healing for me if I repented of my sins and turned to God for help.

Oh how that message thrilled me: "Healing for me."

I was trying everything I knew of, but to no avail.

A copy of LEAVES OF HEALING came into my home.

I heard the Word and tried to trust God, but He seemed so far away.

Oh, if I could only touch the Hem of Christ's garment, like the woman with the issue of blood, I should be made whole.

God was leading me slowly but surely.

During the nine months of deep conviction, I cannot describe what I suffered.

I passed through varied experiences.

I had help from God and bitter attacks from the Devil, distress, discouragement, etc.

A number of times I was brought to death's door. I had spells when I would grow cold and stiffen as in death. I suffered during this time from constipation in its worst form.

I had taken pills all along, but I now had to increase them from four to five each evening.

Then after a while they would not work.

I took a cupful of senna tea at nigbt; then came the time when that would not operate.

I was at a loss what to do. Injections were powerless. Castor oil was powerless. All kinds of physic were the same.

That was the condition in which I stood.

I had come to "the end of my rope," as the saying is.

I stood it for eight days without any sign of an evacuation.

I became alarmed; but I was in such a condition that I was almost indifferent to death.

I even thought of suicide.

I went to the home of Mrs. Clara B. Karr (now Deaconess Karr). After some conversation, the final struggle began.

Would I repent of my sins and give God my heart? Could I trust God and let medicine entirely alone?

Slowly but surely the struggle ended.

"Yes—I—would."

Then into my spirit, soul, and body there stole a calm, sweet assurance.

The next day my bowels began to move.

My whole body was thrilled with the Divine touch. I rapidly put on flesh.

The Devil was not content, so in a few days I was again brought to death's door.

I distinctly remember one time after healing began that the Devil prostrated me, and I was brought into such misery that I thought God had forsaken me. The light I had was obliterated.

But in spite of the Devil's frequent attacks, I got well.

"But," came the sarcastic tone, "just wait; it's nothing but puff, and he will soon be as bad as ever. He never can get along at his home and be a Christian."

But I can thank God that He is able to keep that which we have committed unto Him.

I have now been healed about two years.

It took me about two and one-half months to gain from eighty pounds to 125 pounds.

My healing has been tested.

I am perfectly well.

Yours in Christ, ROY E. WADDELL.

FIRST TESTIMONY OF ROY E. WADDELL.

Extract from LEAVES OF HEALING, Volume VII, Number 4, page 98.

Saved and Healed After Five Years of Intense 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

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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 nine 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 articular went to my heart and stayed there.

Afterward I created unnatural appetites; intense constipation, consumption in all the parts of 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 spend 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 eighty 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.

I give God all the glory: for through Christ we are saved, healed and cleansed.

Your Brother in Christ, ROY E. WADDELL.

HEALED OF ENLARGEMENT OF HEART AND LIVER AND OF DYSPEPSIA.

CAMBRIDGE, NEBRASKA, May 25, 1901.

REV. JOHN ALEX. DOWIE.

My Dear General Overseer:—I have felt for some time that I should refrain no longer from bearing witness to the many blessings which I have received since learning God's Way of Healing.

It is nearly five years and six months since I was healed of many diseases through faith in Jesus.

Dr. Four (who is now dead), of Clay County, Kansas, told me I had enlargement of the heart and liver, dyspepsia of stomach and bowels, and tumor piles, from which I suffered untold torture.

I had been afflicted and oppressed by Satan for a number of years, bearing it as patiently as I could. I had been taught that it was sent from God for my good, to keep me near to Him and to keep me humble.

A short time before I was healed, I called on my pastor, the Rev. Freeman Ford, Pastor of the Wesleyan Methodist Church near Oak Hill, Kansas.

While with him I saw a copy of LEAVES OF HEALING for the first time.

It was also the first time I ever heard of you, dear General Overseer.

I borrowed the copy, and, after reading of the wonderful works of God in Zion, new hope was born in my poor heart.

I continued to get LEAVES OF HEALING from my pastor until I came to Western Nebraska.

Brother Freeman Ford being healed of God through your prayers, made a short visit to Chicago, and was in Zion Home.

While there he saw a lady healed who had not been able to walk for eight years.

Hearing this, faith sprang up within me as never before.

Brother Ford began preaching Divine Healing to his people. I was the first to accept the teaching, and called on him to pray for my healing.

I received help from God, but was not healed.

There was a little fear left in my heart, for I did not throw away my medicine.

Satan told me I might take a severe attack with my heart, then what would I do without it?

I soon saw my faith was too small.

Five years ago last February I threw away all the truck I had, and from that time until this spring I have had very good healtb.

Last February I was taken sick with the grip.

I began to pray, and in a few days was out again at work; but I foolishly sat down on the frozen ground until my clothing was damp.

I grew worse than at first, but God answered prayer again, and in two or three days I went on the creek to split wood.

I slipped into the water and got both feet wet.

That night I took a very severe pain in my lungs and right side and back, and I continued to grow worse until March 1st.

It became very difficult for me to breathe.

No Zion Elders being near, we sent word to Brother S. K. Keys, at Cambridge, Nebraska, to send a telegram to you, to ask for prayer for my healing.

No sooner had tbe telegram been sent, than I began to breath easier.

Next morning at 9 o'clock, as I was propped up with pillows in the big chair (I could not lie down and rest), I felt a peculiar feeling pass over the parts that were giving me so much distress.

The peculiar sensation was as a little stream of hot blood running down across my breast, and down the right side and across the small of my back.

I put my left hand up to feel my side, ano it was hot and dry.

I began to praise God and said, "It is done," and from that hour I began to be delivered from pain.

I was soon well and out again, and bave been going ever since.

I am so pleased to learn from your teaching that the Devil is the one who afflicts, and that God is willing to save and to heal.

That God may bless you and all your co-laborers in your widely-extended work, is my daily prayer.

Faithfully yours in the Service of Christ,

E. W. HIBLER.

IMPORTANT NOTICE

All letters for Zion City to be addressed

FOSS POSTOFFICE, ILLINOIS

Until further notice all letters for residents of Zion City, or the Zion City Departments of any of Zion's Institutions or Industries, must be addressed to

Zion City, Foss Postoffice, Illinois

Care Zion Printing and Publishing House

If this rule of addressing mail is not observed, letters or other matter are very liable to be sent to the Dead Letter Office

CAMP ESTHER

Located in Shiloh Park, Zion City, Ill., will remain open until September 15th (if not later). Rain-proof tents are pitched over boarded floors, with accommodations for from two to four persons, and will be RENTED AT REASONABLE RATES by the week or month

THE FOLLOWING EQUIPMENT IS INCLUDED:

Woven Wire Cots, Good Mattresses, Outing Sheets and Blankets, Chairs and Stools, Knives and Forks, Tea and Table Spoons, and Tin Cups and Plates. Each tent is supplied with a Table, Oil Stove, Stew Pan, Water Pail, Slop Bucket and Wash Dish. Garbage Pails and Tubs are accessible from each tent. Provisions, such as Milk, Butter, Eggs, Fruit, Meats, Bread, Canned Goods, etc., can be purchased and delivered to the tents at intervals throughout the day from Zion City General Stores.

The Camp is located in a beautiful grove, excellently drained, and adjacent to it are the necessary out-closets and garbage pits. Amid the Camp are water barrels, supplied daily with artesian water. The Camp is lighted at night, and kept in a cleanly and wholesome condition. The tents are substantially shaded by day, and delightfully comfortable at night. Swings abound in the Park, to the delight of the children. On the shores of Lake Michigan are bath houses, which give necessary dressing facilities.

Spend your vacation upon this sacred spot. It is just the place for fathers and mothers to take the children for an outing. If you are going to select a lot, rent a tent for a week or two, and make yourself familiar with the many excellent locations offered. Get out of the city's heat and burry, and go to this quiet retreat for rest and refreshing breezes. The delightful strolls over this beautifully rolling ground are entrancing.

Trains leave Chicago at 7:00, 8:30 and 11:30 A. M., and 2:00 and 4:15 P. M. Returning, leave Zion City at 7:04 and 10:49 A. M., and 2:34 and 5:14 P. M. (except Sunday). Take train at Chicago and Northwestern Depot, foot of Fifth Avenue, across the Wells Street Bridge.

The regular fare is $1.25, but tickets at greatly reduced prices can be obtained at Zion Building, corner of Twelfth Street and Michigan Avenue.

Freight and Telegraph address, Zion City, Illinois. No Express Office arranged for as yet. Address all Mail to Foss Postoffice, Illinois, until the Zion City Office is established.

Provide yourself with rugs, toweling, soaps, hammocks, and such other appurtenances as you may care to take in addition to the equipment provided and included in the rental price. For further information, apply to DEACON DANIEL SLOAN, 1201 Michigan Ave.

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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.

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

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1300 Michigan Avenue, Chicago, U. S. A.

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OR ZION PUBLISHING HOUSE, LENNOX AND GIPPS STREETS, RICHMOND, VICTORIA, AUSTRALIA.

CHICAGO, ILLINOIS, SATURDAY, JULY 27, 1901.

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EDITORIAL NOTES.

"HIS RIGHT HAND, AND HIS HOLY ARM, HATH GOTTEN HIM THE VICTORY,"

THE LORD REIGNETH; let the Peoples tremble:
He dwelleth between the Cherubim; let the Earth be moved.

THE LORD is Great in Zion;
And He is High above all the peoples.
Let them praise Thy Great and Terrible Name:
Holy is He.

GIVING ALL THE GLORY to God alone, since from Him hath come all the Wisdom, Love, and Power, we gratefully record the Glorious Victories of Zion's First Feast of Tabernacles, held in Shiloh Park, near the Site of Zion Temple, from July 12th to July 22d.

DESPITE THE TERRIBLE HEAT which broke all previous Chicago records, two great Lord's Day Gatherings were held, with a combined attendance of about 15,000 persons.

The weekday morning, afternoon, and evening Gatherings were attended by audiences of from 1000 to 3000 persons.

Children's Meetings in the forenoons, and Special Assemblies for Business Purposes were also largely attended.

THE CONSTANTLY INCREASING delight with which the people gathered at the Morning and Evening Sacrifice of Praise and Prayer, and at the Daily Breaking of the Bread of Life, was very delightful to witness and to be a partaker of.

But the results of such Times of Refreshing from the Presence of the Lord cannot be measured by figures, or find expression in words.

NOT ONE SINGLE ACCIDENT or injury to man, woman, or child was reported either in traveling to or fro, or during the Feast.

Despite the terrible heat, and its natural consequences to the very old and young, and some of the feeble, when the Feast closed all were in excellent health.

Probably more than 2000 determined to continue for some weeks in Camps Zion, Esther, and other little Encampments scattered over the site of Zion City.

It was estimated that there were about 3000 persons in all on the site when we left for Ben MacDhui, on the evening of July 23d.

Many of these are getting ready to build permanent homes.

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WAVE AFTER WAVE of Spiritual Power during Praise and Prayer and Teaching passed over the Assemblies of Zion during the Feast.

Yet there was with all a happy deliverance from foolish speaking and animal emotionalism of the "spurious holiness" order, which has become the curse of Camp Meetings throughout America.

This was not the result of any special instruction upon our part, but was, and is, characteristic of the whole Zion Movement, which does not require the false stimulus of "weeping and wailing, and gnashing of teeth," and cataleptic prostrations miscalled "power," and howlings of "prayers" that are not real prayers, from morn till eve, accompanied by merciless hackings at human flesh and screamings like those of the priests of Baal at Mount Carmel, who cried unceasingly, "O Baal, hear us."

THE GOD OF ELIJAH the Destroyer (the Tishbite), the God of Elijah the Preparer (John the Baptist), the God of Elijah the Restorer (John Alexander Dowie), is still the God of Israel, and He answered prayer, and still continues to answer it, from day to day.

IN THE DAYS of the Judges it is recorded that "there was a Feast of the Lord from year to year, in Shiloh."

But the only thing which history records of that Feast is, that "the daughters of Shiloh came out to dance in the dances," and the sons of Benjamin, who had committed great wickedness in Israel, "carried them off:" in those days "there was no King in Israel, and every man did that which was right in his own eyes."

BUT WE PRAISE OUR GOD that Zion knows that Christ is King in Israel; that "He is with us All the Days, even unto the Consummation of the Age," and that every one must do that which is "right in the sight of God," and not "in his own eyes."

WE CHALLENGE all of Zion's enemies to point to one single act of disorder of any kind in any of our numerous Great Assemblies upon the part of the assembled thousands of Zion, either in journeying to and fro in thousands and tens of thousands, or in their conduct at any time, or whilst in camp amidst unfamiliar circumstances, at this Feast of Tabernacles in Shiloh Park, Zion City.

RAILWAY OFFICIALS and Officials of Lake County know that no such thing ever occurred.

The only annoyance which the people suffered from, and that was but as a passing bite of a few mosquitoes, was that day after day the Press of Chicago sent out a "generation of vipers" to report.

These poisonous creatures shamefully misrepresented our words, and manufactured lies, of which we shall have something to say later.

The Continuous Success of Zion is the Continual Despair of the Press.

WHILST "Israel cannot be numbered," and we do not trust in figures to represent power, the following facts as to some of the things which happened during the Ten Days of the Feast of Tabernacles are recorded with Thanksgiving to God:

(1) The aggregate attendance of different persons at the Feast was considerably over 20,000.

(2) Two Hundred and Twenty were baptized by Triune Immersion on the beautiful sandy beach of Zion City, which is two and a half miles long, in the splendid Baptistry of Lake Michigan, which is 331 miles in its entire length, and 80 miles wide at that point.

(3) On Anniversary Day more than 4000 persons gathered around the Lord's Table at the Communion of the Lord's Supper.

(4) Fifty-eight children were Presented to the Lord and Consecrated to His Service.

(5) Three Hundred and Forty-three men and women were solemnly "set apart," by the laying on of our hands, as members of Zion's Seventies, representing the following States and Foreign Countries:

Alabama, California, Delaware, Florida, Idaho, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, New York, Ohio, Oregon, Pennsylvania, South Dakota, Virginia, West Virginia, and Wisconsin; British Columbia, England, and Ontario.

(6) Business Meetings connected with the Opening of the Gates of Zion City were held, at which, with delightful unanimity, general sympathy, love, and coöperation were manifested; and that not one note of discord was heard among the two thousand Shareholders present who had invested many Hundreds of Thousands of Dollars in Zion's Five Great Financial and Business Institutions—Zion City Bank, Zion Land and Investment Association, Zion Lace Industries, Zion City General Stores, and Zion City Lumber Association.

(7) The Unprecedented Success of the Opening of Zion City was proved beyond all possibility of controversy by this fact, that EVERY ONE OF THE LOTS WHICH WE HAD BEEN ABLE TO GET READY FOR SELECTION WAS DISPOSED OF TO SHAREHOLDERS IN ZION LAND AND INVESTMENT ASSOCIATION ALONE, at the prices set against them, which varied according to their location, size, and value, on LEASES FOR 1100 YEARS.

(8) Large numbers of investors have taken, and are now taking, large quantities of New Stock in Zion Land and Investment Association, so as to be ready to make their selections of thousands of additional lots in a Second Series, as soon as the land can be staked out and prepared for those who desire to establish homes in Zion City, and from 10,000 to 15,000 future residents are already in sight.

(9) Not one note of criticism, censure, or discord was heard during the whole Encampment, except from one Miserable Man, said to be a Reporter, who disconsolately said, that Lord's Day, July 14th, was "the most miserable day he had

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ever spent, because he could neither have a smoke nor a glass of beer or whisky, nor a ham sandwich," nor any of the other unclean things to which he was accustomed in Babel. The good things to be found there in plenty did not appeal to his depraved appetite.

Hallelujah.

PERHAPS THE FACT which we have last recorded will account, in some degree, for the terrible malignity, and depravity, and utter folly of the Chicago press, which started by lying and ended by lying, with one single exception, of which we made public mention last Lord's Day afternoon, and which is reported on page 442 of this issue.

SINCE THE FAILURE of the greater portion of the Chicago press to stir up a mob which would murder us, and the failure of the Criminal Coroner's Court—which sometimes sits, as has been proved, with a jury of six empty chairs, and records a verdict of "death from natural causes" over the body of a probably murdered woman, which body is immediately handed over to criminals for cremation—since these and many other failures to destroy, imprison, or defame us, the Chicago press has been beside itself with maniacal ravings against us, in nearly every issue of every paper for months.

Whilst dictating these lines, in fact, we note that in its issue of Wednesday, one of the Chicago papers has no less than seven different paragraphs and articles concerning us, all of them stuffed full of ridiculous lies.

Controlling, as the Chicago press leaders do, the Associated Press Liars of the country, these falsehoods are transmitted by telegram and cablegram to all parts of the world, in order to delude the people in all nations as to the real nature of our own mission and the work of the Christian Catholic Church in Zion.

BUT IT IS ALL IN VAIN: for the press and all Zion's enemies "imagine a vain thing."

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.

GOD'S DECREE has gone forth.

He has given to His Son "the Nations for His Inheritance, and the uttermost parts of the earth for His possession," and He hath given Him authority and power to "break them with a Rod of Iron" and to "dash them in pieces like a Potter's Vessel."

THE LORD REIGNETH;
Let the earth rejoice;
Let the multitude of Isles be glad.
Clouds and Darkness are round about him:
Righteousness and Judgment are the Foundation of His throne.
A Fire goeth before Him,
And burneth up His adversaries round about.
His lightnings lightened the world:
The earth saw, and trembled.
. . . . . .
Zion heard and was glad,
And the Daughters of Judah rejoiced;
Because of Thy judgments, O Lord.

O YE THAT LOVE the Lord, Hate Evil!
He Preserveth the souls of His saints;
He Delivereth them out of the hand of the wicked.
Light is sown for the Righteous,
And Gladness for the Upright in heart.
Be glad in the Lord, ye Righteous;
And give thanks to His Holy Name.

O SING UNTO THE LORD a New Song;
For He hath done Marvelous Things:
His Right Hand, and His Holy Arm, hath gotten Him the Victory.

IT WOULD BE a foolish use of our space to endeavor to even record the multitudes of falsehoods, which were no sooner born in the Chicago press during Zion's Feast of Tabernacles, then they died amid the derision, not merely of Zion, but of many tens of thousands who in one way or another knew the facts.

THE ONLY HOPE, in short, of the Chicago press is that they can impose upon little country newspapers, and even, for a time, larger papers throughout the cities of the country who are dependent for their news upon the Associated Liars of Chicago.

Doubtless for a time injury is wrought in the minds of multitudes of people in distant parts of America and all other continents.

But the cry of "Wolf! Wolf!", which has been heard from Chicago concerning us for eleven years, is so continuously proved false, that there is scarcely a country under heaven where the press do not know that they are publishing lies when they publish Chicago telegrams to the damage of ourselves or of Zion.

And, as far as these words can reach the press of the world, we give it fair notice that if they continue to publish the Associated Press Liars' telegrams from Chicago as if they were facts, they will be held to a strict account by God, for whom they care nothing at present, and, by and by, by the People, for whose pennies they care everything.

Perhaps the latter fact will impress them where the former does not: for we can tell them being as much in touch with

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the people throughout the world as any one man can possibly be—that they entirely miscalculate their powers if they think that they can injure us by falsehood, or if they think they can continue to keep the people in the slavery of ignorance concerning Zion.

They only make the Truthseekers in the World more intense in their desire to know what Zion really is, and even the Lovers of Lies are getting weary of their fabrications, and their false statements as to the terrible troubles and defeats of Zion, when they read between the lines and see the splendid unity, and the great victories which characterize this work.

BUT WE WILL deal with two of the principal "out-and-out" Lies with which the Chicago press has filled the world, and which they are vainly endeavoring to stuff into the sensible people of their own city, who take not one atom of stock in any of their Diabolical Product.

Chicago knows them to its shame.

Press abuse is now a Badge of Honor in Chicago; and we claim to have more such Badges than any living man.

THE TWO LIES to which we referred are:

(1) The Insult alleged to have been shown by us to the American Flag in Zion City, and the alleged attacks by the military, etc.

(2) The "fizzle" and "funeral" alleged to be the result of our attempts to dispose of lots in Zion City.

As to the alleged "Insult to the Stars and Stripes," which has been telegraphed and cabled all over the world, the whole thing is the detestable creation of a number of reporters, who were overheard, on their way to Chicago on the evening of Lord's Day, July 14th, when they concocted the scheme.

We stated this publicly on Lord's Day, July 21st, as will be seen on page 441 of this issue.

"BAALAMS" sent to curse us, by the "Balaks" of the Chicago press, a number of miserable reporters, were in despair that they had neither seen nor heard anything which they could turn to our injury, but the contrary.

They were gathered together in the corner of the car discussing this, and were overheard by one who up to that time was a stranger to Zion, and who had been prejudiced by the press reports against us; and the manner and matter of their conspiracy became known to us thereby.

This man had been deeply stirred by what he had seen and heard at the immense meetings of the day, and some of his own pet sins had been vigorously dealt with, and his conscience had been so deeply stirred that he was smarting with the half-confessed disappointment that he had nothing bad to report to his friends, and that his own sins had "found him out."

But when he heard these reporters in front of him discussing how they could lie so as to injure us, all the Southern "chivalry"—for he was from Texas—that was in his nature rebelled against their "meanness," and he felt himself justified in listening to what they said.

He soon found that they were "exchanging ideas" as to how they could make up stories of utter falsehood, and at last the "brilliant scheme" of one of the "generation of vipers" was adopted with enthusiasm.

They agreed in common, with acclamation, to tell the same lie in all their papers, so as to make it more effectively injurious to Zion and to ourselves.

IT WAS THIS: that they should falsely say that the flag of the British Empire, the Union Jack, was hoisted to the top of the mast on the Observatory Tower in the middle of Zion Temple Site, and that the flag of the United States, the Stars and Stripes, was ignominiously hung below it.

One of their artists, in fact, agreed to draw a picture, which was afterwards published in the *Daily News*, showing the flagstaff with the Union Jack at the top and the Stars and Stripes beneath.

That "artist" knew it was a deliberate fabrication, since the Zion flag flew at the top of the mast and the Stars and Stripes and Union Jack hung side by side on separate flagstaffs, extended from the topmost balcony.

This was the order in which these flags were hung throughout the entire Feast of Tabernacles, and in which they are hung to this day.

We may also here say that throughout the whole of our Mission in Great Britain and on the Continent of Europe last year, the Banner of Zion occupied the center of our platform, and the Stars and Stripes and Union Jack hung on either side.

We defy the world to prove that we ever insulted either flag, but spoke lovingly of the emblems, and of the two great nations which they represented, which we believe to be the chief representatives of the Anglo-Saxon race, and the literal Ten Tribes of the Israel of God.

BUT THESE PRESS LIARS, and "artists," not only agreed to tell this lie, and illustrate it, but, with intense glee, they gloated over its birth, and determined to improve upon it by inventing "spicy" accessories.

Accordingly, the next day when it appeared, and for several days afterwards, in the morning and evening editions of the Chicago press, the Lie was carefully nursed, commented upon, and added to by many other lies.

It was stated, for instance, that the Second Regiment of the Illinois National Guard, in camp at Camp Logan, which is situated immediately on the northern boundary of the lake front to Zion City Site, had been thrown into a state of great excitement by "the insult shown to the American flag," and that a large number of the "boys in blue" had come over to

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Zion City and had demanded of us that we should "pull down the Union Jack," and place the Stars and Stripes at the top of the flagstaff; that we had "refused" to do so, and that a "severe conflict" had taken place between the Zion Guards and the National Guard; that "blood had flowed freely," but that the National Guard had eventually conquered, pulled down the Union Jack, and sent the Stars and Stripes to the top of the flagstaff amid great cheers, and had then departed, "threatening" us should we again insult the American flag.

It was also stated that the "riotous" proceedings had continued on the subsequent day on the part of the Second Regiment at Camp Logan, and that the "regular troops from Fort Sheridan," which is situated between Zion City and Chicago, had been called out and had "with difficulty restored order."

EVERY WORD AND EVERY ALLEGED FACT IN THESE REPORTS, WHICH COVERED MANY COLUMNS, AND EVEN PAGES, OF THE PAPERS, WERE ABSOLUTELY FABRICATIONS FROM BEGINNING TO END.

IN THE FIRST PLACE, the lie was such a clumsy one to those in Chicago that it was laughed at from the beginning; because the Second Regiment of the Illinois National Guard *was not encamped at Camp Logan*, and was in camp at that very time at Springfield, Illinois, *hundreds of miles away*.

OUR RELATIONS with the small number of troops who are at Camp Logan—which is merely a camp established on the lake front for "rifle practice," and at which there are at no time any very large number of troops—have been uniformly pleasant.

We have, in fact, a standing invitation personally to dine with the commanding officer, who has expressed much interest in certain work that we have done upon our own lake front, the idea of which we got from his skilful engineering work at Camp Logan.

An incident during the Feast of Tabernacles will illustrate this good feeling.

Some smoker got to the outskirts of Zion City, on the lake front, on its northern boundary between Camp Logan and Zion City, and set fire to the dry grass, which burned rapidly, and under a northerly breeze spread quickly down the dry hollows between the sand hills.

We sent a large party of men to the scene, the superintendent of which was met by the officer in charge of Camp Logan, who told him that if it was necesssary he would "order out every man in the camp" to help us put out the fire.

This, however, was not needed, as the plows and scrapers which we sent down made a belt so wide that the fire could not cross, and so it died out.

AT NO TIME time has there been the slightest conflict, either of sentiment or action, between ourselves and our friends at Camp Logan, or in the country and the towns around Zion City.

Our relations to each are all most pleasant, although the press has stated that the "indignation on every side of Zion City is extreme."

The whole thing was a diabolical fabrication intended, and well-fitted, to excite indignation against us in the public mind as an act that was intolerably insulting to the United States as a Nation.

WHILST THE PRESS was ringing with these lies, we personally took a step which quenched them as effectually as our scrapers and plows did the fire on the lake front.

We drove down the six miles of good road lying between us and Waukegan, the county seat of Lake County, in which Zion City is situated; and, accompanied by our Attorney, we went to the Court House, and before the Clerk of the County took our oath, renouncing our British citizenship, and declaring our *bona fide* intention to become an American citizen.

We then received our first papers as such, which enables us to be fully enrolled as a Citizen of the United States in two years.

WE HAD LONG contemplated this step, and had publicly declared our intention of taking it as far back as 1896.

We declared this intention again publicly whilst upon British soil, in the City of London, the capital of the British Empire.

No one either in Great Britain or any country in Europe that we visited was left in ignorance, if they desired to know, as to the fact that the United States had become our adopted country.

Our constant occupation, almost night and day for years past, is our only excuse for not taking this step in legal form.

But we almost rejoice in the delay, for it enabled us to take it at a time, and in such a manner, as most effectually put out the fire of "indignation" which the Chicago press had attempted to kindle against Zion.

WE MAY ADD that at the very time that the press was telling this falsehood, the American flag was floating one hundred miles away, from a sixty-foot flagstaff on the lake front of "Ben MacDhui," our residence on the eastern side of Lake Michigan; it was floating from a high flagstaff in front of "Temple Cottage," our residence in Zion City, on the western side of Lake Michigan; and it was floating from five tall flagstaffs placed at intervals of half a mile along the frontage of Zion City on Lake Michigan.

It was also floating side by side with the Union Jack on the Observatory Tower on Zion Temple Site. And it frequently floats from our large buildings in Chicago.

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THERE WAS NO POSSIBILITY of excuse, therefore, for this shameful lie: for it has been our desire at all times to honor the flag of the nation under whose government we dwelt, and to do all we could to make our people good citizens of every nation in which they dwell on earth, as well as citizens of heaven.

NO WORDS, therefore, can be too severe to characterize this endeavor of the Chicago press to create "strife and bloodshed" which they imagined, and shamefully lied in reporting as having taken place.

We trust that our friends, and every portion of the press that has any desire for fair play and justice, will make this shameful action of the Chicago press known throughout the whole world, and especially in the papers where it has been reported in press telegrams from the Associated Press Liars who have their headquarters in Chicago.

The only other lie out of hundreds to which we shall make reference here and now is, that our endeavor to establish Zion City by the disposal of our First Series of Lots on July 15th, and the following days of that week, was, in the expressive language of the Chicago press, "a fizzle and a funeral."

THE OPPOSITE, so far as Zion is concerned, is the truth.

But there can be no doubt that, so far as the Chicago press is concerned, the success of Zion is *their* "fizzle" and *their* "funeral": for every one of the lots placed upon the market for disposal has been leased for 1100 years, and investors are eagerly awaiting the opportunity of taking thousands of such leases in the Second Series which is now being prepared.

These facts are sufficient, and require no further comment to show that the Chicago press attacks are *their* "fizzle" and *their* "funeral."

IT MUST BE very surprising to all men and women of any fairness of mind and love of truth, that these fabrications which have now been going on for eleven years against ourselves and Zion should continue, and our friends in all parts of the world may well inquire "the Why? and Wherefore?" as to this hatred, and suppose that beneath all this "smoke" of the press there must be some "fire."

Our friends are right.

There is fire, and it is the Fire of Hell!

It is the same fire which made so much smoke in the days when our Lord Jesus Christ was on earth in the flesh.

It was the Fire of Hell then which burned in the hearts of the Scribes and Pharisees of Jerusalem, and that same fire is burning in the hearts of the scribes of the so-called "religious" and secular press, and, we grieve to say, the ministers of the Apostate Churches in Chicago, and very largely throughout the world.

It is the same fire that burned in Rome in Nero's day, when Christians were martyred in the arena by fierce and hungry beasts, and by being burned to death, enwrapped in pitch and oil, to make torches for the hideous heathen festivals during nights of debauchery and crime.

It is the same fire that Pagan and Papal Rome have lit in many lands throughout the ages, and thereby destroyed the lives and property of countless martyrs, hindering the progress of Liberty and the Kingdom of God.

It is the same fire that the "Boxers" of China have recently lit in that terribly afflicted land, and in which so many martyrs for our Lord perished as to the body, and for which a most cruel and unchristianlike retribution, far in excess of any righteous punishment, has been inflicted by the so-called Christian allies.

It is, in fact, the same fire that was lit in America to burn innocent people as witches and wizards, to burn the printing presses, property, and houses of the Abolitionists who contended for the Freedom of the Slave and the Union of the Nation.

It is the same fire that burned the American flag during the War of the Rebellion in every city south of "Mason and Dixon's Line," and spread havoc and murder, rapine and death throughout the land, until the rivers ran red with blood, and the fields were gorged with the slain, within sight and memory of millions now living.

It is the same fire of hell that Satan keeps burning on the Altars of Baal in the Secret Lodges of the Freemasons, who have made a "Covenant with Death and an Agreement with Hell."

That Antichristian Order is determined, if it be possible, to destroy Zion, and they fear, not without good reason, that the "Times of the Restoration of All Things" to God has come, and that the Fire of God which burned up their Spiritual Ancestors at Mount Carmel, is still burning upon the Altars of Jehovah in Zion.

THEY ARE RIGHT!

It is burning in Zion, and there is not enough water in Lake Michigan to put it out.

THE CONFLICT is fire meeting fire: the Fire of God's Infinite Love fighting the fire of the Devil's impotent hate.

OUR GOD is a Consuming Fire.

THE ISSUE of Zion's War is drawn in the full sight of all the world!

It is God and one man and Zion against Satan and the countless hosts of hell as it exists in the Secret Empire of Baal, in the Open Empire of Intemperance, Infidelity, and Impurity; both of which Empires are under the protection of an Apostate Church and a Diabolical Press.

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WE ARE WILLING to fight it out on this issue, sure that, no matter what happens to ourselves personally, God and Zion will prevail.

The "Times of the Restoration" will proceed, and we shall be given grace to do our duty as Elijah the Restorer.

When our work is finished, the Day of Gospel Mercy will be over, for "the great and terrible day of the Lord" will then come: and "He shall come whose Right it is to Reign," and all the Kingdoms and Republics of this world shall merge into the Universal Kingdom of our God and of His Christ.

LET THERE be no misunderstanding.

We do not expect the World, the Flesh, and the Devil to be on the side of Heaven, Purity, and God.

These are contrary the one to the other.

So we stand with God and all the hosts of heaven against Satan and all the hosts of hell.

Fire meets fire!

The Holy Fire of Faith and Hope and Love meets the Unclean Fire of Doubt and Despair and Hatred.

There can be no question as to which Fire will burn brightly when all that is evil, when "death and hell" are at last "cast into the Lake of Fire."

THEN COMETH the End, when He (Christ our King) shall deliver up the Kingdom to God, even the Father; and GOD SHALL BE ALL AND IN ALL.

PRIESTS OF BAAL! through all the earth, who minister at the Altars of the Sun God, whose emblem is "the point within the circle," in your wickedness you profess falsely to be ministers of God and at one point even of His Christ, whilst you profane that Holy Name and deny His Divinity, by your constant ministrations in these "Chambers of Imagery" where the "Mystery of Iniquity" has been working for centuries!

Ye ministers of Hell Fire, in the Name of the God of Israel, we defy you! we denounce you! we expose you! and, in that Name, we shall, God enabling us, destroy your power and bring you to shame!

PRIESTS OF BAAL! ye are many millions, and we are but one solitary Prophet of Jehovah, with but a few tens of thousands in Zion, standing forth in His Name; but we fear not all your Masonic "craft" and your lying assumptions of legitimate power, and, in the Name of Jesus Christ, we mock your Mah-hah-bone legends and challenge you to come out into the open light of day, and prove in fair conflict the legitimacy of your "power," which we declare is only of Satan!

PRIESTS OF BAAL! ye are the Enemies of Home and Family: for ye sacrifice these most Precious Gifts of God on the Altar of your devouring Moloch, whose belly, like his ancient image, is a roaring furnace of Hell Fire!

PRIESTS OF BAAL! ye are the Enemies of all Good Government in City, and State, and Nation throughout the world! for ye sacrifice Law and Justice upon the altar of your Unclean God, and vow that you will deny both to those who will not submit to your Dominion: for this is the meaning of your Illegal Oath to your Unclean God.

PRIESTS OF BAAL! ye are the Enemies of God and of His Christ: for He said, "In Secret spake I Nothing," and also, "He that doeth Evil hateth the Light, neither cometh to the Light, lest his deeds should be Reproved!"

Ye dare not publish that which we have published to all the world, your Oaths, your Covenants and Agreements made to Baal of the Point within the Circle, amid the dark lodge mysteries of death and hell.

PRIESTS OF BAAL! ye have a fitting Protector in Edward VII., King of Great Britian and Ireland and the Colonies, and Emperor of India!

But the Throne of Iniquity shall not stand before the Throne of our Eternal God and Father.

Royal Hypocrites, destitute of Saving Grace, who pretend, "by the Grace of God," to be "defenders of the Faith," and heads of the Church, whether it be in Russia, or in England, have shown by their lives, especially in the case of King Edward VII., that they are more really in their element as Grand Master of your Antichristian Order, or, as now, Grand Protector of the Assemblies of Baal, generally called Masonic Lodges.

PRIESTS OF BAAL! ye have also a Protector in the President of the United States, who, contrary to all that is really right and fundamentally lawful, continues to ally himself with Freemasons, and even with the detestable Order of the Mystic Shrine, whose votaries deny the Christ, uphold Mohammed, and are guilty of gross indecencies!

He shall soon answer to God, and to the American people, if he does not openly repent, for this National Crime of identifying himself with Secret Orders, which have no power under the Constitution to administer Oaths, or to impose Penalties, as he knows they do!

PRIESTS OF BAAL! ye have corrupted the Church of the Living God, and have transformed Bishops and Ministers of Christ into Chaplains of your ungodly Lodges, and promoters

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of your "Unfruitful Works of Darkness," and they have dragged down the churches into the mire by their Apostasy and Hypocrisy in pretending to be ministers of God and Baal at the same time.

PRIESTS OF BAAL! ye control many of the Railways which cover the land; many of the Ships that sail the seas; many of the Legislatures that make laws for Kingdoms and Republics; the majority of the *pharmacoi* (Pharmacists) who make and sell deadly drugs; the majority of the Doctors who prescribe these poisons, and who seek to control humanity from the cradle to the grave; the Political Tricksters who construct political slates for Local and National Conventions, one or other of which the people are almost compelled to vote; hundreds of thousands of the vipers of the unclean press; many of the Judges of the Courts; the Theaters; and Society, be it high or low, which in every grade has its slums and gambling hells.

PRIESTS OF BAAL! ye control every Foul Traffic which curses humanity, and especially do ye control the Traffic in Liquid Fire and Distilled Damnation in the shape of Alcoholic Liquors; the Traffic in "Satan's Consuming Fire" in the form of deadly Tobacco filled with Nicotine and other Poisons; and that Unspeakable Abomination, Satan's Great Disease-Producer, Swine's Flesh, which sows, everywhere that it is eaten by human beings, the living germs of Scrofula, Cancer, Cholera, and the Bacteria of Trichinosis and Tuberculosis!

PRIESTS OF BAAL! for the time being ye hold the World in your hands for your Master the Devil; and ye boldly declare that no man shall hold office, or get justice, or shall be permitted to buy or sell, unless he bows to your Baal and has on his hand the "Mark of the Beast" whom ye serve.

O PRIESTS OF BAAL! listen to the Voice of God, and remember I declare you to be Blind, ye Servants of Sin and Hell, and Ignorant Tools of the Devil, by reason of the fact that you laid down your manhood at his feet when you allowed him to strip you naked, save for the wretched rags he gave you to partly cover your nakedness, in the night when he blindfolded you, and put a rope around your neck, and dragged you in the darkness, from altar to altar, until as an Entered Apprentice you had made your First Agreement with Death and First Covenant with Hell in the Blue Lodge of Masonry.

PRIESTS OF BAAL! ye have falsely boasted of your Power today, as ye did in the days of Isaiah the Prophet:

Wherefore hear the Word of the Lord, ye scornful men,
That rule this people which is in Jerusalem,

And for Jerusalem we can today read the word Chicago, and the name of almost every other city on earth, for your Plague is worldwide:

Because ye have said,
We have made a Covenant with Death,
And with Hell are we at Agreement;
When the Overflowing Scourge shall pass through,
It shall not come unto us;
For we have made Lies our Refuge,
And under Falsehood have we hid ourselves:
Therefore thus saith the Lord God,
Behold, I lay in Zion for a Foundation a Stone,
A Tried Stone, a Precious corner Stone of Sure Foundation:
He that Believeth shall Not make haste.
And I will make Judgment the Line,
And Righteousness the Plummet:
And the Hail shall sweep away the Refuge of Lies,
And the waters shall overflow the Hiding Place.
And your Covenant with Death shall be Disannulled,
And your Agreement with Hell shall Not stand;
When the Overflowing Scourge shall pass through,
Then ye shall be Trodden Down by it.
As often as it passeth through, it shall Take you;
For morning by morning shall it Pass Through, by day and by night:
And it shall be nought but Terror to understand the Message.
For the Bed is shorter than that a man can stretch himself on it;
And the Covering narrower than that he can wrap himself in it.
For the Lord shall rise up as in Mount Perazim,
He shall be wroth as in the Valley of Gibeon;
That He may do His work, His Strange Work,
And bring to pass His Act, His Strange Act.
Now therefore be ye not Scorners,
Lest your Bands be made strong:
For a Consummation, and that determined,
Have I heard from the Lord, the Lord of Hosts,
Upon the Whole Earth.

THESE TERRIBLE WORDS of God Himself, inspired through His ancient Isaiah (chapter 28, verses 14 to 22), are today applicable to you, O ye Masonic Children of the Devil, who have so long been misrepresenting yourselves as noble citizens, large-minded politicians, great statesmen, prosperity-producing manufacturers, producers, merchants, and professional men, whilst all the time ye have been reeking with the Filth of your Secret Heathenism.

PRIESTS OF BAAL! once more hear the Word of the Lord, as it was spoken by the same prophet to your Spiritual Ancestors who served Baal, and "lodged" in vile places:

I have spread out My hands all the day
Unto a Rebellious People,
Which walketh in a way that is Not good,
After their Own Thoughts;
A people that Provoketh Me to My face continually,
Sacrificing in gardens, and Burning Incense upon bricks;
Which sit among the Graves,
And Lodge in the Secret Places;
Which eat Swine's Flesh,
And Broth of Abominable Things is in their Vessels;
Which say,

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Stand by thyself, come Not near to me, for I am Holier than thou:
These are a Smoke in My nose,
A Fire that Burneth all the Day.
Behold, it is written before Me:
I will not keep silence, but will Recompense,
Yea, I will Recompense into their bosom, your Own Iniquities,
And the Iniquities of your Fathers together, saith the Lord,
Which have Burned Incense upon the Mountains,
And Blasphemed Me upon the Hills:
Therefore will I first measure their Work into their bosoms.

YE PRIESTS OF BAAL! well do ye know how this description of a "Rebellious People" fits you and your victims!

Well do ye know how you "sit among the Graves" in your Lodges in Secret Places!

Well do ye know how you "eat Swine's Flesh" and that filthy Scavenger of the Sea, the Oyster, and other "Abominable Things are in your Vessels!"

Well do ye know how you sometimes affect Holiness: for Reader Harris, K. C., the Leader of the Pentecostal League in England, is your defender and one of you; and there are many Apostate Ministers who profess Holiness in America who are like him!

Well do ye know how "ye are a Smoke in God's Nose," consuming continually by Fire and Brimstone that Tobacco which millions of you Stinkpots burn all the day and all the night, until you reek with defilement!

Well do ye know that "ye are Walking in a Way that is Not Good," after your own lusts and contrary to the Word of God!

PRIESTS OF BAAL! as Elijah the Restorer, I Summon you to Repentance toward God, to Public Confession for your Public Iniquities, and to Public Renunciation of your Allegiance to Satan, who is personified in Baal.

And I publicly Warn you, that "if ye will not repent, ye shall all perish," as they did whom Elijah the Tishbite at the Command of the Lord slew at the brook Kishon, when the Nation arose at Mount Carmel, and threw off the yoke of the Priests of Baal in his day!

PRIESTS OF BAAL! in every kind of business, in every apostate Church, and in political power in every Nation, I warn you that the people are awaking under Zion's teaching everywhere, and are returning unto God, and are now "discerning between the Righteous and the Wicked, and between him that Serveth God and him that Serveth Him not!"

PRIESTS OF BAAL! I warn you to submit yourselves unto God, and to Christ, His Son, whose Name ye dare not use in the Foundations of your accursed Masonic System, and whose Divinity ye deny.

In penitence ye must also bring your children to the feet of Christ, who alone can bring you to God, lest ye be smitten with a Ban, as God threatened in the last words of the Old Testament prophecies would come upon the Earth if men will not obey His Statutes and His Judgments and turn away from False Gods!

PRIESTS OF BAAL! remember that you are warned by a Voice that will ring out more and more clearly from Zion City, as the days go on, and which is already being heard throughout all the Earth!

Remember, ye Despisers, that—

The Day cometh, it Burneth as a Furnace;
And All the Proud, and All that work Wickedness, shall be Stubble:
And the Day that cometh shall Burn Them Up,
Saith the Lord of Hosts,
That it shall leave them Neither Root nor Branch.

THESE ARE THE WARNINGS FROM ZION OF ELIJAH THE RESTORER.

AND NOW we turn to you, our Brothers and Sisters in Zion throughout all the Earth.

Remember the glorious words that follow these which I have just quoted, words that are the delight of our hearts: for they are the Experiences of our lives, and will continue to be so until these spirits that are within us shall return to God who gave them:

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 the Lord 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 the Lord come.
And he shall Turn the Heart of the Fathers to the Children,
And the heart of the Children to the Fathers;
Lest I come and smite the earth with a Ban.

IT HAS SEEMED to us fitting that we should thus place before all Zion everywhere the Fact that the Great Issue lies between Fire and Fire—the Fire of Heaven and the Fire of Hell.

This is Zion's Holy War which must never cease until Christ is Lord of all.

BEAUTIFUL, PEACEFUL, Calm, and Strong, ZION is rising up out of the Ashes of the Ages and going forth upon her

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Glorious Mission, to establish, without compromise, the Kingdom of God throughout all the Earth.

THE FIRST ZION CITY of Refuge, where Zion can prepare her children by Honest Industries, by Careful Education, by Protection from the foul Traffics and Unclean Beasts and Birds of Prey that everywhere eat into the very Vitals of Humanity, is rising up on the beautiful shores of the Great Unsalted Sea of Lake Michigan.

It has no association at any point with that Horrible Travesty of the Church of The Latter Days, which has risen by the shores of the Dead Sea, at Salt Lake City.

Here, in Zion City, beside an Ocean of Living Waters, God is calling His people from this and every land to gather together and strengthen the hands and heart of the Messenger of His Covenant, the Prophet whom He hath sent to bring about the Restoration, and be the means by the organization of the Christian Catholic Church in Zion of carrying the Message of Salvation, Healing, and Holy Living to every home in America, in Great Britain, and, so far as possible, in every Nation under Heaven.

That is the Message of God's Eternal Peace, and every Messenger of Zion is commanded, and vows in the Name of the Lord, to say at every threshold, "Peace be to this house."

IT IS THE ELEVENTH HOUR, the Day is far spent, the Night will soon come, and then beyond that Darkness lies the Great and Terrible Day of the Lord, when "He shall come whose Right it is to Reign," and when He shall utterly Sweep Away every opposing power and "Reign until He hath put All Enemies under His feet."

CHILDREN of the Living God, take Courage;
Your great deliverance sweetly sing:
Set your faces toward the Hill of Zion,
Thence to hail our Coming King!

Do not fear to tread the Fiery Furnace,
Nor shrink the Lion's Den to share;
For the God of Daniel will deliver,
He will send His angel there.

SO LET US WORK;
So let us pray;
So let us live the life of self-denying Love from day to day.
So shall we be among those who are watching by day and by night for the Coming of the King, and Preparing His People for that coming by lives of continuous Well-doing.

LET US on the one hand do, as did the Builders of the Walls of Zion in Nehemiah's time, sound the Trumpet, lay down the Trowel, and draw the Sword of the Spirit, which is the Word of God, to defend the Builders and their Work from the heathen foe who would destroy Zion.

LET US on the other hand build up the Walls of Zion, preach the Everlasting Gospel of God's Eternal Love and Mercy which He sent His Son to bring to every man on Earth, which Christ died to complete, and which He pleads in Heaven to maintain, and which He will return to this earth as King to establish forever: for it is THE EVERLASTING GOSPEL.

BRETHREN, PRAY FOR US.

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GOD ANSWERS ELIJAH'S PRAYER FOR RAIN

BY DEACON O. L. SPRECHER.

ELIJAH was a man of like passions with us,
And he prayed fervently that it might not rain;
And it rained not on the earth for three years and six months.
And he prayed again;
And the heaven gave rain, and the earth brought forth her fruit.

THE EYES of the whole world have been, and are now, turned especially to the General Overseer of the Christian Catholic Church in Zion.

The press, both secular and religious, has brought forth every possible word of ridicule, derision, and even cursing, which it has been able to collect.

Column after column has appeared in papers in all parts of the world, showing the antagonism of the World, the Flesh, and the Devil to the Declaration made by our Leader

As time goes on, the ministry of Elijah will be proven more and more before the Church and the world, and signs of God's approval will be manifested from time to time.

Whether the World, the Flesh, and the Devil recognize God's approval and acknowledge it, will not matter.

Thousands of God's people will ever be glad to know of the Signs of the Times, and to witness to these manifestations of approval.

We have the privilege of calling the attention of God's people in all parts of the world, and the world itself, to some very manifest and striking answers to prayer, given about the time that our General Overseer made his Declaration in the Chicago Auditorium.

It is very striking that one of the first manifestations of the approval of our Father in Heaven upon our General Overseer's Declaration and Claims is that his prayer should be answered like Elijah's of old, and that the rain should come to the dry and thirsty land in many localities.

It will be seen by the telegram and the letters quoted below that a drought had prevailed in various portions of the United States, just prior to June 2d, and that in answer to prayer on that day and days following, "the heavens gave rain," and the earth is bringing "forth her fruit."

There will, of course, be no end to the attempted explanations as to the cause of these things, and the apostate churches and the world will doubtless try to make it appear that God had nothing specially to do with the giving of these copious rains at this time, or to answering the prayers of our leader.

How incredulously many will smile and mock!

How indifferently many will pass over the thought without serious reflection!

How wickedly many will rage because it should be claimed that God heard the prayers of John Alexander Dowie, as He did Elijah of old, and in the same way answered!

But how glad we are that we have the confidence that it was our Father in Heaven, graciously regarding and approving the actions of our Leader, and manifesting His pity, love, and compassion upon His people who needed this blessing of rain.

It will be seen by the following telegram that it was sent from Brinsmade, North Dakota, at 11:23 P. M., on June 1st. It, therefore, arrived at Zion in Chicago while the General Overseer was sleeping.

We find that he prayed especially in this matter about 10:37 A. M., and between three and four o'clock in the afternoon, June 2d, whilst conducting the meeting in the Auditorium.

The letter which follows gives the story of how the answer to prayer was given at about the time the General Overseer prayed.

It will also be seen that God heard the prayers of Elijah for rain in other localities within the past few weeks.

We are very glad to record these things, but we know, as we make this record, that it is not by any means a full record of what happened at the time God specially approved of the Declaration made by Elijah.

We trust some day we will be able to read the full record in the books which are kept in Heaven, in which the records are perfect and in which is recorded so much that human eyes will never be able to see or human hearts to understand.

"And the books were opened."

Most of all will we rejoice to find that our names are written in the "Book of Life," and that we have the privilege of standing with all Zion before our King, the way for whose coming Elijah our Leader is now preparing.

Rain Comes at Time of Elijah's Prayer.

BRINSMADE, NORTH DAKOTA, June 1, 1901.
REV. JOHN ALEX. DOWIE,
Chicago, Illinois.

Crops throughout Benson County, and especially at this point, are suffering severely for want of rain.

Pray for us. HARVEY O. BROWN (11:23 P. M.)

BRINSMADE, NORTH DAKOTA, June 16, 1901.
REV. JOHN ALEX. DOWIE,
Chicago, Illinois.

Dear General Overseer:—We thank God that in answer to prayer request sent to you June 1st, by telegram, on June 2d, between three and four o'clock P. M., we had a nice rain, and on June 3d we had a very heavy rain.

Scarcely a day has passed since our request to you to pray God to send rain, that we have not had a nice shower.

We give God all the praise that the serious drought that had continued for two months, previously to June 1st, has been completely broken.

We are also very thankful that we have a General Overseer to whom we can go and ask to pray for us when in need.

Yours in Jesus' service,

HARVEY O. BROWN.

Refreshing Rains in Illinois in Answer to Prayer.

GOODENOW, ILLINOIS, June 10, 1901.

DEAR GENERAL OVERSEER:—We want to thank you for your prayers, and give God the glory for answering.

We claimed the promise in Leviticus 26:3, 4, and sent a request to you to pray for rain, which you received June 3d.

That evening the wind changed; in the morning, on the fifth, we had a sprinkling rain.

In the afternoon we had a heavy shower; and a steady shower from about eight o'clock in the evening until twelve.

Today, June 10th, we had another good rain.

Previous to this we had no rain to speak of for two months.

Had this kept up much longer, crops would have been a failure.

We also want to praise God for healing our little daughter Ruth of kidney trouble when she was three days old.

My husband sent a telegram to Overseer Speicher, and in an hour after we noticed a change, and in seven hours she was perfectly healed.

May God bless you with many more years.

(MRS.) AMANDA DEUTSCHE.

Rain in South Dakota When Elijah Prays.

CASTALIA, SOUTH DAKOTA, June 14, 1901.

DEAR GENERAL OVERSEER:—On Tuesday, the 4th of June, we wrote asking you to pray for rain, as it was extremely dry here and stock was suffering for water.

On the night of June 8th the rain came in abundance, and it still continues to come.

We received a letter from you this week saying you had prayed on the 7th.

We are very grateful to God for His goodness to us, and we thank you also for your prayer.

Your Sister in Christ,

(MRS.) C. N. RICHARDS.

Prayer for Rain in Illinois Answered.

DE KALB, ILLINOIS, May 6, 1901.
REV. JOHN ALEX. DOWIE,
Chicago, Illinois.

Dear General Overseer:—I write, thanking you for praying for rain.

I do not know when you prayed.

I wrote Thursday, April 30th, and yesterday, May 5th, we had a glorious rain.

It is still cloudy, and I think we will have more.

Praise the Lord.

I remain your Sister in Christ,

(MRS.) J. R. TUDON.

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ZION'S FIRST FEAST OF TABERNACLES

Glorious Series of Meetings in the Great Open-Air Auditorium in Shiloh Grove, Near Zion Temple Site, Zion City, Illinois.

ZION'S First Feast of Tabernacles has passed into the history of these days of the Restoration of All Things.

It has not passed unnoticed, even by the world. Indeed, the eyes of the whole world have been on Zion City and the events transpiring there with ever-increasing interest from the moment when the location of the site was announced; for, laugh and scoff as they may, the world and the apostate Church are struck with the conviction that something of mighty import has happened.

Yet not the world, nor the apostate Church, nor even Zion herself can tell of the place which that Feast of Tabernacles may have in the events leading up to the Consummation of the Age, the Coming of Christ to reign.

God only knows the full significance of that Series of Meetings and Encampment, which his servant, the General Overseer, planned and accomplished according to His will and purpose.

God's manifest Presence and blessing throughout those ten days was a constant inspiration to the thousands of His true people gathered on that hill-crest, filling their hearts with thanksgiving that He gave them such assurance of His hand in the events of which they were partakers.

While the two Lord's Days of the Feast, the Anniversary of the Consecration of Zion Temple Site, and the Last Great Day of the Feast, were days of great outpourings of God's Spirit, and full of richest blessings, yet it was the meetings on the week days that Zion found the sweetest and most helpful; for at these meetings there were few if any but members of the great Zion family.



In these weekday meetings—the Early Morning Sacrifice of Praise and Prayer, the forenoon and afternoon meeting of confidential and helpful Conference with one another and with the General Overseer, and the evening meetings of Praise and Testimony—the people felt that they were given the privilege of getting into the great heart of the mighty prophet, Elijah the Restorer, whom God had sent to lead them.

The Last Great Day of the Feast, Lord's Day, July 21st, was a day of most intense heat.

Hot winds from the southwest and the fierce rays of the sun from an unclouded sky sent the mercury in the thermometers in Chicago up to a fraction over 105 degrees, at the highest point.

Yet on Zion's hill, under the shade of the trees of Shiloh Grove, the heat was greatly tempered, and there was none of the severe suffering, prostration, and death which made the day so terrible in Chicago.

While this weather doubtless kept many away, yet there were between 7000 and 8000 people on the grounds.

The Auditorium, which seats over 5000, was filled, and many people stood under the shade of nearby trees, within reach of the sound of the General Overseer's voice, at the crowning meeting of the day, held at three o'clock in the afternoon.

Led by Zion City Band, the long Processional of Zion White-robed Choir and Zion Robed Officers wound its way among the trees to the Auditorium, and, entering at the rear, marched slowly down the center aisle and mounted the steps to the platform.

As they entered the Auditorium, the ringing voices of Zion Choir took up the inspiring strains of the Processional Hymn:

On, brothers, on to the better land,
Chanting our songs in triumphal strain,
Shoulder to shoulder marches our band—
On, till the golden gates we gain!
Forward our steps to the Home beyond,
Seeking the country yet unseen,
Where to our hopes shall at last respond
Glories untold in dazzling sheen.

REFRAIN.

On, brothers, on to the better land,
Chanting our songs in triumphal strain,
On, ever onward the march of our band!
On, brothers on!

Led by the pillar of cloud by day,
Israel journeyed amid the wild;
Nightly the fiery pillar's ray
March of that lonesome host beguiled.
God for their guardian God their Guide,
God 'gainst the foe for His people fought,
God at the Jewish warriors' side—
They to their promised land were brought.

Onward the march of the Christian host,
On through the world's dread wilderness;
Christ for our Captain, His Name we boast,
Jesus the Lord our Righteousness;
Under His banner sworn to fight,
Journey we onward day by day;
Comrades, we trust in the Victor's might,
We shall be victors in the fray.

Perils may come and the storm-clouds rise,
Foemen may threaten, snares abound;
God sets His rainbow in darksome skies,
Angels our path shall compass round.
On, let us on, till the march be done,
Strong in the Leader's strength we stand;
Forward we press till the prize be won—
Rest, endless peace, the Fatherland.

The General Overseer's graphic description of that Last Great Day of the Feast nearly Nineteen Centuries ago, his striking application of the lesson of that strange occurrence to the lives of those who heard his voice, and his effective appeal to all to learn that lesson and to live it, made that service an

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epoch in many a life. There was scarce one in all the thousands present who did not arise and join in the earnest Prayer of Consecration with which the meeting closed.

LORD'S DAY EVENING.

**Reported by O. L. S., A. C. R., and D. B.*

Shiloh Grove, Zion City, Illinois, Lord's Day Evening, July 14, 1901.

The General Overseer presided, after a song service had been held for about half an hour.

He said:

I am glad to be here with you.

I feel just about as fresh as I did at half past six this morning. I have had a little rest and a change of clothing.

I am just as if I had been dipped in water when I leave this platform.

I am so grateful to God for sustaining power.

Instead of reading the Scripture, I want you to recite with me the thirty-fifth chapter of Isaiah—the Song of Salvation—what next?

Audience—"Healing."

General Overseer—What next?

Audience—"Holy Living."

General Overseer—What next?

Audience—"Triumphant entry into the Zion above."

General Overseer—There are four glorious truths: Salvation, Healing, Holy Living, and Triumphant Entry into the Zion above.

The chapter was then repeated in concert by the congregation.

This was followed by singing the verse:

Then let our songs abound,
And ev'ry tear be dry;
We're marching thro' Immanuel's ground;
To fairer worlds on high.

The General Overseer then said

I am grateful tonight for a thousand things.

Our Enemies Are Becoming Our Friends.

I have just had a whisper given to me by dear Overseer Mason that one of the students—a colored young man from Africa—who was fined and punished severely in the courts in London, has been converted and is on his way to Zion.

I hope that the conversion is a genuine and thorough one.

Now pray God that thousands of those who have been our enemies may become the friends of Zion.

I receive many confessions, and it is a great joy to me to forgive the transgressors.

There are some things in today's meetings that are interesting to me.

One Elder said that a gentleman had come from a certain town north of this City Site, who, so far as is known, had always been indifferent to religious matters.

He seemed to be intensely interested today.

I was told of some who rose when the call was made to consecrate themselves to God and to coöperate with me in the building up of Zion City.

One very ungodly man sprang to his feet and said, "I will."

I believe God touched that man's heart and blessed him.

I hear a great many things that interest me.

Beautiful Scotch Custom Regarding the Sabbath.

My view of it is that the Sabbath begins on Saturday night with the sunset and ends with the sunset on Sunday.

That is the Scotch view of it.

The Scotch people, who are pious, gather in the highlands of Scotland on Saturday at eventide, to have family worship.

All the children's clothes are nice and clean, ironed and brushed.

All the shirts are nicely mended, buttons on every one of them.

Everything is in good order and laid nicely across the chairs at the foot of the bed.

Everybody goes quietly to bed and rises in the morning, and the clean clothes are there.

There is a scrub just before sunset on Saturday night, and they all gather around the table when the sun is set, and worship God.

That is a relic of our Israelitish origin.

A great many customs in the Highlands of Scotland are of Israelitish origin.

The land itself is full of Hebrew customs.

I was very much interested in my visit to the Dee, to Balmoral, to that historic part of the country around Birnam.

I saw an old tree there that must have been a thousand years old, a giant of the old Birnam wood forest.

Hebraistic customs, taking you away back to before the time of our Lord Jesus Christ's birth have lived through the ages like that old tree.

Some of the Hebrew tribes settled in the Highlands of Scotland before Christ was born, so the legends tell us, and I think they are true.

I was intensely interested in my visit to Iona,

The Sacred Island Where Saint Columbo Established the Gospel.

Columbo means "dove."

St. Colon, or St. Columbo, was "a very pious man."

The stories connected with him are very interesting. He was evidently a mighty man of God.

As one travels over these old lands, in England, Scotland, and Ireland, in many parts one meets traces of Israelitish origin amongst the Anglo-Saxon and Scandinavian races.

For instance, you Danes call your country Danmark, do you not?

Danes in audience—"Yes."

General Overseer—The tribe of Dan landed at the Danube, which was Dan's river.

Every place they came to they called by the name of Dan.

You can trace the tribe of Dan through all Europe.

When it got cold they drew a line and called it "Dan Mark," and said, "We go no further."

Then they came over to England, and Ireland, and Scotland, to steal; and they stole.

They left that habit of stealing in the Highlands of Scotland.

An old rule there was, in simple, plain language, "He shall take who has the power, and he shall keep who can."

They were great thieves, and they were not ashamed of it.

But that was just like Dan.

Dan took to the sea in ships, and ever since that day the Danes have been mighty seamen.

They are Israelitish, every one of them, and we are the descendants of the ten tribes of Israel.

Thanks be to God, He who has called Israel will in due time call Judah.

I believe He is beginning to call them now.

May God bless the Jews. Amen.

Prayer was then offered by Officers of the Church.

The General Overseer then opened the meeting for praise and testimony.

He said:

This little gathering will be best turned into a

Praise and Testimony Meeting.

Let us praise God not only for Divine Healing, but also for Salvation, and Holy Living, or any testimony of what God has done for you through the various agencies of Zion.

Let us have facts we do not know and would love to hear.

I am meeting here hundreds who were dear children of God before I was born.

They are full of love.

Zion has come, in their old age, to fill their hearts and fill their lives.

I am so thankful for the love of the old people.

Many have come long distances, like our dear Father Leonard, who has come all the way from his station in New Jersey to be with us.

May God bless us.

Chief Usher at Central Zion Tabernacle Brought From Insensibility and Quickly Healed.

John Singleton, Zion College Building and Divine Healing Home, said: "Four weeks ago tonight I was a very sick man in my body. I fell down stairs and was very seriously hurt. They tell me that I lay insensible five or six minutes. Elder

*Owing to absence from the city the General Overseer has been unable to revise this Report.

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Stevens came and prayed with me and I came to. Then Overseer Piper came and prayed.

"I was very sore through my lungs. It seemed as if every string around my heart was torn. I waited for you to come, and you prayed three times and laid hands over the parts, and, thank God, that torn feeling went away.

"The second day after that I was on my way to Springfield and the train was nearly wrecked. On account of a heated box in the tender, the wheel broke and the truck dropped down as far as the safety chain would admit The engineer hearing the clatter, put on the emergency brakes and no harm was done.

"I thank God for the power that is in Zion. I thank you, dear General Overseer, for all your kindness to me."

General Overseer—Mr. Singleton is the chief usher of Central Zion Tabernacle and of this Auditorium, when he is here. He was brought to me in a terrible condition, and I am so grateful that God instantly gave him blessing and enabled him to go on with his duties.

A Bank Which Opens Each Day With Communion With God.

Deacon W. S. Peckham, Cashier of Zion City Bank, said: "I praise God tonight for the privilege of doing business for Him after thirty-three years' connection with banks. I am now in a Bank where the day's business is started first with communion with God, seeking wisdom and guidance. It is a great privilege to be connected with men who do business in the fear of God. Tonight I rejoice in the fact that God has called me to a little work in Zion. It is not a little work, either. It is a great work for Zion. Our Zion City Bank will yet be the greatest bank in all the world."



ZION WHITE-ROBED CHOIR IN PROCESSIONAL AT ZION'S FIRST FEAST OF TABERNACLES.

Audience—"Amen."

General Overseer—Say "Amen."

Audience—"AMEN."

Deacon Peckham—"God has been very good to the Bank. He has carried it through something that no other bank in the world could have gone through.

"I was thinking, in connection with this Evanston matter, that those firemen were right. They did right. They were following their line of business. (Laughter.) It is their business to put out fire. The only Church that I know of today that has fire in it is the Christian Catholic Church in Zion. Praise God for that. Now those men know something. (Laughter and Applause.) They know it when they see it. They may not want to put it out, but they know it is there. Praise God it is. (Amen.)

"How good it is to be in Zion. There comes to my mind a picture that I saw in my early boyhood days. It was a picture of Mt Sinai, and all around it were the tents. Do you remember that picture in the old family Bible? As I rode up here, I said, 'Surely the children of Israel are tenting here.'

"In this first day of Zion's First Feast of Tabernacles, how God's Spirit has rested in mighty power on our General Overseer in every service, not only in this afternoon service, but also in every service. Surely God is with us. Let us praise Him. Let us rejoice. Let us be glad that we are the children of Israel, and that God is leading us to great and mighty victory. He will at last crown us, for those who are faithful unto death shall receive the Crown of Life."

Father Leonard Melted Into Tears On Beholding the Beautiful Processional.

Elder Isaac Leonard, Vineland, New Jersey, said: "I want to say, dear friends, and dear General Overseer, that this is the third visit I have made to Zion. Every time I have received great blessing. I received one last May, a wonderful blessing; and I had a repetition of it this afternoon. I want to tell you the circumstances in which it was given me, in the Auditorium building, last May. It was the first I saw of the Processional

"I had some little scruples. I was raised a strait-jacket Presbyterian, although I wandered away and got into the Mississippi River afterwards. I had some scruples concerning the Processional, and said, 'Does the Lord approve of this demonstration, this show, this robing and uniforming, and so forth?'

"As I sat there looking over the audience, waiting for the processional to come in, I just turned it into a prayer: 'Lord, do You approve of this? Do You smile upon it? Can You give it Your benediction? Can You pour out Your Spirit upon this demonstration?'

"Just then the processional began marching in, right by where I was sitting. There were the little tots with their white tunics and song books, singing the praise of Jesus. Oh such a spirit of yearning prayer came over me as I have never experienced in all my history, that God would carry these little ones into His Kingdom, and that they might march into the streets of the New Jerusalem with garments whiter than their tunics.

"Then my mind went out to the perishing world, that they might be saved. I received a great blessing. The tears ran, and I broke right down before God. All my scruples about these things vanished.

"This afternoon I wanted to get on a robe (laughter), and I went into the robing room but there was none for me.

"As I saw them marching outside previously to marching in here, the same Divine impulse of prayer came over me.

"I made some sacrifice to get here once more, and I bless God for it.

"I pray that God will pour out His Spirit in unprecedented measure here. We have a mighty work in hand. This world is wrong side up. It wants turning right side up.

"May God bless His servant.

"I had such a spirit of prayer that the Lord would soon send Elijah, a preacher of the wilderness, to bring men back to God, to bring men back to reason and the service of the Most High.

"When I read LEAVES OF HEALING, and read the testimony and preaching of the General Overseer, I said, 'The Lord has heard my prayer,' and I went into Zion like one drop of water will go to another.

"I am glad I am in Zion. I tell you the Lord is blessing me. We have a little Branch in Vineland. I bring their greetings to you. I ask you to pray for them, that God will mightily pour out His Spirit.

"I met an old friend, a member of the Baptist Church. I had preached for them at a time when the church was about going to pieces, and they say I saved the church from going to pieces. I don't know about that—

General Overseer—Was it worth saving?

Elder Leonard—"I said to this lady, 'You don't want to see a Dowie crank, do you?'

"'Oh yes,' she said, 'I want you to come and bring your wife with you. We may not agree in everything, but we want to hear your story.'

"We went, and after a few words of conversation, she turned to me and said, 'Brother Leonard, you are a good advertisement of your doctrine,' referring to my physical appearance and my strength and my health.

"You see the Lord has blessed me wonderfully. People have been testifying about me. One says to another, 'I don't see that he is much better than he used to be,' and others have answered, 'Where are your eyes; can't you see?'

"Pray for us, that God may be glorified and Zion built up in

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Vineland. Here is my wife" (introducing his wife, who came forward on the platform at that time).

Mrs. Leonard Talks With Henry Ward Beecher's Son.

Mrs. Leonard then said: "I had a mission to Henry Ward Beecher's son, and I told him our story.

"He said, 'Yes, I can tell you how you got your healing. That was all perfectly natural; it was mesmerism.'

"Well, it was mesmerism that worked 800 miles away (laughter), and I had never seen the General Overseer at that time.

"Henry Ward Beecher's son pitied my husband for 'narrowing down and getting into Zion.' I told him about my husband's healing of a cancer in the face, when he put everything else aside.

"He said, 'Well, that means business.'

"I said, 'I wish you would "mean business," and preach the Full Gospel. You ministers are all banded together in fighting against us, but the Lord is mightier than you all.'

"I have talked to every minister in Vineland, except the Roman Catholic. I can't get hold of him. My ministry is among the ministers." (Applause.)

General Overseer—That is good.

Mrs. Leonard—"I praise God tonight that I am in Zion. My tongue is loosed. I am working for Zion. We have had LEAVES OF HEALING sent to us for distribution. It has been distributed, and unknown persons are sending it out. We cannot find out who they are. They are going and the work is growing.

"I do praise God that I am in Zion, and I want everybody to be there. I don't often have a chance to talk to Zion like this, but my soul is so full I cannot keep still."

Zion's Picket Line in Vancouver Sees Lively Skirmishing.

Elder R. M. Simmons, Vancouver, British Columbia, said: "Zion, I bring you the good will of Zion in Vancouver, British Columbia. I bring you their greetings. I cannot tell how glad I am to be here tonight. One of the greatest surprises in my life was when the General Overseer told me he was going to send me to Vancouver. Two years ago last May we bid Zion in Chicago good-by and started for the picket-line in Vancouver—Evangelist Brooks, and my wife, myself and our children. You know the picket-line has sometimes seen lively skirmishing out there.

"You know what happened to Evangelist Brooks. He came back and got a wife."

General Overseer—He did not come; we brought him.

Elder Simmons—"The Bible says, 'He that getteth a wife, getteth a good thing.' Elder Brooks has found it so.

"He could not be here tonight, but he told me to tell you that he would like very much to come, but was willing to stay.

"I have received such a hearty welcome since I came back. All have been so kind to me, and I rejoice. I feel that there are few in Zion who have received greater blessings than we have, and I do not know anybody less worthy. I am so glad we are in Zion, head, heart, body, soul, and spirit.

"Some time ago one party wrote a letter to Vancouver, and said he hoped Elder Simmons and all the members would get out of Zion, and would not send any more tithes to Zion. I think Recorder Anderson will notice that there has not been any falling off in tithes. We are still in Zion, and are in it to stay, if you will let us.

"We have had a splendid time out there. The Devil has made it interesting for us. We have been egged, and we have been pelted with stale fruit, and stoned, and mud thrown on us. 'But we have not yet resisted unto blood.'

"I want to say that Zion is still alive in Vancouver and Victoria. But you have a tremendous magnetism down here in Zion City. You are taking some of our best members. I think we are losing about fourteen from Victoria; not so many from Vancouver, but more on the way.

"God has been with us and God has blessed us. I very often thought that the General Overseer took a tremendous risk when he sent us out there.

"I am glad, friends, that there has not been a moment since I came into Zion that I have been conscious of disloyalty. There have been a good many things I did not understand, and I assure you the General Overseer has been mighty hard on my Methodist theology. He jumped onto it with both feet. But I have kept still. I have learned a great many things. Although it seemed to break my heart to leave the Methodist Church and come into Zion, I am sure it would break it a good deal more to get out of Zion.

"I am so glad for the Zion spirit and the hearty coöperation of the people we left behind. Pray for us, away out on the Pacific coast. Pray for my two dear boys whom we left back there, and pray for the branch while we are absent. We remember you all in Zion, in prayer. We esteem it one of the greatest privileges of our life to be here in this Feast and to enjoy the good things you have."

General Overseer—We are right heartily glad to welcome the Elder back. As General Overseer, I want to say that he has merited our confidence, and held the fort, and under great strain and pressure has maintained his position and extended the work of God.

God Sustains His Servants Amid Severe Persecutions.

Mrs. R. M. Simmons, Vancouver, British Columbia, said: "My heart is very full of thankfulness that I can stand in Zion at Headquarters once more, and I will say that while we have been away for over two years, and while we have passed through many persecutions and some severe trials, God has been with us all the time. Tonight I feel we are nearer to God than ever before. Our lives have been made more perfect in his sight, and our home more happy. In every way God's blessing is upon us. We have seen, just recently, in a remarkable way, how God is answering prayer, and especially in our coming to Zion at this time. I thank God for this opportunity. I want you all to appreciate the little Gathering in Vancouver which has been so loyal and sent us all this way that we might enjoy these meetings. We love Zion and mean to be true."

An Old Colored Saint's Wisdom Concerning Elijah.

General Overseer—Here is Elder Gideon Hammond. He has a Gideon's band. I heard a story, about Elijah, from an old "Aunty" who spoke in our Branch at Philadelphia the other night.

Elder Hammond, can you tell that story? I should like to hear it from you.

Elder Gideon Hammond, Philadelphia, said: "A colored woman came into our Branch a little while ago. We didn't know anything about her, but she evidently found out that we had the Spirit of God, and we found out she had the Spirit of God. I don't think she had ever heard of the General Overseer or heard of Zion.

"She was acting as a cook in an Episcopalian minister's family, and she came and listened to some of our teaching, and seemed to be right in the spirit. The people began to make fun of her, because of 'Dowieism.' She could not read, but she knew a good deal of Scripture.

"About the time the General Overseer made the Declaration concerning Elijah the Restorer they said, 'Well, now, Sarah, what do you think about that? That is too ridiculous to listen to.'

"'Well,' she said, 'I dunno anything about Dr. Dowie bein' 'Lijah, but I think it's about time somebody had on de mantle.' (Laughter. Applause.)

"The good woman is a real saint of God. She has the real, true spirit of Zion. She has been out selling LEAVES OF HEALING just for a little while, and she told how she had been blessed, and how the men had been blessed to whom she had sold them.

"I have had it in my heart today, a great many times, to say a few words. I did not come to the Christian Catholic Church in Zion because of the General Overseer but because of God. God told me to. I simply had to.

"It is in my heart to tell you and to tell the General Overseer, if I only could, how much I love him. My bosom just swells with joy and emotion as I think of Zion and as I think of him; as I think of what his life has been to me, and how much it has been to others, and how much I hear it all over the East; how much people who are not members of the Christian Catholic Church think of him; and when I find how the impulse of his love, and his ambition, and his whole soul has gone out, even into the little hamlets and valleys.

"A short time ago I spent a night forty miles north of Philadelphia, in a little settlement. There was no other house in sight, except the one in which I stayed. I was with a German family who were subscribers to German LEAVES of HEALING.

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They had written me a number of times, and finally I went out and found souls ripe for the Kingdom of God in Zion. They gave me their applications, and the man received a blessing that night; received strength for his paralyzed arm.

"When I see things taking hold, I am reminded of what Deacon Yerger said, of the virility there is in Zion.

"The one thing upon my heart as I arose was simply to express before you my love for Zion, and my personal love and admiration for the General Overseer himself."

A Missionary in China Won to the Full Gospel.

William H. Cossum, Zion College Building and Divine Healing Home, Chicago (formerly Missionary to China), said: "General Overseer, I should like to take this opportunity, which is the only real opportunity I have had, of conveying to Zion the greetings of Elder Viking in China.

"I thank God tonight that I have had the privilege of seeing the beginning of the work of the Christian Catholic Church both in China and Japan. Having been driven out of my home by the Boxer movement, I took my family to Yokohama and spent five months with Brother Cairns. I was not in Zion at that time, and I went through a struggle the like of which I have never experienced in my life. It wore me all out.

"After the first month I went to meetings with Brother Cairns in Japanese and English, and in conferences with him I was constantly receiving new light and new impetus, which deepened the struggle until, finally, I could not sleep. I could think of nothing else. This subject was thrust upon me.

"I was privileged, however, to see the developing of the work during those four months.

"I know that God is healing the sick there. I know that God has given liberty and power in the meetings.

"God has enabled us to scatter LEAVES OF HEALING and other literature very thoroughly in every foreign home in Yokohama. We did that over and over again. This teaching has gone to the ends of the earth, and it stirs up the Devil just as violently in Japan as in Chicago. I find the same thing in China.

"God is with Brother Viking. I knew him, with Brother Mason, in the Branch of the Baptist Mission in Ningpo, China.

"When I saw Brother Viking under the influence and power of Zion, I said, 'I need no other argument for the power of the Christian Catholic Church in Zion, than Brother Viking.' Those of you who knew him before and knew him after his development in Zion, will understand what I say. I lived before the argument of a life of holiness, power, sweetness, and patience in C. F. Viking, Elder in the Christian Catholic Church in Zion in China. As I lived with that man three or four months in his own home, day after day, under such trying circumstances which the Chinese can bring to you, I never saw the Spirit of God more beautifully and Divinely manifested.

"I saw him time after time laying hands upon the sick, and they were healed.

"Brother Cairns also wishes to be remembered to those who are praying for Zion in Japan."

General Overseer—We are delighted to hear Brother Cossum, whom we have received into fellowship, and we hope to receive him into our ministry.

Medicine Laid Aside for the Prayer of Faith.

Elder Francis M. Royall, Zion College Building and Divine Healing Home, Chicago (formerly Missionary to China), said: "While Brother Cossum was talking about the experiences he went through, not knowing whether to get into Zion or stay out, I was reminded of my own experience.

"It is a terrible thing to feel that you are ready to step out, and yet not knowing what to do. When I was a boy, early in the spring we would go bathing. We would go down to the water and just plunge right in. I think that is the thing to do—just jump in all over.

"I want to utter a word of praise that rum, tobacco, Secret Societies, and drugs have been given a blow by the Christian Catholic Church. Down in the Southland, my native country, where tobacco is grown, I found that they had sent cigarettes to China that came from my own State. They need the Full Gospel of the Christian Catholic Church.

"The other day I said to a lady 'Are you a physician?' I said, I know something about it; I was not only a missionary, but a physician.'

"She replied, 'And you an Elder in the Christian Catholic Church?'

"'Yes; I have laid it all down.'

"'Well,' she said, 'I have been in the greatest school; I have been living in a Zion family that I have known all my life. Last winter these people's children were ill, and they did not do a thing but get down and pray. One night they had croup terribly, and I felt like going and hitting them between the eyes.'

"'Well,' I said, 'how did it come out?'

"'They went off to sleep, and by morning they were well.'

"She said, 'One of the best physicians in Chicago said no doctor ever gave a dose of drugs who knew what it was going to do. He gave me something, and I threw it out of the window.'

"I asked her, 'Why are you sending for a Zion Elder?'

"She replied, 'I have watched these people, and they get answers to prayer.'

"I said, 'What about you? Are you going to quit practice?'

"'Yes,' she said; 'I am going to put drugs away. If I were to practice on these people, I could not earn my salt.'

"She had her throat all loaded up with flannel cloths and could scarcely swallow. The tears rolled down her cheeks as she said, 'I will throw them away, and believe God will heal.'

"We went to prayer and took away the cloths, and she said, 'O, look how I can swallow! I have not swallowed for days like that!'

"Some of the friends down in the Southland said, 'If you are right, tell Dr. Dowie to send Elders down here to teach us, for we want to know the truth.'"

A Dying Girl Miraculously Healed.

Miss Sadie Cody, of Rensselaer, Indiana, arose to testify, and was addressed by the General Overseer with the words, "Who are you?"

Miss Cody replied, "Miss Sadie Cody."

General Overseer—I think I know a Sadie Cody. I remember when you were carried in dying.

Miss Cody—"So do I."

General Overseer—Come up here on to the platform.

Miss Cody went up on the platform, ascending a steep flight of steps. She then said: "I praise God that I can walk up those steps as I did tonight. I remember the first time I saw the General Overseer. I was so nearly dead that I scarcely knew what was taking place around me. The doctors said, 'She will only live three hours. She cannot live longer than that.' Praise God, that was six years ago, and I have lived.

"The next day after I was brought into Zion Home, my uncle came down to make arrangements for my funeral. He has now given that up. I have it in my heart to say, 'The Lord of hosts is with us, and the God of Jacob is our Refuge.' It has been so manifest today that He is with us.

"I owe my life, under God, to the General Overseer. If it had not been for this teaching, I, as well as many others, would have been dead. I feel it is not more than due to Christ that I should consecrate myself to His service.

"I have not always been faithful, but I have for the last few years, although I have been persecuted very much. I have almost been turned out of my position in the school. Were it not for a few influential friends in that community, I would have been, because I believe in Divine Healing. But if I were to keep still, the very stones would cry out against me.

"I want you to pray that I may be able to consecrate my life to God's service.

"I do thank God that, so far as I know, I am well. I feel full of life, and I want to do more and more in God's service all the time, for God and for Zion.

"I thank God for the General Overseer and Mrs. Dowie, and I thank them for their kindnesses to me. While there are many in the world who have heard only what they consider the harsh things, there are some of us who have seen the tender side of their hearts, and it makes me almost weep when I hear them say such hard things.

"When I was brought to Chicago, I had been doctored by eminent physicians not only at my home in Rensselaer, Indiana, but eminent physicians in Chicago said, that six of the vertebræ of the spine were perfectly useless and decayed, and that if I should attempt to stand upon my feet it would result in instantaneous death.

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"I was partially paralyzed, and one limb was three inches shorter than the other. There was a place on my spine six inches long that was discolored and dark.

"When the General Overseer prayed for me, I stood on my feet. I did not meet instantaneous death—it was instantaneous life. My limb came down equal with the other.

"A day or two after my uncle sent a physician to see me. When she turned me over to look at my spine, she said, 'O, Miss Cody?' I thought something terrible had happened. She said, 'Your spine is just as healthy as a baby's.'"

General Overseer—Well, that was a wonderful healing.

A Religion That Threatens Home, Position, and Friends.

Deaconess Helen A. Druey, Brookings, South Dakota, said: "I feel that I must praise God tonight for being in Zion. I do not believe I could go home without praising Him.

"We have stood many persecutions in our community. I have had to stand the greater share of them myself, although my people have stood beside me loyally. We have nineteen members of the Church in Brookings, with a little over a year's work. We have eight Seventy workers that are true in everything.

"When the announcement was made that the General Overseer was Elijah, some one said to me, 'You are going to have a fight. The men are going to get out.'

"I said, 'I don't care. If they don't believe the truth, they can get out. We don't want them in. Let them go back to the Baptists or the Methodists, if they want to.'

"I went home, and I said to God, 'We won't get LEAVES OF HEALING for over a week. O God, prepare the hearts of the people for that discourse. Put a spirit in them to desire to know the whole truth of Zion. Let us be banded together.'

"I thank God that there wasn't one man who went out.

"I thank God our little band is faithful. I am glad to know I live in the days when Elijah has come to restore All Things. No one knows better the works of the Devil than a public school teacher, although I have almost lost my home and my position and my friends. We have knocked the Roman Catholic Church out of our home and the Christian Catholic Church in. My mother and two sisters are now members in this Church, and I trust God will bring the rest in."

General Overseer—I want to say regarding this sister, that she is one of a noble band of Deaconesses in places far away from the center of Zion whose heart God has touched, and who are being made mighty by the power of the spirit of God in breaking down the strongholds of Satan.

God bless this little Deaconess.

The meeting was then closed by singing the doxology and 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.

TUESDAY EVENING SERVICE.

**Reported by I. M. S., A. C. R., and D. B.*

Shiloh Grove, Zion City, Illinois, Tuesday Evening, July 16, 1901.

After an opening song service, the congregation joined in repeating the ninety-first Psalm.

Then at the request of the General Overseer the audience sang "All Hail the Power of Jesus' Name."

Sudden Manifestation of God's Indwelling Power.

General Overseer—Beloved friends, today has been one of the hottest days of the entire season. I was very much surprised when I had finished the afternoon service to find that there was anything left of me. But I find tonight, through God's great goodness, that I am restored again.

Whether it was that they gave me too much water, I cannot tell, but the old enemy thought he could capsize me altogether. However, I got through that as I have everything else.

God is exceedingly good to me, and I realize tonight the sudden manifestation of His indwelling power, which not only sustains my spirit, but quickens my soul, and almost incessantly relieves my body.

When I called upon God, I got a very wonderful manifestation of His grace, and I was able to pray with a number of the sick ones.

I do not know that there was much that was marked in the healings which, I trust, God gave to many.

I was glad to see a young man who was lying on a couch here, walk away very lively after prayer.

Voices—"Praise God."

General Gverseer—He was very largely blessed before I prayed with him. I do not know how he is tonight.

Deacon Seeger, how is your son?

A Voice—"Mr. Seeger is not here tonight. The young man is quite active. He was very hungry at supper time."

The Divine Necessity of Cleansing the Church.

General Overseer—The discourse of this afternoon was intended, principally, to lay down what seemed to me to be a Divine necessity at this time.

You will see that in my discourses for some time past God has been leading me to a thorough saving of our people.

We very earnestly implored Him that if there were any unfaithful ones, He would take them out, and while they have been taken out, hundreds and even thousands have been added to the Church throughout the world.

The Declaration concerning Elijah, the Restorer, was the logical consequence of the Declaration concerning the Messenger of the Covenant of two years ago. Every one must have seen that Elijah was the Messenger of the Covenant in Christ's age.

The declaration I made concerning my mission was one that God alone could enable the people to accept loyally and heartily from deep conviction and spiritual realization of this truth.

I gave you warning that I would not discuss this matter with any one.

For many years

Gentile and Jew Have Declared That I Was Elijah.

I never accepted it, and I never denied it.

I do not think that I ever said "I do not know." I was, any years ago, very angry when the first mention of it was made.

But there came a time when I was silenced.

I realized within myself that the day might come when the responsibility of the Restoration Ministry might fall upon me, in which case I must be not only the Messenger of the Covenant, but also Elijah the Restorer.

The prophetic responsibility of such an office God alone could give power to bear.

The consequences of such a Declaration would be such that I realized only God could bear me through.

I postponed the Declaration until it became so clear that to have postponed it longer would have been disloyalty to God and hypocrisy before my people and my fellowmen, who were under a tremendous strain.

The moment that that came to be clearly seen, then I also saw my duty.

The Declaration in London Struck Terror Into the Heart of the Churches.

When I unfurled the banner of Zion in London, in October of last year, many hundreds of thousands of little cards, engraved in my own handwriting, were sent out.

The first words that I wrote were these, "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."

Immediately there was a shaking among the dry bones, and a terror in all the ministry, and as the time advanced it was seen that the churches were stirred to the depths.

The *British Weekly* devoted two to four columns, and sometimes five, every week, for three or four months, before my coming, and after I came, when the fundamentals of the teaching and the story of the work began to be known.

London One of the Greatest Centers of Hospital Work in the World.

The medical faculties became deeply stirred in London.

This city is full of richly-endowed hospitals, which were given lands as far back as a thousand years ago.

*Owing to absence from the city, the General Overseer has been unable to revise the following report.

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In some cases, those that were then only fields in the country, are now lands of almost fabulous value in the very heart of the City of London.

These hospitals derive immense revenues from properties in the very heart of the city.

These hospitals have made London, with its immense population of nearly seven millions of people, one of the greatest centers of hospital work in the world.

The hospitals for seven millions of people are, as you may suppose, very numerous. One contains a thousand patients. Guys, St. Luke's, and others are far-famed.

The General Overseer's Wonderful Victory Over a Mob of 35,000 People.

I never expected what followed. First, the doctors were mad, but that did not matter; for the madder they got, the more of their people came to me.

Then the medical faculty got mad, absolutely insane, and about 35,000 persons, mostly medical students and doctors from every part of London, assembled in Trafalgar Square with the avowed intention of preventing my entrance to St. Martin's Town Hall.

From there they had planned to drag me to the great fountain of the Nelson Monument and immerse me.

Their real purpose was my murder.

Had I reached that fountain I would never have come out of it alive, and they did not intend that I should.

Conversation With Inspector Smith Over the Telephone.

I shall never forget that afternoon when Inspector Smith, at the head of one hundred and fifty men, endeavored to hold the entrance to St. Martin's Town Hall.

Inspector Smith telephoned to me at the Hotel Russell: "Doctor, I know you are a brave man, but there are thousands upon thousands gathered in Trafalgar Square, and they are gathering still. Only a large military force could clear the Square. I have only one hundred and fifty men allowed me as yet, and I can only hold the entrance to the Hall. Doctor, I do not think you will ever reach there."

I said: "Inspector Smith, it is a lovely day. At two minutes to three o'clock expect me at the Hall. Have your cordon around my carriage, and I will enter in the name of the Lord."

"Well," he said, "Doctor, I tell you frankly, I do not think you will get to the Hall."

"Inspector Smith, it is a fine day; good-by."

The Wonderful Ride to St. Martin's Town Hall.

I then told my attendant to get a pair of gray horses that I had had before. They were great, powerful horses, full of life, which I had had upon a long journey to a distant part of London.

I remembered them and sent him to get them, and a coachman whom we knew.

Giving instructions, I got into the carriage, and at five minutes to three o'clock my carriage was sighted by the mob, who sent up a multitude of college cries.

Then my instructions were carried out.

I said, "It does not matter who stands in the way; they have no right there; go right ahead. I will go through this matter, and I will do my duty. If God permits my life to be taken, it is all right. I am going into that Hall.

"When the mob cries, you gather up the reins, and give those horses the whip, and go straight for the Hall. Never mind who is in the way—let the chariot go."

The horses leaped into the air, and cries were heard. The horses' hoofs had scattered the mob right and left.

The coachman had carried out my instructions.

He gathered up the reins and used the whip.

My attendant was by his side.

Their faces were set to carry out their duty.

Mrs. Dowie's sister, who is now in heaven, and two of my young men were with me in the carriage.

The horses, unused to the whip, sprang into the air, mad with pain. They seemed to understand, and they pushed straight through, foaming and snorting.

The people cried, and they fell on every side.

I do not know that anybody was hurt; but you should have seen that crowd, and those horses snorting, with their nostrils aflame, as if the blood was bursting from them.

They dashed on, and in less time than it takes to tell it, they had suddenly been pulled up at the Hall entrance.

The crowd was taken back with the dash we made.

There is always in the hearts of people an admiration for courage.

That had struck them as a courageous act—one man determined to do his duty in the face of 35,000 or 40,000 people.

The carriage fell back sharply, and the cordon was thrown around it.

Inspector Smith was at the door, waiting quietly. My attendant opened the door, and I stepped out of the carriage, with Mrs. Dowie's sister, calm and brave as a grenadier, leaning on my arm.

She was determined to go, and as we passed through the crowd, she looked at them and said, "God have mercy upon you men, but you do not look to me like men."

I grasped the Inspector's hand, and said, "Inspector, it is a fine day." (Laughter. Applause.)

He looked at me and said, "My God, I never saw anything like this." (Laughter.)

I said, "You will never see it again until I come back to London the next time." (Laughter. Applause.)

The crowd was taken back for a moment, and then it was when I raised my hand and said, "Boys, I am sorry that you are so wicked, and I am sorry I have not room enough to let you into the Hall. Good-by."

I entered the Hall.

Then a Great Rush Took Place.

But for the terrific fight of these one hundred and fifty of Inspector Smith's men, they would have rushed into the Hall and, doubtless, killed me.

These men were quickly reënforced by several hundred more men of the London Police, for they had been informed of the situation.

As I stood and looked out on the number, which had increased to a vast multitude, I saw that no one man, humanly speaking, falling into the hands of that crowd could ever possibly have come out alive; but God was with us. (Amen.)

We maintained possession, planted our Standard, and whipped the whole British Empire.

As a result of our Mission in London, in Grimsby, in Manchester, in Leeds, in Bermondsey, in Edinburgh, in Ballymena, in Belfast, in Paris, in Zurich, Switzerland, directly and indirectly, we now have sixty centers of Divine Healing work in these countries. (Amen.)

God is blessing. I want you to pray for our members there. They are in my heart very much.

I want you to pray tonight for the regions that are afar off. They are in my heart in connection with this City.

I love to think of the great population rising here who shall serve God and get blessing.

A Tenth of the Children for Missionaries.

My principal hope is that we shall quietly train a great army of our children here. I shall not be satisfied with less than one out of every ten to send forth as Zion Missionaries, as Zion Messengers. God has a right to a tenth of everything, has He not?

Voices—"Yes."

General Overseer—He has a right to a tenth of the people, has He not?

Voices—"Yes."

General Overseer—I claim one out of every ten of your children for God.

Those who carry the Message of Zion must be prepared. To send out unprepared soldiers is just simply to send out food for powder.

What we want is men not only with courage, but with wisdom.

Although I have to tell it myself, that act of power and authority so struck the British Empire, that every paper in every hamlet of the country rang with the story.

All agreed that, no matter what my doctrine was, there was one man who came to the United Kingdom, who feared neither

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parson, priest, people, nor the Devil, and who did not seem to understand the word fear.

I do not know that word myself.

I Cannot Understand Fear.

Some people seem to have been born with the spirit of the bondage of fear.

I came into this world, which is no credit to me, with a spirit that never knew fear, except in one case when I consciously sinned as a little boy, and then I feared because I had sinned. The moment that I had confessed my transgression, and was restored, the love came back; and but for that far-away remembrance of fear when a little child, I have never known fear.

The most damnable thing in the world, to my mind, is fear.

The Lord is my light and my salvation; whom shall I fear?
The Lord is the strength of my life, of whom shall I be afraid?
When evil doers came upon me to eat up my flesh,
Even mine adversaries and my foes, they stumbled and fell.

I have seen people falling in the streets of Chicago, on the West Side, when there were thousands and thousands gathered in a mob.

They admitted that there were 3300 students, and many thousands of the rabble.

As I passed through they stumbled and fell.

I saw people stumbling and falling in London under the horses and under the carriage wheels.

When the wicked came upon me to eat up my flesh,
Even mine enemies and my foes, they stumbled and fell.

The editors who attacked me in Chicago in the years of persecution, 1894 and 1895, are all dead. There are only two or three of the prominent ministers alive in Chicago who attacked me then. I am getting to be the oldest minister in Chicago. They are dying in thousands that attacked me.

Though an host should encamp against me,
My heart shall not fear:
Though war should rise against me,
Even then will I be confident.
One thing have I asked of the Lord, that will I seek after;

. . . . . .

To behold the beauty of the Lord, and to inquire in His Temple.
For in the day of trouble He shall keep me secretly in His pavilion;
In the covert of His Tabernacle shall He hide me;
He shall lift me upon a rock.
And now shall mine head be lifted up above mine enemies round about me;
And I will offer in His Tabernacle Sacrifices of Joy;
I will sing, yea, I will sing praises unto the Lord.

Weariness Passes and Strength Abides.

Here I am singing praises tonight from a body that seemed spent outright less than two hours ago; but it all comes back again, it all comes up again; weariness passes, and strength abides.

Thanks be to God who is the Strength and the Eternal Rock. (Amen.)

We are here tonight to glorify God.

At the end of a hot, trying day, I hear nothing but good things about you.

You have been tramping all around, and many hundreds of you have been looking at the site of your future homes.

I hear you have all been good children—kind and courteous to each other and to the officers of Zion Land and Investment Association.

Deacon Judd tells me that he has fallen in love with the whole lot of you.

None of you can tell the toils we have had in securing this tract of land.

I think it was one of

The Most Wonderful Business Transactions That Ever Occurred.

I looked at this great tract of land, and the first thing to consider was, Did God want us to have it?

I prayed; then I felt that God wanted me to have it.

The next thing was, how to get it. It was just at the time when we started the Three Months' Holy War in Chicago, and we kept the papers very busy with us.

We had meetings on the North, West, and South Sides, sometimes three in one day, and it never occurred to the papers that we were engaged in a real estate deal.

It was Rockefeller, it was Frick, it was Astor, it was Carnegie, and it was even said that it was being bought for a cemetery (laughter), or that it was wanted for steel works.

Then it was said that the Wisconsin Central was buying it up for railway purposes. They never suspected that it was I.

Then a little thing leaked out, and one paper got it, but we did not say Yes or No, and they were uncertain.

If you look at a map and see this splendid piece of ground, which is four and a half miles from the lake to the western boundary, and two and a half miles from the north to the south, and almost perfect in its form for city purposes, you will see that God has greatly blessed us in the selection of this City Site.

Do you not all feel like that now?

Voices—"Yes."

General Overseer—Now we are going to use it for God, and you must help me. I am yours and you are mine, and we are all God's.

Thank God for that. (Amen.)

I am yours, am I not?

Voices—"Yes."

General Overseer—I belong to you all?

Voices—"Yes."

General Overseer—I belong to you, and you belong to me, and we all belong to God, and this spirit of love and unity has never been broken.

Those who were not of us have gone out from us, and all that we have ever heard was a few yelps from the outside, and all was still.

The "Whereasses" brayed for a moment, and then they were buried.

Pray for us.

Success Involves Far-reaching Responsibilities.

I see, as I stand here tonight, for that prophetic spirit is upon me which enables me to see, what I saw from the beginning: the terrific consequences of success.

You will not have to bear them, personally, to anything like the extent that I will. I am the one great sinner in the eyes of the World, the Flesh, and the Devil, and every arrow is aimed at my heart.

They have never hurt me.

God has put the shield of faith over my heart (praise God), and the fiery darts of the wicked one have all been quenched.

Oh pray that I may live to see the desire of my heart (Amen), the work of the Restoration of All Things, so far advanced that it will be time for the Lord to come and to perfect the work which we have but begun.

Now pray, and keep this steadily before you, that we are all here for our spiritual, physical, and psychical advancement and prosperity.

Prosperity in us and in our children is to be used to advance the Kingdom of God throughout the world, and to make this

City of Zion the Brightest Spot on All God's Earth.

God grant it. (Amen.)

I am glad to know that it is "A City set on a hill, which cannot be hid."

Our enemies, although they would like to snuff us out of existence, are compelled to keep writing about us.

Today, I presume, Zion and Dowie and this remarkable people are more discussed than any other one topic in all the world. (Amen.)

Thanks be to God that we can bear looking at, bear examination.

May God, my brothers and sisters, keep you pure.

It is purity of spirit, soul, and body that has made Zion what it is.

Unclean thinking will lead to unclean talking, and unclean talking will lead to unclean actions, and then the Devil has you.

Remember, above all the Beatitudes, the central one: "Blessed are the pure in heart: for they shall see God."

O God, give us purity of spirit, that every woman shall be sacred, and her purity our highest delight.

God forbid that unhallowed thoughts or unhallowed hands should ever defile in Zion.

We will take care to do our part.

Any one who attempts to defile this sacred place, will be gently and kindly escorted to Waukegan, but they will not be permitted to stay in Zion City.

We are going to have one spot on earth where

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Neither the Whoremonger Nor the Harlot Shall Have Any Place.

We cannot have them. We will do what we can to save them from sin in the large cities, but no infernal business of that kind shall ever be, for one moment, permitted in Zion City.

God keep this people perfectly pure. (Amen.)

My heart tonight is crying out for you. You and I have a great and glorious privilege, being the first to lay the foundations of this great city. It is worth our lives, not alone our money, is it not?

Voices—"Yes."

General Overseer—All that we get we give.

"He that loseth his life shall" —

Audience—"Find it."

General Overseer—"He that findeth his life shall"—

Audience—"Lose it."

General Overseer—Let us use our lives for God. Let us throw them into His service, never measuring what we give, and God will give back to us full measure, pressed down, running over.

He will render unto us our desires.

Multitudes shall be attracted to Zion.

Zion shall be a great spiritual lodestone.

We will pray for the best in all the Churches, in all the land, in all the earth.

Pray then that we may do our duty, and God will bless us in this city. (Amen.)

May he make us humble, simple, honest, faithful, intelligent, skilful, active, pure, wise, strong, kind, tender, patient, meek, looking forward, and looking upward.

God help us to go on.

Sing, "Go Forward, O Zion!"

Prayer was then offered, following which, Hymn No. 318 was sung.

The congregation then listened to a short talk by

Deacon H. Worthington Judd, Secretary of Zion Land and Investment Association.

Deacon Judd said: "We have had another day of joyfulness in Zion. I think there were, perhaps, one hundred and fifty people in all out today, notwithstanding that we had a very hot day.

"I did not see one unhappy person. Everybody was full of joy. We sang hymns almost all the way. It was a remarkable time."

General Overseer—Did you have any beer?

Deacon Judd—"No beer—we had some good artesian well water."

General Overseer—You did not have the things that most real estate promoters have? You did not get the people drunk?

Deacon Judd—"No sir. No balloon ascensions or fire works.

"I never had such experiences in selling real estate, where all the people are so anxious to buy as they are here. It has usually taken a great deal of coaxing when a person was in the world, but it does not take long to do business here.

"The greatest experience of all is to see so many coming in and saying, 'Well, it don't matter where I go; just you go and take my certificates, and give a selection of lots for me yourself.' That shows that God has brought us to the right place, and in the right spirit of truth."

General Overseer—Now we will close this meeting.

The meeting closed with the Doxology and

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'S DAY AFTERNOON.

Reported by A. C. R., C. L. D., and D. B.

Shiloh Grove, Zion City, Illinois, Lord's Day Afternoon, July 21, 1901.

INVOCATION.

God be merciful unto us, and bless us,
And cause Thy face to shine upon us,
That Thy Way may be known upon earth;
Thy saving health among all nations,
For the sake of Jesus. Amen.

After the Invocation Hymn Number 44 was sung:

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 Apostles' Creed was then recited:

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 arose 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.

Zion's White-robed Choir then sang Stainer's inspiring anthem, "The Radiant Morn." It is seldom that the Choir has sung so faultlessly as on this occasion, and as the sound of the music swelled out through the grove, the hearers were impressed with the Divine grace which permeated the opening services in God's Natural Tabernacle.

Reading and Commentary on John 7:1-44. Christ at the Feast of Tabernacles.

The General Overseer then said:

Let us read in the inspired Word of God, in the Gospel according to St. John, the seventh chapter:

And after these things Jesus walked in Galilee: for He would not walk in Judea, because the Jews sought to kill Him. Now the Feast of the Jews, the Feast of Tabernacles, was at hand. His brethren therefore said unto Him, Depart hence, and go into Judea, that Thy disciples also may behold Thy works which Thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If Thou doest these things, manifest Thyself to the world.

Marvelous Lack of Sympathy in Our Saviour's Home.

One of the marvels, in connection with our Redeemer's life, was His absolute isolation in His own family.

Joseph had passed away, and Mary, Mother Mary, full of fears, with the shadow of the Cross ever upon her, was eager to have her beloved Son keep away from danger.

There were four sons and three daughters born to Mary, besides Jesus.

The names of the sons are given in the Gospel according to St. Mark: James, Joses, Simon, Judas, but the names of the three sisters are not given.

Now, so far as we can ascertain from the four Gospels, there was not one of these brethren of Jesus who had any confidence in Him whatever, as the Messiah, until after His resurrection from the dead, when apparently they all believed.

But here they are speaking and saying to Him: "If Thou doest these things, manifest Thyself to the world." It is written here, too, "For even His brethren did not believe on Him."

Miracles Are a Product of Faith, Not Faith a Product of Miracles.

Seeing is not believing.

Many saw the miracles that Christ wrought, His own brethren included. But faith is not wrought by miracles, but miracles are wrought by faith.

You do not believe because you see, but you will see because you believe.

Jesus said: "Said I not unto thee, If thou wouldst believe, thou shouldst see the glory of God."

The glory of God is never seen by the unbelieving heart. The Jews saw all of Christ's miracles, yet they believed Him not.

The Jews saw Lazarus raised from the dead, and they conspired to put Lazarus to death again.

Believing is seeing, but seeing is not believing.

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There is no more fallacious statement than the worldly statement that seeing is believing.

It is not so.

You must believe before you can see.

Miracles are wrought by faith, but not without.

I call your attention to this striking fact, that until Christ was risen from the dead, and the Holy Spirit came on Pentecost, His own brethren, trained in His own family, cared for by His own toil, as the carpenter of Nazareth, did not believe in Him.

So they said:

If thou doest these things, manifest Thyself to the world. For even His brethren did not believe on Him. Jesus therefore saith unto them, My time is not yet come; but your time is always ready.

The time of the unbeliever is always ready. He never recognizes that God has any Time at all, or that God has any Purpose at all. An unbeliever is the embodiment of disorder and impudence as to God's Time and Purpose. An unbeliever wants miracles to his own order, and sneers if God does not take up his impudent challenges.

An unbeliever's life is as erratic as it is possible to make it.

He wants God to accommodate Himself to him, instead of obeying God himself.

So Christ properly rebuked His unbelieving brethren, when He said to them, "My time is not yet come; but your time is always ready. The world cannot hate you; but Me it hateth, because I testify of it, that its works are evil."

The World Hates the Man Who Reproves Evil.

That was the difference between Him and His brethren.

The world did not hate His brethren.

The world rather loved His brethren.

The Devil patted His brethren on the back, because of their unbelief. Therefore, the world did not hate His brethren, but the world hated Christ, because He reproved it.

If you do not reprove the world, you will get on all right; but if you reprove the evil works of the world, then you have to fight the World, the Flesh, and the Devil.

May God lead you into that good fight of faith. (Amen.)

It is easy to go with the tide.

It is easy to go with the multitude, but, thanks be to God, Zion is what it is today because I went against the multitude.

I will continue to do so (Amen), for the multitudes are gone to the Devil.

They are not going, they have gone. They obey the Devil.

They do the things that are evil, and Zion must reprove the unfruitful works of darkness.

The Apostate Church has gone to the world, and the world has gone into the Apostate Church.

For the most part the churches and the world agree, and are going down to damnation together.

Here and there there are those in the churches who protest and will not go in the way of the Apostasy, but they are comparatively few.

They are like those in Christ's day—the multitude of the professed followers of God went in the ways of the Devil, they went as their fleshly desires prompted, with the world, and so it is today.

Jesus said:

The world cannot hate you; but Me it hateth, because I testify of it, that its works are evil. Go ye up unto the feast: I go not up unto this feast; because my time is not yet fulfilled. And having said these things unto them, He abode still in Galilee.

But when His brethren were gone up into the feast, then went He also up, not publicly, but as it were in secret. The Jews therefore sought Him at the feast, and said, Where is He?

Friends and Foes Seeking Christ.

Yes, the time came when all men sought Him, friend and foe.

The time has come when all seek Zion, friend and foe.

You cannot leave Zion out.

You are compelled to feel its power, and you are compelled to deal with it: for "the Lord dwelleth in Zion," and the last words in the book of Joel are thus being fulfilled.

Christ had become a factor in the ecclesiastical, the legal, the social, the medical, and the moral and spiritual life of the nation. And He is all this in Zion today.

You cannot leave Christ out today.

The Name of Jesus, His life and works are the mightiest in interest and power on earth today. (Amen.)

Thank God for that. (Amen.)

And there was much murmuring among the multitudes concerning Him: some said, He is a good man: others said, Not so, but He leadeth the multitude astray.

That is always the way. You never can get the people to be of one mind about a man, until you have him in the grave.

Then the people say, "How good he was."

This Nation was divided about Abraham Lincoln until he died for it. Then all men said, "What a mighty man was Abraham Lincoln."

So it is always.

Howbeit no man spake openly of Him for fear of the Jews.

But when it was now the midst of the feast Jesus went up into the Temple, and taught. The Jews therefore marveled, saying, How knoweth this man letters, having never learned?

That is the way some folks reason.

They say, "That man does not know anything. He has never been to Chicago University. He has not been to Harvard or Yale, McCormick or Chicago Theological Colleges, or anywhere else."

Well, I do not suppose that my enemies are saying that about me: for I have had some little training in schools of learning, the most of which was "a load of accumulated ignorance" that it took a long time to get rid of.

It would very little matter if they did speak of me as illiterate.

A Man Is Utterly Useless Unless He Has Humility.

A man's capacity is not simply to be judged by university or collegiate training.

While God can use a Paul, if he is consecrated, and make him the greatest Apostle of all, yet God can take the weak things and the foolish things of the world, because they are humble.

These foolish Jews imagined that all theology and wisdom was inside of their Rabbinical Schools, just as some foolish people still think.

So they said, "He never studied here; He never got a degree here."

"How knoweth this man letters, having never learned?"

They said that about the Son of God.

Jesus therefore answered them, and said, My teaching is not Mine, but His that sent Me. If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself. He that speaketh from himself seeketh his own glory; but he that seeketh the glory of Him that sent Him, the same is true, and no unrighteousness is in Him. Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill Me? The multitude answered, Thou hast a devil: who seeketh to kill Thee!

Just as the papers answered today. Although from their own columns scores of attacks inciting to murder can be taken, they calmly say, Who seeketh to kill thee?

I will tell you who seeks to kill.

The Secret Society Devil Seeks to Kill.

The liquor Devil seeks to kill.

They are beginning to realize that Zion is the greatest Prohibition and Temperance Society in America, and that they have got more to fear from Zion than from any other one source of opposition, for abstinence from evil is in the foundation of our organization.

No man can be a member of this Church who either sells or drinks liquor.

We should ask such a man if he could sell it to the glory of God, and if he could drink it to the glory of God.

He could not do that.

We shall have no man in Zion who cannot eat and drink and do business to the glory of God. (Amen.)

If you are going to glorify the Devil, you stay out of Zion.

No man shall ever belong to the Christian Catholic Church in Zion and deal in that damning liquor; it is liquid fire and distilled damnation.

No man shall ever belong to the Christian Catholic Church in Zion and deal in nicotine poison, the smoke of the torment of which ascendeth forever and ever.

No man shall ever belong to the Christian Catholic Church in Zion and breed and feed and sell that damning flesh of which God said, "Their flesh ye shall not eat, and their carcasses ye shall not touch,"—the filthy flesh of the swine, breeding cholera, tuberculosis, trichinosis, scrofula; the cursed flesh that is full of poison; fed on filth, and is but filth, whether sold in the whole carcass or by the pound.

No man shall stay in the Christian Catholic Church in Zion who takes the scavenger of the sea, the dirty, stinking

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oyster, which lives upon the filth of rivers and which, when eaten, directly incites to sensual passions; the dirty, filthy thing kept at every theater and saloon to help incite the passions of harlots and adulterers and whoremongers.

These sins are directly promoted by alcoholic drinks, nicotine tobacco and unclean food, such as swine's flesh and oysters.

God helping us, we shall eat and drink to His glory. (Amen.)

You cannot bring your dirty muck here to Zion City.

There is one spot of earth which, by the Grace of God, will not be contaminated with it. (Amen.)

Jesus answered and said unto them, I did one work, and ye all marvel.

Whom had Jesus healed?

A man at the pool of Bethesda, who had been thirty-nine years impotent.

The trouble was, He did it on the Sabbath Day.

Strange Ideas About the Sabbath Day.

I have noticed that the strictest Sabbatarians are the most unspiritual of people.

The Jews who crucified Christ and lied about Him and demanded His crucifixion as a bad man, were strict Sabbatarians.

They went to Pilate and said: "Pilate, we cannot have that body hanging on the cross; you must take it down, for tomorrow is the Sabbath!"

It was the Seventh Day of the week, and they could not have the body hanging on the cross. They could murder Jesus, but they could not break the Sabbath!

Yes, there are some men who could crucify Christ Himself, but they would keep the Sabbath. Hypocrites!

The Sabbath was made for man, and not man for the Sabbath.

All that is good, every work of necessity and mercy, everything in which you can serve God better, can be done on the Sabbath, on the Lord's Day or on the Seventh Day, whichever you keep as the Sabbath, and such works ought to be done.

Keep it holy, and see that what you do on the Sabbath is for God's glory.

For this cause bath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the Sabbath ye circumcise a man. If a man receiveth circumcision on the Sabbath, that the law of Moses may not be broken; are ye wroth with me, because I have made a man every whit whole on the Sabbath?

Only Wicked Hypocrites Get Angry at Divine Healing.

I might go further and say, Why are you angry with me, you doctors, you newspaper editors, and you people who are against Zion?

Is it because God has used me in healing people Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday—all the year around? (Amen.)

What is the trouble?

Why are you angry?

If you loved the people, you would be glad to know that God healed them.

You are a pack of hypocrites, and you know why you are angry.

You are angry because the prayer of faith saves the sick in Zion.

You do not dare to attempt to offer prayer for the sick in the apostate churches, because you know you have not a scrap of faith behind the prayer, and God would not answer.

You will not risk prayer for the sick, because, though God said "the prayer of faith shall save the sick", you have the impudence to put in, "This is all done away."

God said: "I am the Lord that healeth thee."

"I am the Lord, I change not."

But you say, "He was the Lord that healed, but He is changed now."

You are a pack of hypocrites when you say that, and at the same time pretend to believe in the authority of the Bible as the rule of faith and practice.

You know you are fighting God when you are fighting Zion, and that you are fighting God's Word.

Judge not according to appearance, but judge righteous judgment.

Some therefore of them of Jerusalem said, Is not this He whom they seek to kill?

Did not that prove that they were wanting to kill Him?

Yet they just denied it.

And lo, He speaketh openly, and they say nothing unto Him.

Yes, that is their trouble.

A brave man who has a message from God will speak openly.

He is not afraid if every tile of every house in Chicago were a Devil. He will speak what God tells him to speak. (Amen.)

So the Christ spoke.

It did not matter to Him what they thought or what they threatened, or what they did.

Nor does it matter to me.

Is not this He whom they seek to kill? And lo, He speaketh openly, and they say nothing unto Him. Can it be that the rulers indeed know themselves that this is the Christ?

Can it be that the ministers themselves know that

I Am the Messenger of God's Covenant?

Can it be that they know that God has given me this Mission of Restoration?

I tell you they do know it. They are afraid to own it.

Afraid, because their churches would go to pieces like houses of cards!

They are going to pieces, too.

"Can it be," said the people, "that the rulers indeed know that this is the Christ?"

Yes, they knew it, but they shut their eyes and ears, gave themselves over fully to the Devil who took away their knowledge, and filled them up with hatred, until they wanted to murder the Christ.

But they were religious people, and Christ said to these religious people: "Which of the prophets did your fathers not slay?"

You have murdered every prophet sent to you, as far as you could do it.

That is a fact.

An Apostate Church does not like to hear the voice of a prophet.

They murmur, they rebel, and at last they proceed to murder.

But God upheld the integrity of His prophets, and did His work. He does it still.

Howbeit we know this man whence He is.

They thought they knew all about Him, did they not?

He came from Nazareth, and was the son of Mary.

They thought they knew all about John the Baptist, because he was born near Jerusalem, and was the son of Zacharias and Elizabeth.

You think you know all about me, but you do not know any more about me than they knew about Christ, or John the Baptist.

Jesus therefore cried in the Temple, teaching and saying, Ye both know me,—

That is, they knew that He was indeed the Christ by His work.

And so it is with myself today. They know me as one who speaks the truth, and whose works bear witness that I am God's Messenger: for they dare not attempt even to dispute the thousands of healings detailed in the nine volumes of LEAVES OF HEALING.

You know by a man's work what he is.

With all their enmity, all their spite and hatred, they have never been able to put one black spot upon my character. (Thank God.)

The Lies About the Stars and Stripes and Union Jack.

They know that they manufacture lies, as they did last Sunday.

Going back to the city, one reporter was heard to say to another, "By Jove, we have not much that is sensational to tell about the old man. What shall we do?"

One said, "We must get up public enmity against him; that is our instructions."

"Well," said one, "suppose we just say that he has hoisted the Union Jack above the American Flag. That will make the boys at Camp Logan and the boys that are thirsty for beer at Waukegan and Kenosha mad, and perhaps they will go and do him damage."

They made up that lie.

They said the next day that we had put the Stars and Stripes beneath the Union Jack.

Did you see it? It never happened.

Audience—"No."

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General Overseer—Did any one see it?

Audience—"No."

General Overseer—It was a lie of the paper, and they began to improve on that lie.

Some of them said that the Second Regiment at Camp Logan had sent me a threatening message.

Another said that the Second Regiment at Camp Logan had sent a deputation, and torn down the flag, the Union Jack.

The trouble was that they were such liars they did not take the time to find out where this Second Regiment was. All the time it was in camp hundreds of miles away at Springfield. (Laughter.)

Others of them said that the regular troops at Ft. Sheridan were sent here, and that they quelled the "riot," otherwise blood would have been spilled, and, indeed, some papers said blood had been spilled in a fight between the National Guard and Zion Guards—all of which were utterly baseless lies.

Did you see these things, you have been here all the time?

Audience—"No."

General Overseer—Those lies have been telegraphed all over the world, and are, of course, intended to make the world believe that I am a mad man and a fool.

There are millions of people who believe that I was so weak as to insult the country in which I stood, by putting its emblem below the country in which I was born.

But I got ahead of them. I had long been contemplating taking out my papers as an American citizen.

I went and did it, and I am now under the Stars and Stripes. (Applause.)

They lied. Their lies will die. Zion lives.

I Am an American Citizen.

I arranged to do that, as my attorney knows, before I went to Europe, and in fact some years ago.

I simply put it off because of being so very busy, scarcely having time.

Moreover I did not care to go up to the County Court House in Chicago.

I had been there several times, and the remembrance of how it stinks with nicotine, etc., stayed with me.

I went to Waukegan, and I want to testify that the Court House there does not stink nearly so much. It stinks a little, however, of nicotine; but there is not as much of the *etcetera*.

Kindness of Troops at Camp Logan.

I want to say right here in contradiction to the lies of the press that our relations with our neighbors at Waukegan are very pleasant; also at Winthrop Harbor, Kenosha, and at Camp Logan.

This week some boy started a fire that ran down our lake front. The officer in command at the Camp sent me a kind message that if I wanted immediate help, every man at Camp Logan would help put out the fire on Zion City front. (Applause.)

Thank God for the Boys in Blue who are so kind.

The officer in charge of that Camp has been a most courteous neighbor, and all that has been published regarding trouble with them was fabricated by the press.

What kind of a press is that which will be so unfair as to attempt to create trouble that never existed?

Is it not a press to be held in detestation by every man in this and every country?

Audience—"Yes."

General Overseer—Why do you buy their papers?

Voices—"We don't."

General Overseer—Why do you read them?

Voices—"We don't. We have quit."

General Overseer—I am glad, for they are a mass of lies.

By the way, they have been saying, this last week, that we have had a great "fizzle and funeral" here about the land.

I will admit the fizzle, for all the land we have ready has fizzled out.

We have more applicants for land than we have lots ready. Thank God for that.

As for the funeral, I will admit that also; but the funeral is not ours.

It is the papers! We have buried a great many of the lies.

We will go back again to the story of nineteen centuries ago.

The same old fight; nothing different.

Jesus therefore said, Yet a little while am I with you, and I go unto Him that sent Me. Ye shall seek Me, and shall not find Me.

Ah, friends of the press, you will seek me one day and not find me, for I shall have gone back to my God from whom I came.

The world was a greal deal darker to those who loved Christ when He went, and perhaps it will be a little darker, too, when I go, because when I go that will be the Signal for the Day of Vengeance of our God.

My mission lasts right up to the Great and Terrible Day of the Lord, so you may reckon when I go, that God's vengeance quickly follows.

"Ye shall seek Me, and shall not find Me," said Christ to His enemies, "and where I am, ye cannot come."

The Jews therefore said among themselves, Whither will this Man go that we shall not find Him, will He go unto the Dispersion among the Greeks, and teach the Greeks? What is this word that He said, Ye shall seek Me, and shall not find Me: and where I am, ye cannot come?

They were troubled; for Christ lost is real trouble.

Now on the last day, the Great Day of the Feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow Rivers of Living Water. But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.

May God bless His Word.

The choir then sang the *Te Deum*.

Prayer was offered by Overseer Jane Dowie, after which the General Overseer presented the petitions for the sick and sorrowing.

The announcements were then made, after which the General Overseer said:

A Courteous Warning from a Press Enemy.

I do not often have to thank the press. I may just as well tell you that Mr. Irving Ward, of New York, is not here. I owe it to the editor of the Chicago *Tribune*, who sent me a very courteous letter to let me know that Mr. Irving Ward is a fraud and that he had apparently gotten up the story of his dream, which I published, and was endeavoring to do us harm.

The editor plainly said that Mr. Irving Ward had offered, for money, to come and ingratiate himself with me and then write an article to do me harm, and that the *Tribune* refused it, and that he made a similar offer to the New York *Herald*, and they refused it.

I owe it partially to the Chicago *Tribune* that we have been warned in time, and, therefore, although I sent that man his expenses, as he asked me, he has not come here. If he has, he has not made himself known.

I have no doubt, from other confirmatory information, that the statements of the New York *Herald* and the Chicago *Tribune* are true.

When I think of how wicked the Chicago *Tribune* has been, it affords me great pleasure to tell you when it has been good, and I begin to wonder whether I shall not yet see all these press enemies become my friends, because it is written:

When a man's ways please the Lord,
He maketh even his enemies to be at peace with him.

May that be fulfilled in my case.

I have no desire to keep up the fight with the press if they do right, but as long as they do wrong, I will spank them, and spank them, and spank them. I will get the best of it, too, as I always do; for the battle is the Lord's.

I do not like to fight if I can do without fighting, but if I have to fight, I can fight just a little in the Conflict of all the Ages of Right against Wrong.

I bless the Lord who taught my fingers to fight. I am thankful that I have always fought in the light, and thank God that I have never fought meanly, nor under cover of darkness.

I am always thankful to any one who helps me to find out a bad man. Irving Ward I knew nothing about, except what he wrote me. It is clear, from all accounts, that he concocted that dream and vision, but thanks be to God, Zion has not been dreaming any nonsense.

God revealed this matter concerning the Declaration I made on June 2d long, long ago, and Zion believed it before I declared it. Is not that so?

Audience—"Yes." [This affirmation came with an instantaneous and thrilling shout from the thousands present.]

Thank God for your love and confidence.

But it would not make it true if it were not true, and it would not make it false if it were true—no, not if all the world opposed.

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Time has told already. Time is telling every day. Time and all good angels are fighting on the side of Right, and I want only Right and Truth and God to prevail.

The tithes and offerings were then received, after which the Choir sang the anthem, "Awake! Awake!"

THE HOLY SPIRIT: RIVERS OF LIVING WATER.

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, for Jesus' sake, Amen.

The Seventh chapter of the Gospel according to St. John, the thirty-seventh verse:

Now on the Last Day, the Great Day of the Feast, Jesus stood and cried, saying, If any man Thirst, let him come unto me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow Rivers of Living Water. But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.

The Feast of Tabernacles will acquire a new meaning from this time in Zion throughout the world. The old Feasts have gone forever.

The old Paschal Feast has gone forever.

The old Pentecostal Feast has gone forever.

We no longer need a Paschal Feast of the old type, where the lamb was sacrificed and the unleaven bread prepared, and the wine drunk, for Christ, our Passover, has for us entered, and the lamb's blood needs not to be shed any more.

The Pentecostal Feast can never be reëstablished as in olden time, because the Promise of the Father and the Son, the Holy Ghost, has come.

We need not implore any more for the Holy Ghost to come. An infidel might sing that hymn, "Come, Holy Spirit," and show his infidelity by it, but a Christian ought to know better; for the Holy Ghost has come and has never gone away, and remains a gentle, gracious, loving Spirit, desiring to enter every heart.

The Feast of Tabernacles Has An Eternal Significance.

It is the Feast that commemorates God's dwelling with His people in the Wilderness, and, thanks be to God, that never passes away.

God dwells with us still in all the Wilderness journey, so this Feast has a place in the Restoration of those Things that God wants Restored.

The Restoration is limited, though some do not quite see that by the Word. "The Times of the Restoration of All Things *which God hath promised*" is limited by the promises, and you have to find out what God has promised to know what God will restore.

God is not going to restore the Ancient Dispensation. That is gone forever.

Thank God it is.

But God will restore the Needed Things which belong to every Dispensation, and amongst these, therefore, is the Feast of Tabernacles, for this Feast commemorates that which never passes away; namely, that God dwells with His people, and more than that, He dwells in them. (Amen.)

I want to take you back to that scene nineteen centuries ago, on the last Great Day of the Feast. Let me briefly describe to you how that "last great day" was conducted.

Early on the morning of that day, Priests and Levites, singers and players on instruments, those that sounded silver trumpets, those that played on the golden harp, the tabrets, viols, wind and stringed instruments, the great orchestra of the great Temple, all gathered with the magnificent Temple Guard, with all the pomp and display of that splendid, most inspiring, most touching, and Divinely-appointed ceremonial.

Beautiful Ceremonials Are Appropriate in God's House.

I believe in ceremony. Every man who does not believe in a marriage "ceremony" is a scoundrel.

A man who wants to be married without "ceremony" is, usually, an adulterous and lecherous brute. Ceremony is essential to true matrimony.

Ceremonies have their place, and no place more beautiful than in entering God's house with praise and thanksgiving.

When God permits me to erect that glorious Temple close by this grove I hope to have the joy of seeing magnificent and glorious processional services, indicating the unity, piety, strength, and joy of the Church. May God grant it. (Amen.)

I hope to see the day when, on certain occasions, these great avenues will be filled with the children, coming from all directions, with banner and song, in thousands and tens of thousands. God grant it. (Amen.)

I hope to see the glorious procession of great multitudes of pilgrims from all parts of the world on our Anniversary Day, with the Banner of Zion brought back from distant Africa, Australia, South America, Asia, and Europe. God grant it. (Amen.)

I hope to see the glorious ceremony of Baptism performed with a thousand—yes, three thousand candidates at a time. God grant it. (Amen.)

I love ceremonies when there is any power in them. The "form of godliness without power" is an abomination, but a form of godliness with power is a mighty thing.

Without a form you have no power.

If you have some gunpowder, it may be a pound weight, and scatter it in a plate and set fire to it, there is no power to it: but ram it into a cannon, put a bullet there, and you had better stand out of the way of the power: for it is very real.

Zion is not power dispersed, but Zion is power concentrated, thank God. (Amen.)

Forms With Power Are Mighty.

Forms without power are a curse.

Form of Baptism which means nothing is an abomination.

Form of the Lord's Supper which means nothing is an abomination.

All forms of praise and prayer which have no power in them are abominations.

The Church that has a form without a power ought to have been buried long ago.

Power goes into form; form does not always contain power.

This great Feast of Tabernacles was one, though touching in its character, where hundreds of thousands of persons gathered together to witness the wonderful display of what has become a mere "form of godliness without power." Christ gave it "power" that day.

Early in the morning, the High Priest, carrying the Golden Vessel, with his Urim and Thummim on his breast, and all his attendants, passed through the Temple, and walked slowly and solemnly down the Temple Mountain. He was surrounded by the Zion Guard of that day and preceded by the players on instruments.

When he reached the sacred stream of Siloam, which flowed under the Temple Mountain, he dipped the Golden Vessel into the clear water.

Then having taken the water, he reversed the procession, and passed up with the water in his hand, while the choir sang, the instruments played, and the people chanted that great song, the twelfth chapter of Isaiah:

Behold, God is my Salvation; I will trust, and will not be afraid: for the Lord Jehovah is my strength and song; and He is become my Salvation; Therefore with joy shall ye draw water out of the Wells of Salvation.

They swept upward to the Temple amid the hush of the multitude, whose hearts were touched by the inspiring scene.

Christ's Wonderful Words at the Last Great Ceremonial.

Then came the last great ceremonial on that last Great Day of the Feast, when the High Priest, in the presence of all the people, took the water he had taken from the sacred stream, and poured it upon the altar, while a great shout went up from the people, "With joy shall ye draw water out of the Wells of Salvation."

Just at that moment a Man, humble, yet clad in a wondrous kingly robe that had been given to Him at His birth by the Wise Men of the East, stood forth before the multitude.

Not as King did He come, but stepping forward He took the place, doubtless, of the High Priest. Standing at the sacred altar, He lifted up His hand to the multitudes on Mount Moriah, Mount Zion, and Mount Olivet, and cried with a Voice that reëchoed down the Valley of Hinnon:

If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow Rivers of Living Water.

What a hush fell upon the people! What a wonder that any man should be so daring as to step forward and take the High

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Priest's place and declare that He Himself was the Fountain opened in Judah for Sin and for All Uncleanness.

He Himself was the Giver, by the Will of the Father, of the Holy Spirit.

This Living Water was none other than the Eternal Spirit of God Himself.

There Are Four Emblems of the Spirit.

The first is Fire;
The next is Oil;
The next is Air;
The last is Water.

Fire! The Love of God is what?

Audience—"A Consuming Fire."

General Overseer—Oil: The Oil that consecrates; the Oil that Heals is the Holy Spirit.

Air: The blessed, quickening influences of the Spirit of Life.

Water: Without which the light of the sun and oil and air would only create more misery on earth.

It is Water that fructifies.

It is Water that causes the seed sown to expand and die, and to burst forth into new life—blessed Water, Water of Life.

The First Modern Feast of Tabernacles in Zion City a Deep, Quiet Joy.

This last Great Day of this quiet little Feast of Tabernacles has come.

I venture to say we will never have a quieter one, as greater throngs will come every year, with more facilities for travel, better accommodations for the people, better rates, from long distances, and more timely notices.

We did not want a great crowd of seekers for land, for we saw from the beginning that it would take all the land we could get ready to supply the nearly two thousand shareholders.

We wanted a Feast, and we did not want to call a great crowd together, so we took comparatively little pains, and did not announce it in any but the Zion papers.

There never will be a quieter Feast of Tabernacles in Zion City.

Although there will be greater, we shall look back with fond memories to this First Feast of Tabernacles.

On this last Great Day of the first quiet Feast of Tabernacles, I want to tell you that Christ is standing in the midst and saying that He is still the Fountain of Living Water.

If you will drink at His Fountain, then He will dwell in you, and out of your spirit, through your soul, and through your body will flow the Power of the Holy Spirit, the Eternal Living Water.

Do you want this, O Zion?

Audience—"Yes."

General Overseer—Seek it now.

Zion Here and Zion Above.

I praise God for Zion here, but I praise Him most for a Zion above. (Amen.)

I praise God for palm trees and wells in the Desert, for Canaans and grapes of Eschol; but I thank Him most for the Land where there is no sin and no sorrow; no winter and no night.

There the saints find incorruptible life, undefiled, and that fadeth not away.

It is reserved in heaven for you who are kept by the power of God through faith unto Salvation, the fullness of which is now ready to be revealed.

So I say to you, Come, sit with Jesus in these last minutes of this afternoon, at the Well.

Hear Him say as He did to that weary woman at the well:

I will be within thee a Well of Water,
Springing up into everlasting life.

Hear Him say.

Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him, a Well of Water springing up unto Eternal Life.

Jesus Lifting a Woman From Shame to Purity.

He is speaking to that poor harlot who had five husbands and was dwelling in sin with one who was not her husband.

See her leave Jacob's Well.

See her leave Christ Himself the Fountain.

See her go without any of her former guilt and shame.

She is no longer afraid, for Christ has taken away her fear.

She is no longer guilty, for He has pardoned.

She is no longer ashamed, for He has given her the Holy Spirit of Love which destroys diabolical lust.

She is no longer the victim of lust, but filled with love that knows no shame.

She went back into the city and told "the men" of the Man who told her all things that she ever did, and said to them, "Is not this the Messiah? Is not this the Christ?"

She brought them out to Him, until the whole city was at His feet.

He was received with joy into the heart of the city, where probably no Jew had dwelt for many years.

Oh that God would bring the harlots of Milwaukee and Chicago to Zion to find Jesus at the Well. (Amen.)

Oh that God would bring multitudes of sinners to this Loving Saviour.

May that Well of Water in Zion City flow more abundantly than our artesian wells, though they flow with beautiful water.

Oh that the Water of Life may flow from Zion, near Chicago, to the West and the East and the North and the South.

May it flow down to the Gulf of Mexico and up into the Gulf of St. Lawrence, flowing through the great water-courses amid the mountains, through the Sierras, down to the arid plains of Nevada and California.

Oh that it might flow to these Eastern Cities; that it might flow across the Seas, through the Continents, and all the Islands, bringing the Life-Giving Gospel of Salvation from Sin, Healing from Sickness, Cleansing and Holy Living to every creature upon God's earth. (Amen.)

This we seek; for this we live; and in doing this work we are willing to die for Christ and for mankind.

All who desire to do this blessed work, stand and tell God so. (Nearly the entire audience arose.)

At this point, Deacon Judd and Conductor Rice sang the beautiful and appropriate duet, "A Well of Water."

Now pray that God, by His Holy Spirit, shall be within you the Living Water.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name make me as willing as the woman at the Well of Sychar, to receive the Living Water. Make me willing to tell it to others, to bring them to Christ, the Fountain, at all times, in all places; in the hot noontide sun, in the morning, at night, and at every opportunity. Put the Water in my heart as a Spring of Water. By Thy Spirit fill me, spirit, soul, and body, and make me a blessing. I believe Thou wilt. I take Thee at Thy Word. Dwell within me.

O Father, come; O Jesus, come; O Holy Spirit, come into my spirit, my soul, and my body, in faith, in hope, in love. Make me dead to sin, alive to God, and endued with power for service, so that I may bless others. Cleanse me, keep me, help me to obey fully, and to do Thy Will and Thy Work, until I see Thy face in the Zion above, for Jesus' sake.

Did you mean it?

Audience—"Yes."

General Overseer—Then live it.

After the Recessional, "The Son of God Goes Forth to War," the audience was dismissed with the following

PRAYER AND BENEDICTION.

Our Father, grant that we may follow in the way of Christ, Thy Son, glad to follow Him, no matter what betide. We believe that the Living Water has come unto multitudes to-day. God bless them (Amen), 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.

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AND HE SAID unto them, Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand?—*Mark 4:21.*

Even so let your light shine before men, that they may see your good works, and glorify your Father which is heaven.—*Matthew 5:16.*

WHEN, through repentance and the forgiveness of sins, the Light of God's Spirit has come into the hearts of His people, He commands them not to hide their light, but to let it shine out through their good works.

They are not to let it shine that men may admire them for their good works, but that men may glorify their Father which is in heaven.

One of the ways in which the Devil gets God's people to hide their light, is to put it under a measure.

They measure their own weakness and their many deficiencies, and turn their eyes from God's strength and His wonderful promises to supply their needs.

Sometimes they measure the powers of others, and because they cannot shine with the same brilliancy, they fail to let their light shine at all.

Others hide their light under beds of ease, and are unwilling to suffer anything for the cause of Christ, while multitudes are going down into darkness for lack of the light which they might give.

Christians should let their light shine in every act of daily life.

It should shine in business, through the week, as well as in the worship of God on the occasions set apart for His service.

It is often through the homely duties of life that the light shines brightest on the path of some fellow pilgrim, showing him how to guide his steps.

We cannot make our light shine; we can only let it shine by not covering it up.

Zion stands like a great light-house showing the voyagers on life's sea the evils which will wreck them.

Multitudes have been guided by its Light from Death to Life, from Destruction to Safety, from Hell to Heaven.

How a Lumberman Let His Light Shine.

As a contribution to Zion Literature Mission, the following testimony was sent:

I am a lumberman in Northern Minnesota.

I was taking a boom of logs across the lake.

I had a deal with a sailing boat at $3 per day.

They were to come and help me on a signal from a whistle, but they failed to come.

I took my own little tug and got along all right with my boat and saved the $3.

So I told the Lord I would give it to the Zion Literature Free Distribution Mission.

I asked the Lord to give me the right kind of wind when I started with the boom, so I steered directly for the place where I wanted to land.

Some of the ungodly men on the boat told me I would have to head up the boat more, in order to make the landing.

But the Bible says we are not to walk in the counsel of the ungodly, so I kept right on my course.

The Lord changed the wind suddenly and I came right to the spot.

If the wind had blown one-half hour longer in the same direction, it would have landed me in a bad place.

The Lord says we are not to be unequally yoked together with unbelievers.

At one time I took an unbeliever in as partner in a contract to take logs across the lake.

When we would get part way across the lake the wind would turn and break the boom loose and take it back where we started from.

My partner saw there was something wrong.

I told him there was, and that we would have to dissolve partnership.

He did not care to sell out and I could not sell out very well, as the company held me responsible.

But when things went so badly, he said there was no use in trying to get the logs over, and he would withdraw.

We had four booms.

When we had been working on them two months we had failed to get them where we wanted them, with the exception of one boom.

After dissolving the partnership, I got them where I wanted them in ten days.

I first heard of Zion through my brother, who, in passing through Chicago on his way to New York, happened to stop at Dr. Dowie's meeting.

When he came home, he told me that there was a man in Chicago who was praying for the sick and they were being healed.

He said the whole end of his Church was covered with crutches and braces.

He brought me some of the LEAVES OF HEALING, and I read them and believed them, and I am in Zion today.

Light From Zion Shone in South Dakota.

BELLE, SOUTH DAKOTA, July 4, 1901.

DEAR GENERAL OVERSEER:—We wish to praise God for many mercies and healings.

Not long ago our little daughter stepped on a rusty nail and ran it into the center of her foot.

She suffered terribly with it for a time.

After praying with her three or four times, I opened the Bible and read in the sixth chapter of John those words of Christ, "I am the Bread of Life." It had never before seemed so sweet or full of meaning.

After praying again, the pain was all taken away, and she rested well the remainder of the night.

The wound healed quickly.

Two weeks ago, while opening a gate in a barbed-wire fence, I ran a barb through the end of my finger.

After praying for help to cut it out, it seemed to lose all feeling, so that I cut it out with a razor, scarcely realizing any pain from it, either at the time or afterwards.

It healed nicely and has not troubled me.

LEAVES OF HEALING has been a blessing to several of my neighbors as well as to me.

One has been healed of cancer in answer to your prayers for her, and another of a fever sore that she had suffered with for eleven years.

Another was healed when dying, apparently, with St. Vitus' dance.

Others here have been blessed through your prayers and through reading the LEAVES.

We feel grateful to God that we live at this time and are permitted to see and know what we have found through Zion teaching.

Your Sister in Christ, (MRS.) A. L. GILGORE.

Lady in England Writes of Rich Results From Spreading Zion Literature.

In a letter from England to Deaconess Blackmore, a lady writes:

I was delighted to receive your letter.

I am glad to hear your firm decision regarding Zion, as you are in the midst of all its teachings and well able to judge of its reality.

I asked you this question because it came to me, and I thought it was the right thing to do.

I never doubted its being of God.

The Devil once suggested the thought, but I did not regard it.

I praise God for the assurance He has given me concerning it.

I am constantly proving His promises and seeing more and more of His power.

Only today a friend has expressed her firm belief in Dr. Dowie as the Messenger of the Covenant, and is prepared to come into Zion at the right time.

She is faithfully distributing Zion Literature, and God is wonderfully blessing her.

Many are reading the literature, and we are having the droppings of a big shower which is surely coming.

May we be kept faithful, that we may not hinder this glorious work.

I do feel it a great privilege to have a share, though it is but little I can do.

I still believe my work is to just quietly pass on these truths by circulating the books and speaking a word or two as God gives it.

We have a weekly Zion Gathering, and I believe there are many nearly ready to join us.

We can only say, "What hath God wrought!"

Several are taking LEAVES OF HEALING, and others THE ZION BANNER.

We find the teaching very helpful, and eagerly look forward each week to the arrival of the papers.

The present is certainly a most important time.

I do not give any heed to the newspapers concerning Dr. Dowie.

You will be pleased to hear that a lady who has been a regular subscriber to *The Christian*, is giving it up because it has copied some of the newspaper lies about Dr. Dowie.

The Devil is busy here, but I am praying and God is giving the victory.

One of my friends has been away visiting and circulating Zion Literature. As a result, seven or eight families have given up eating pork.

We ask you, dear reader, to let your light shine by assisting Zion Literature Mission to send the Light of the Full Gospel over the earth.

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BAPTISM BY TRIUNE IMMERSION.

Ordinance Administered by the General Overseer in Lake Michigan, at the Foot of Shiloh Boulevard, Zion City, Illinois, Zion's First Feast of Tabernacles, Wednesday, July 17, 1901

OBEYING GOD IN BAPTISM.

"Baptizing Them in the Name of the Father and of the Son and of the Holy Ghost."

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Ten Thousand Seven Hundred and Ninety-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, 1901, by the General Overseer	4582	
Baptized by Elders, Evangelists, and Deacons	2281	
Total Baptized in Central Zion Tabernacle		6863
Baptized in places outside of Chicago by the General Overseer	504	
Baptized in places outside of Chicago by Elders, Evangelists, and Deacons	3004	
Total Baptized outside of Chicago		3508
Total Baptized in four years and three months		10,371

Baptized since June 14, 1901.

Baptized in Central Zion Tabernacle by Evangelist Fisher	16		
Baptized in Central Zion Tabernacle by Elder Royall	6		
Baptized in Central Zion Tabernacle by Elder Voliva	10		
Baptized in Central Zion Tabernacle by Elder Mercer	7	39	
Baptized in Zion City, Illinois, by the General Overseer	134		
Baptized in Zion City, Illinois, by Overseer Mason and Elder Voliva	86		
Baptized in British Columbia by Elder Brooks	2		
Baptized in British Columbia by Elder Simmons	2		
Baptized in England by Evangelist Cantel	19		
Baptized in Illinois by Elder Fockler	41		
Baptized in Illinois by Deacon Sprecher	2		
Baptized in Indiana by Overseer Mason	2		
Baptized in Indiana by Overseer Speicher	2		
Baptized in Iowa by Elder Adams	31		
Baptized in Michigan by Elder Hayden	2		
Baptized in Michigan by Elder Kennedy	3		
Baptized in Michigan by Deacon Lake	7		
Baptized in Minnesota by Deacon Crane	5		
Baptized in Minnesota by Elder Jenson	5		
Baptized in Nebraska by Elder Hoy	4		
Baptized in New Jersey by Elder Hammond	7		
Baptized in New Jersey by Elder Leonard	4		
Baptized in Ohio by Elder Bouck	2		
Baptized in Ohio by Elder Reiff	3		
Baptized in Ohio by Overseer Mason	5		
Baptized in Ohio by Elder Basinger	2		
Baptized in Oregon by Elder Ernst	2		
Baptized in Washington by Elder Simmons	3		
Baptized in Wisconsin by Evangelist Loblaw	3		
Baptized in Wisconsin by Deacon Stochholm	9	386	425
Total Baptized since March 14, 1897			10,796

The following-named seven believers were baptized at Cramer Hill New Jersey, Lord's Day, July 7, 1901, by Elder Gideon Hammond:

Clark, George Ambrose....4462 Gratz Street, Philadelphia, Pennsylvania
Parvin, Rev. E. F....Beverly, New Jersey
Sachinmaier, George....2627 Jessup Street, Philadelphia, Pennsylvania
Silvers, Mrs. Emma..35 North Fortieth Street, Philadelphia, Pennsylvania
Thatford, Raymond...5042 Baltimore Ave., W. Philadelphia, Pennsylvania
Whitaker, Mrs. Ellen..35 North Fortieth Street, Philadelphia, Pennsylvania
White, Sara....Cressman, Pennsylvania

List of those baptized in Lake Michigan, Zion City, Wednesday, July 17, 1901, by the General Overseer:

Anderson, Mrs. Amanda....Box 147, Hector, Minnesota
Angstead, Ruth....Tobias, Nebraska
Austin, Mrs. E. J....Spring Green, Wisconsin
Baies, Rachel M. Dudley....New Providence, Iowa
Barr, Margaret E. S....Bear Lake, Michigan
Bartlett, Mrs. Ella....Fort Atkinson, Wisconsin
Beebe, Charles P....Wahoo, Nebraska
Beebe, Mrs. Mary A....Wahoo, Nebraska
Benham, Sidney Lee....Crescent City, Florida
Beckmann, Henry F. C....Kankakee, Illinois
Blair, Henry P....Waterville, Minnesota
Bland, Mrs. Mercy M....Rosedale, Ohio
Bowers, Jacob Benjamin....Mishawaka, Indiana
Brent, Miss Virginia....25 Altamont Avenue, Mansfield, Ohio
Brock, F. L....Lake Mills, Iowa
Brown, Bessie West....Ninewaukan, North Dakota
Brown, Mrs. C. H....Egan, South Dakota
Bull, Mrs. Lena....1722 Maple Street, Racine, Wisconsin
Burr, Gilbert G....Russell, Illinois
Burr, Mrs. Sarah N....Russell, Illinois
Callow, Mrs. William....Cobb, Wisconsin
Carre, Mrs. Carrie E....1248 Mound Avenue, Racine, Wisconsin
Case, Mrs. Fannie M....Little Cedar, Iowa
Christianson, Andrew C....Marshfield, Wisconsin
Clark, Murrey....Zion City, Illinois
Conard, Mrs. M. Elizabeth....Highland, Ohio
Conard, Miss Prudence Ann....Highland, Ohio
Corneil, Mrs. Delia....2701 Locust Street, St. Louis, Missouri
Cunningham, John....Zion City, Illinois
Cutler, James C....4238 Lucky Street, St. Louis, Missouri
Dietrich Amanda W....1254 Michigan Avenue, Chicago, Illinois
Dietrich, Clara Eunice....1254 Michigan Avenue, Chicago, Illinois
Dietrich, John Paul....1254 Michigan Avenue, Chicago, Illinois
Dietrich, Noah....1254 Michigan Avenue, Chicago, Illinois
Dennison, Miss Jessie L....Zion City, Illinois
Dennison, John W....Zion City, Illinois
Depew, Mrs. Mary....Mishawaka, Indiana
Edgerton, Floridas K....Zion City, Illinois
Fox, Miss Edith....Shelby, Michigan
Fry, Miss Winifred Mabelle....Graymont, Illinois
Gardner, Mrs. Henry....Reidsville, North Carolina
Gochia, Mabel....Zion City, Illinois
Goodburne, Mrs. Jennie....Marcus, Iowa
Graham, Mrs. Ellen....Zion City, Illinois
Graham, Rosa Edna....Zion City, Illinois
Groth, Edward....4761 Marshfield Avenue, Chicago, Illinois
Haenchen, August....8010 Dekalb Street, St. Louis, Missouri
Hagenbuch, Elizabeth A....Bethlehem, Pennsylvania
Hall, Rev. Lemuel C....2701 Locust Street, St. Louis, Missouri
Hall, Mrs. Mary McGee....2701 Locust Street, St. Louis, Missouri
Hannah, Mrs. Maud....403 Linden Avenue, Logansport, Indiana
Hardinger, Mary J....Westfield, Illinois
Harddan, Miss Bertha....31 Fulton Street, Fitchburg, Massachusetts
Harman, Louise M....Onekama, Michigan
Harris, Mary E....Webster City, Iowa
Hawkins, John S....Charlottesville, Virginia
Helms, Mabel Lillian....Zion City, Illinois
Herbold, Barbara....Zion City, Illinois
Herbold, Ella Eunice....Zion City, Illinois
Herbold, Winnifred....Zion City, Illinois
Holst, Mrs. Sophia....Red Wing, Minnesota
Hooker, William....274 Ellen Street, Milwaukee, Wisconsin
Huckins, Mrs. C. L....993 West Congress Street, Chicago, Illinois
Hutton, H. O....New Paris, Ohio
Hines, William Morley....Black Dock, Minnesota
Hotchkiss, M. W....Howard, South Dakota
Huntley, Dewitt C., Sr....728 West Fifteenth Street, Davenport, Iowa
Ingwerson, A. N....Alvo, Nebraska
Ingwerson, Mrs. Martha A....Alvo, Nebraska
Jenne, Charles N....Levant, Kansas

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Johnson, James M.....Melvin, Illinois
Johnson, Thomas.....Webster City, Iowa
Jones, Maggie.....Oak, Nebraska
Jorgenson, Miss Anna.....419 Hickory Street, Waukegan, Illinois
Julian, John H.....1103 South A Street, Elwood, Indiana
Julian, Sarah S.....1103 South A Street, Elwood, Indiana
Kelly, James.....Apollonia, Wisconsin
Kepler, Miss Susie.....Webster City, Iowa
Lorimer, Joseph..Seventh and Dauphin Avenues, Grand Crossing, Illinois
Latimer, Mrs. Fannie.....Cortland, New York
Lee, Ella Grace.....Zion City, Illinois
Lee, Gertrude.....Zion City, Illinois
Lockie, Jessie.....Alvo, Nebraska
Meitz, Harmon.....Bethany, Illinois
Mendenhall, Georgia.....Vermillion Grove, Illinois
Miller, Mrs. Catherine.....Bremen, Indiana
Miller, Eli H.....Bremen, Indiana
Mobr, Mrs. Cornelia.....Antigo, Wisconsin
Munn, Mrs. Annie E. 209 East Montgomery Ave., Allegheny, Pennsylvania
Murphy, Albert.....Gordonsville, Virginia
Neal, Mrs. Letica.....Reidsville, North Carolina
Nichols, Belle.....15015 Main Street, Harvey, Illinois
Nichols, James A.....15015 Main Street, Harvey, Illinois
Nollmeyer, Miss Anna.....Zion City, Illinois
Nollmeyer, Mrs. Emma.....Zion City, Illinois
Nollmeyer, Henry.....Zion City, Illinois
Noteboom, Mrs. Johanna.....Zion City, Illinois
Oblinger, Joshua.....Dayton, Ohio
Opperman, Mrs. Mary M.....Auburn, Nebraska
Ostroska, John G.....642 Madison Street, Milwaukee, Wisconsin
Ostroska, Mrs. J. G.....642 Madison Street, Milwaukee, Wisconsin
Palmer, Mrs. A. J.....Custer Park, Illinois
Parks, Charles W.....Wyoming, Wisconsin
Parker, Mrs. Laura E.....Reidsburg, Wisconsin
Pontius, Elsie.....Zion City, Illinois
Powers, Mrs. Roena.....Zion City, Illinois
Raper, Mrs. Myriam.....Adair, Iowa
Raper, Mrs. Rosa.....Canby, Iowa
Reid, Mrs. Martha.....New Paris, Ohio
Rians, Mrs. R. B.....York, New York
Rose, George W.....610 South Bloomington Street, Streator, Illinois
Rose, Grace.....610 South Bloomington Street, Streator, Illinois
Seaver, Joseph J.....Summittville, Indiana
Seaver, Mrs. Mary.....Summittville, Indiana
Shaw, J. C.....Collins, Ohio
Smith, Elvira C.....Rural Route No. 2, Columbus, Kansas
Smith, Thomas A.....Rural Route No. 2. Columbus, Kansas
Smith, Viola L.....Rural Route No. 2, Columbus, Kansas
Stanton, Mrs. Ellen.....291 Ellen Street, Milwaukee, Wisconsin
Steiner, Jennie.....Danville, Illinois
Stout, T. A.....Claysville, Pennsylvania
Suttie, Edna B.....Zion City, Illinois
Suttie, Eva Salome,.....Zion City, Illinois
Suttie, Marjorie D.....Zion City, Illinois
Town, Mrs. Delia M.....Sandwich, Illinois
Town, Miss Nellie Marie.....Sandwich, Illinois
Trumbler, Earl.....Delphos, Kansas
Trumbler, Lee.....Delphos, Kansas
Wablfert, Miss Amelia L..1512 South Chicago Ave., Milwaukee, Wisconsin
Warlich, Mrs. Ida.....Zion City, Illinois
Warlich, Oscar.....Zion City, Illinois
Wehling, Lillie.....5645 Indiana Avenue, Chicago, Illinois
Wilkins, William S.....Cortland, New York
Wood, Mrs. Agnes H.....Charlottesville, Virginia

The following-named six believers were baptized at Sault Ste. Marie, Michigan, Lord's Day, July 7, 1901, by Deacon John G. Lake:

Campbell, Mrs. Sara E.....Sault Ste. Marie, Michigan
Hooper, Ernest.....Cottage Park, Michigan
Hooper, Ernest Cleve.....Cottage Park, Michigan
Hooper, Hilda.....Cottage Park, Michigan
Hooper, Eva Kathleen.....Cottage Park, Michigan
Walker, Miss Jennie M.....Newberry, Michigan

The following-named four believers were baptized at Waterloo, Iowa, Lord's Day, July 14, 1901, by Elder James R. Adams:

Bowman, Mrs. Mary.....Blackhawk Street, Waterloo, Iowa
Brunn, Miss Mabel Elizabeth.....422 Lincoln Street, Waterloo, Iowa
Dorris, Miss Veina Mae.....Waterloo, Iowa
Hazel, Mrs. Mary C.....Dunkerton, Iowa

The following-named three believers were baptized at Detroit, Michigan, Lord's Day, July 14, 1901, by Elder E. B. Kennedy:

Smith, Joseph S.....Coleman, Michigan
Smith, Mrs. Sarah A.....Coleman, Michigan
Webb, Benjamin.....174 Brewster Street, Detroit, Michigan

The following-named three believers were baptized at Lake Calhoun, Minneapolis, Minnesota, Thursday, July 11, 1901, by Elder C. J. Jenson:

Holder, Margaret M.....St. Paul, Minnesota
Skaraasen, Martin Olson.....Ostrander, Minnesota
Skaraasen, Mrs. Dorothea Olson.....Ostrander, Minnesota

The following-named eighty-six believers were baptized in Lake Michigan, Zion City, Illinois, Lord's Day, July 21, 1901, by Overseer Mason and Elder Voliva:

Albertson, Miss Augusta.....Philby, Iowa
Allen, Hilda.....Zion City, Illinois
Anderson, Mrs. Catharine.....Elkhart, Indiana
Arnhold, Ernst.....93 Burling Street, Chicago, Illinois
Arnhold, Mrs. Frances.....93 Burling Street, Chicago, Illinois
Bailey, Nicholas.....Dodgeville, Wisconsin
Bamberger, Clara.....273 Union Street, Freeport, Illinois
Beall, George.....Joliet, Illinois
Beall, Clara.....Joliet, Illinois
Bereiter, William C.....La Salle, Illinois
Bihler, Ruby.....1325 Twenty-fifth Street, Des Moines, Iowa
Bihler, Edward.....617 East Seventieth Street, Chicago, Illinois
Bihler, Miss Florence Esther..617 East Seventieth Street, Chicago, Illinois
Bihler, Master Walter.....617 East Seventieth Street, Chicago, Illinois
Bollinger, Miss Anna Martha. 212 Greenbush Street, Milwaukee, Wisconsin
Bouck, Julius C.....Zion City, Illinois
Bouck, Mrs. Maggie L.....Zion City, Illinois
Brown, George S.....Minnewaukon, North Dakota
Burrows, Carrie L.....Winnebago City, Minnesota
Carre, Miss Lila Alice.....1248 Mound Avenue, Racine, Wisconsin
Carrigan, Miss Valla Frances.....1254 Michigan Avenue, Chicago, Illinois
Clarke, Mrs. Stephen.....157 East Third Street, Corning, New York
Crawford, Mrs. Virginia.....Topeka, Kansas
Cummings, Emma Louisa.....1254 Michigan Avenue, Chicago, Illinois
Cunningham, Maud.....Zion City, Illinois
Cunningham, Miss Winnie B.....Zion City, Illinois
Davis, Elbert R.....Tulare, California
Davis, Lewis W.....Zion City, Illinois
Davis, Mrs. Emma B.....Zion City, Illinois
Davis, Miss Gracie.....Zion City, Illinois
Day, J. Frank.....Zion City, Illinois
Daymude, Mrs. C.....Camp Zion, Zion City, Illinois
Duesenberry, Mrs. Estella.....Zion City, Illinois
Edgerton, Master Brainerd D.....Camp Zion, Zion City, Illinois
Frase, B. B.....Des Moines, Iowa
Furman, Mrs. Bertha.....552 Garden Street, Kenosha, Wisconsin
Gay, Miss Gertie.....Zion City, Illinois
Gilbert, Miss Estella C.....Camp Zion, Zion City, Illinois
Golding, John.....Baraboo, Wisconsin
Graham, Ernest.....Zion City, Illinois
Hackett, Henry Clark.....Cambridge, Massachusetts
Hardell, E. G. M.....Newton, Iowa
Hart, Miss Susanna.....Wauwautosa, Wisconsin
Hill, Mrs. Susanna D.....Zion City, Illinois
Holcome, Clarence E.....Zion City, Illinois
James, Harry.....3744 Elmwood Avenue, Chicago, Illinois
Johnston, Alexander.....Rathburn, Ontario, Canada
Kadell, Miss Ida.....6620 State Street, Chicago, Illinois
Kanauer, Mrs. Hannah H.....Mansfield, Ohio
Keitzer, Miss Agnes M.....Zion City, Illinois
Klein, Master Harry.....93 Burling Street, Chicago, Illinois
Koon, D. E.....Georgetown, Texas
Kuechler, Paul.....1722 Maple Street, Racine, Wisconsin
Kuechler, Mrs. Emma.....1722 Maple Street, Racine, Wisconsin
Lathan, Mrs. Delia W... 3000 Dupont Ave. South, Minneapolis, Minnesota
Leach, Mrs. Deborah.....1722 Maple Street, Racine, Wisconsin
Lee, A. W.....Zion City, Illinois
Lyncb, Louella.....McMinville, Oregon
McClellan, Mrs. Viola E.....Auburn, Indiana
McNew, Miss Lenora.....Chicago, Illinois
Marvin, Master Walter W.....Zion City, Illinois
Massey, Van D.....Thelma, Indiana
Mounce, John W.....6006 Loomis Street, Chicago, Illinois
Mounce, Mrs. May E.....6006 Loomis Street, Chicago, Illinois
Mounce, Miss Alice.....6006 Loomis Street, Chicago, Illinois
Neiheisel, Casper B.....Rochester, Minnesota
Neiheisel, Mrs. Caroline.....Rochester, Minnesota
Park, John.....Wyoming, Wisconsin
Parker, A. S.....Zion City, Illinois
Payne, S. C.....Melrose, Kentucky
Russell, Mrs. Annie M.....Westphalia, Kansas
Sage, O. E.....Auburn, Nebraska
Schultz, Miss Blanche.....1517 South Forty-first Avenue, Chicago, Illinois
Schultz, Miss Helen.....1517 South Forty-first Avenue, Chicago, Illinois
Shaw, Floyd L.....Collins, Ohio
Stanley, Orville L.....540 Grand Avenue, Waukegan, Illinois
Taylor, Monsieur.....4637 Armour Avenue, Chicago, Illinois
Van Emon, Arthur E.....76 Rusk Avenue, Milwaukee, Wisconsin
West, Carrie.....14 East Sixteenth Street, Chicago, Illinois
Williams, Mrs. Mary D. F.....161 Madison Street, Harlem, Illinois
Wilson, Rev. A. M.....10 East Sixteenth Street, Chicago, Illinois
Wilson, Mrs. A. M.....10 East Sixteenth Street, Chicago, Illinois
Winnie, Frank.....Asylum Avenue, Racine, Wisconsin
Yoder, Mrs. Alice.....Zion City, Illinois
Yoder, Master Ralph.....Zion City, Illinois
Yoder, Miss Florence.....Zion City, Illinois

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, AUGUST 7th or 8th.

The Conscious Indwelling Presence of God.

1. *His presence within quickens the body.*—Romans 8:9-17.
   How blessed to have Him dwell within.
   He will then manifest His resurrection power.
   Only when He dwells within, can we live.
2. *His presence within fills with hope.*—Colossians 1:21-29.
   A hope of what is coming.
   A hope of what we shall be.
   A hope of what He will he unto us.
3. *His presence within refreshes the whole life.*—John 7:32-39.
   The River of God flows through us.
   The Well of Water springs out of us.
   That Stream which is Christ follows us.
4. *His presence within makes the Word of God plain.*—1 John 2:26-29.
   To such, the Bible is not full of hard sayings.
   With such, the Devil cannot misapply Scripture.
   Such are never led into the error of the wicked one.
5. *His presence within makes answers to prayer certain.*—John 15:1-11.
   To pray to be clean gets an answer.
   To pray to be fruitful gets an answer.
   To pray to he healthy gets an answer.
6. *His presence within makes the knowledge of Him plain.*—John 14:15-24.
   One must obey God to know Him.
   One must be in fellowship with God to know Him.
   One must love God to know Him.
7. *His presence within quickens the understanding and ever fills with peace.*—John 14:25-31.
   His presence makes the mind tranquil.
   His presence quickens the reasoning power.
   His presence causes the memory to respond quickly.

The Lord Our God is an Ever-Present God.

SUNDAY BIBLE CLASS LESSON, AUGUST 11th.

Fellowship With God.

1. *It must be with the Triune God, the Father, Son, and Spirit.*—1 John 1:1-4.
   Joy depends on fellowship with God.
   Light comes from fellowship with God.
   His Word leads into this fellowship.
2. *To deny One is to be shut out from blessed life with God.*—1 John 2:21-25.
   No one who denies the Son can know the Father.
   Christ will yet be denied as Divine.
   The Antichrist will unsettle thousands.
3. *There can be no fellowship where sin is not confessed, forsaken, and forgiven.*—1 John 1:5-10.
   Fellowship cannot be known when sin is in dark corners.
   No one who doubts can be in fellowship.
   Only those who see eye to eye with Him can fellowship with Him.
4. *Uncleanness in every form must not be touched.*—2 Corinthians 6:16-18.
   Two cannot walk together unless they agree.
   God cannot look upon sin in favor.
   It is only when we touch not the unclean that He can receive us.
5. *God must be given the benefit of every doubt.*—1 Corintbians 10:18-23.
   He that doubteth is condemned.
   One loses power ever by wrong doing.
   You cannot fellowship with evil and with God.
6. *Every thought, word, and act must be an open book to Him.*—Hebrews 4:11-16.
   Test every thought by His Word.
   Test every word by His truth.
   Test every deed by His judgment.
7. *Then there is unity of spirit with God and with the brethren.*—1 Corinthians 9:4-10.
   One cannot be in fellowship with God and hate a brother.
   There can be no fellowship where there is a schism.
   To be of one mind is to have the mind of Christ.
8. *It makes one humbly confident in doing successfully the work God has given.*—Ephesians 3:2-12.
   True confidence is ever clothed with humility.
   Even the best we can do is so far short of what there is to do.
   At our best, we can do nothing without fellowship with Christ.

God's Holy People Are a God-Agreeing People.

IMPORTANT ANNOUNCEMENT!

THE PRICE OF THE WONDERFUL BOOK

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35 CENTS

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In view of the rapidly increasing business of Zion City Bank, it has been decided to increase the Capital Stock from $177,000 to $250,000. Present Shareholders will be given the preference, after which allotment will be made in regular order of subscription. The regular semi-annual dividend of 6 per cent per annum was paid July 1st, and beginning July 1, 1902, the dividend will be increased to 8 per cent per annum. This issue of Stock will be sold at $100 per share. Persons desiring to secure some of this Stock should send in their subscriptions at once to Zion City Bank, 1201 Michigan Avenue, Chicago, Illinois.

NEW ISSUE OF

GERMAN LEAVES OF HEALING

Having again published the German LEAVES OF HEALING, which we hope to publish monthly, we ask the hearty coöperation of all the members and friends of the Christian Catholic Church in Zion to send the same to their German friends, thereby furthering and advancing the interests of the Kingdom of God and Zion. Subscription price, 50 cents per year. Sample copies may be had from :: ::

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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 IX. NUMBER 15. CHICAGO, AUGUST 3, 1901. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

WONDERFULLY SAVED AND INSTANTLY HEALED OF SCIATIC RHEUMATISM. SISTER AND HER HUSBAND SAVED AND HEALED.

HE WAS WOUNDED FOR OUR TRANSGRESSIONS,
HE WAS BRUISED FOR OUR INIQUITIES
AND WITH HIS STRIPES WE ARE HEALED.

These Witnesses tell a wonderful Story of Salvation, Healing, and Cleansing through Jesus Christ, the Son of God.

They tell first of Salvation, because God's First Great Gift is Salvation.

How that Song of Salvation rings with Joy and Gladness!

Why should they not rejoice, when God has brought them out of darkness into light?

Why should they not rejoice, when He has saved them from the withering, killing blight of sin?

Why should they not rejoice, when God has set them free from its power and taken away the desires which held them as slaves?

Especially was this true of the young man whose face looks out, in pictured form, from this page.

In his earliest childhood, alcoholic poison had been daily poured into his system.

Thus, while his young body was in its formative state, the craving for this terrible drug was built into his very constitution. In misery, pain, and woe, he reaped, even in his youth, the bitter harvest of what he and others had sown. With strong, relentless, and ever-tightening coils, the drink demon was swiftly crushing him to death.



FRED W. TEBBE.

Its twin monster, Nicotine, in the form of cigarette smoking, was hastening his destruction

Struggle as he would, sometimes in mortal agony, he could not throw off their horrid bondage.

Both he and his sister were in the darkness of the apostasy of the Roman Catholic Church.

Its dead forms had no transforming power in their lives.

Its damning lies of transubstantiation and baptismal regeneration had prevented their seeking God for Salvation, through Repentance, Faith, and Obedience.

Zion teaching came first to the sister and her husband, then to the brother.

Through it they learned God's Way of Salvation, through Repentance and Confession of sin, Restoration to those whom they had wronged, Faith in the Lord Jesus Christ, and Obedience to the Will of God.

He who was "wounded for their transgressions," and

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"bruised for their iniquities" took away all their sin.

The young man was set free from the terrible habits which were dragging him down to the grave.

The young husband and wife found in Him their Saviour.

God's next gift to them was Healing.

That is ever the Divine order.

Sciatic rheumatism filled the young man's days with the agony of its fierce pains, and his nights with the sleepless tossings of suffering.

So severe was this scourge that his leg shrank and withered until it was two inches smaller than its fellow.

Physicians were called, a number of them, and exhausted their so-called skill.

He only grew worse.

God had made his body, and He alone could heal it when the Devil had defiled it.

Poisonous drugs could not destroy the works of the Devil.

God sent His Son to destroy the works of that great enemy.

He alone can destroy them.

The sister was suffering from the effects of unwise and brutal treatment of a physician in childbirth.

Other physicians had tried to repair the damage and make her well again.

They had failed.

Her husband had been for years a victim of nervous prostration.

Zion teaching from the platform and in LEAVES OF HEALING came to them.

It told them that God said, "I am the Lord that healeth thee."

From it they learned the blessed truth that Christ had "borne their sicknesses and carried their sorrows," as surely as He had died for their sins.

It showed them, from God's Word, how Jesus went about "healing all that were oppressed of the Devil."

They learned that He had never changed; that He who was the same Saviour was still the same Healer.

With eager joy they received that Divine teaching. They turned away from the human means, which they had found worse than useless.

God heard the earnest prayer of His servants, the General Overseer and Mrs. Dowie.

"In the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with" His own Divine Will He healed them.

The sister's terrible diseases left her, never to return.

Her husband was quickly freed from the weakness and helplessness of nervous prostration.

Their picture shows the beautiful child which God has given them since their healing.

As Deacon and Deaconess of the Christian Catholic Church in Zion in Benton Harbor, Michigan, God is greatly blessing the eloquent testimony of their strong, healthy bodies and consecrated lives.

Some time later, the brother received instantaneous healing.

The torture of sciatic rheumatism ceased forever.

His leg quickly grew as large and strong as ever.

God is blessing his faithful service in Zion Building.

He is a living Witness to the power of God in Zion in saving, healing, and cleansing.

And so these happy Witnesses add their glad voices to the ever-increasing volume of that song of praise and thanksgiving to God for His work in Zion, which is sweeping around the earth.

May God bless them as they go forth with that song on their lips and in their hearts.

May thousands who hear it find the same great blessings which God has given them in Zion.

He is no respecter of persons.

What He has done for one, He will do for all who will fulfil His conditions.

His promises are to "Whosoever Will."

A. W. N.

WRITTEN TESTIMONY OF MR. FRED W. TEBBE.

ZION BUILDING,
CHICAGO, ILLINOIS, August 1, 1901.

BELOVED GENERAL OVERSEER:—I feel it my duty to write up my testimony to the wonderful way in which God has saved, healed, and blessed me through your teaching.

About one year and a half ago I was a miserable sinner, far out in the world, where it was cold and dark, going on in my foolish ways, not knowing what the end might be.

The Devil saw that he had me and that I was willing to do as he bid me.

I kept getting worse and worse.

The horrible appetite for drink was increasing right along, until it made me a slave to it.

The consequence was I became a drunkard.

When I look back upon the dark days of my life, how I do wish that I had spent them for God instead of the Devil.

It makes my heart sad when I think that I had worked in a saloon off and on for a number of years, and that I had sold that poison which caused others to get intoxicated.

When I was quite young, I always got wine to drink at home at meals. I took quite a liking to it.

At nights I had what they call a toddy.

In that manner I acquired the appetite for drink at home.

At about the age of twelve I got wrapped up in reading filthy dime novels. They almost made me crazy.

We organized a gang and were going West, but owing to the lack of courage in the gang, when it came to the testing point, I resigned.

After having the love for drink and all the wickedness, I still felt the lack of one thing to make me a man, as I thought then, and that was smoking.

To make a stinkpot out of myself, I both smoked and chewed tobacco, but preferred the former, so I became a cigarette fiend and could consume quite a number of cigarettes in one day.

Many a day I said to myself, "I will quit those cigarettes and then smoke cigars altogether."

But that horrible appetite for cigarettes was there, and I yielded.

I knew they were killing me, but I was too proud to acknowledge it.

I would say I could quit if I wanted to. That was false. I could not.

The habit was so strong that, not being satisfied with about thirty a day on the average, some days I went as high as forty.

I used to get up at night and smoke.

I was a Roman Catholic and was never once told by the priest to give up the filthy habits that were fast taking me to my grave.

I never was taught that my body was the Temple of God for the indwelling of His Holy Spirit, and that I was defiling it.

They never taught me those things in the Church.

The priest both drank and smoked, so you could not expect very much of the people.

I am so thankful to God that He has led me out of Roman Catholicism into Zion, where the Everlasting Gospel is preached.

May God bless Zion.

About seven years ago I was taken sick with typhoid fever and pneumonia.

Our family physician at that time, Dr. D. L. Henry, attended me.

The fever was increasing very rapidly.

He gave me strychnine, arsenic, and quinine, mixed together, to take in capsules, one every three hours.

I took them for two days, but in spite of those poisons my fever went to 103 degrees and then broke.

I do not believe that the medicine was the cause of it breaking.

If I had not possessed a strong constitution, it would have killed me.

A few months after I was up and around a pain in my right limb began to bother me very much.

I went to the doctor and he bandaged it up very tightly. The pain seemed to have left me, but it only left to return worse.

Then I got Dr. Bell and he filled me up with medicines. Finally the pain left.

I could not learn definitely what caused the pain in my limb. Our doctor told me that I was hurt on the inside.

Another said it was from strong medicine and drink.

Then I was advised to go North—my home being in New Orleans, Louisiana.

I went to Benton Harbor, Michigan, thinking that a change of climate would do me good.

I was not bothered very much with the pain for some time.

July 2, 1899, the pain started to be worse than ever before.

I had no appetite; I could not sleep.

I just lay there and suffered.

Being in a Christian home, where they accepted God as their Healer, made me feel very much out of place.

I was with my dear sister and her husband.

They would talk very nice to me, but my heart was hardened.

"Oh! anything but religion!" I thought. I couldn't go that at all.

Finally I concluded to go to the doctor. My intention was to have the X-rays used to see just what the matter was.

Elder Stevens being there at the time I made up my mind to go, made me quite angry.

He told me just what the doctor would give me, and that it would be better for me to stay at home than to go to the doctor.

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He had no sympathy with the profession that I placed so much confidence in.

My brother-in-law hitched the horse to the buggy and I went to see the doctor.

What Elder Stevens told me before was constantly on my mind.

The doctor examined my limb.

Then he wrote out a prescription. He also gave me tablets which contained morphine to put me to sleep at night, but they had no effect upon me.

He told me that if the medicine did not do any good, I should come back and he would give me something else.

He diagnosed the case as being sciatic rheumatism.

The limb had started to wither away.

It was then two inches smaller in circumference than the other.

The pain was so intense that it was almost unbearable.

I actually lost all control of myself at times.

I even went so far as to try to kill myself.

The Devil was determined to get me either one way or the other. Thank God he did not succeed.

I believe he saw that he was going to lose me.

I had been a pretty good tool in his hands all my life up to the time that I was converted.

There were some very earnest prayers offered for me by those who were near and dear to me.

God heard and answered them.

It is a very hard thing to have the Spirit of God and the spirit of the Devil working in a person at the same time.

God was showing me myself just as I was, but I did not realize it at the time and it was an awful sight to look at.

One afternoon when the Devil attacked me about the hardest, my dear sister came and asked me if she could pray for me that God would bring me to the place where He could use me instead of my lying there suffering the way I was.

She knelt down and prayed, and when she finished, I told her she was foolish. I could not see how God could heal me.

The General Overseer's teaching was different from what I cared to live up to.

A week had not passed when I made up my mind to go to Zion, Chicago.

I left Friday night, August 11, 1898, and arrived in the city early Saturday morning.

I went to some relatives who were living at West Oak Park at the time.

That evening Elder Hammond was invited for supper.

He came a little late, and when we were through he talked to me.

I never had words take such effect upon me as those did.

He gave me God's Word, and it went direct to the place where it was needed.

I made a complete surrender to God.

I fully repented of the wicked life that I had led, and consecrated my whole being to Him.

God in His Infinite Mercy heard me, and in a moment of time my sins, which were as scarlet, were made as white as snow.

The appetites for drink and tobacco left me, and I have never had any desire for either since.

After I had repented, Elder Hammond prayed the prayer of faith for me and that night when I retired I slept better than I had for a month.

The following Monday morning I went to Zion Home, perfectly ignorant of God's Word. I knew hardly what it was. I needed teaching very much.

I must say that before the week was up I received wonderful blessings, spiritually and physically.

Then I returned to Benton Harbor again.

Two weeks after I went home, whilst reading my New Testament, I received a perfect and instantaneous healing.

My leg was restored to its natural size.

I have never enjoyed better health in all my life than I have since God saved and healed me.

I thank God with all my heart for Zion, and for the love that there is in Zion.

I also thank God for the way that Elder Stevens spoke to me. He made me angry at the time, but now I can see that it was the truth.

May God bless our General Overseer and his dear wife. May they be spared to us for many years to come.

Yours in Christ, FRED W. TEBBE.

WRITTEN TESTIMONY OF DEACONESS AUGUSTA PETER.

BENTON HARBOR, MICHIGAN, July 22, 1901.

DEAR GENERAL OVERSEER.—It is with deep gratitude in my heart to my Heavenly Father that I can add my testimony to His Saving, Healing and Cleansing power.



DEACON AND DEACONESS WILL PETER, JR., AND FAMILY.

It is three years since God saved, healed, and has since wonderfully kept me.

I cannot tell one half of his goodness and mercy to me.

May God bless these words to those who are in darkness and in bondage to Satan as I had been.

Seven years ago, in 1894, in giving birth to our second child, my health was ruined by the doctor's hand.

To hurry the birth he used his hand for a great length of time, which caused the pains to be so unbearable that death would have been a relief.

After this birth, female troubles set in and my life and health was a complete wreck.

We thought then we would never have another child, but, praise God, through Zion's teaching we learned of this sin, and in living a clean, pure life in spirit, soul, and body, we were blessed two months ago with a bright, healthy, Zion baby.

Praise God for the little sunbeam in our home, and also for the wonderful deliverance in receiving more than we asked for.

To go back: My health was getting worse.

I had Dr. George Bell, of Benton Harbor, an Allopath, attending me, but received no help.

I then took many patent medicines, such as Lydia Pinkham's Compound, Hood's Sarsaparilla, Quina la Roche, Maltine, and several others, but found nothing to benefit me.

I then went to Dr. Bastar, in Benton Harbor (a Homeopath), and he treated me for over a year.

I was nothing bettered but rather grew worse.

I grew tired of medicines, as it was always with much disgust and against my will that I took the poisonous trash.

I grew worse in spite of physicians and medicines.

When these failed, Dr. Bastar said an operation was needed.

To this I could not agree, as I had too much fear.

I went on, and my troubles were so severe that I could scarcely be on my feet fifteen minutes without looking for something to lean against or to sit down.

In the fall of 1897 I went to New Orleans, Louisiana, and visited my parents, expecting that a change would benefit me.

I took a severe cold while there, and was worse, and was treated by my father's family physician, Dr. S. L. Henry.

He said my left lung was badly affected. This aroused my husband's indignation, so I did not continue very long with that doctor.

My bowels were so I had no action without the aid of medicines or syringe.

In the spring of 1898, on our return home, we stopped to visit my sister-in law, Mrs. R. A. Schultz, in River Forest, Illinois.

She and her husband were members of the Christian Catholic Church in Zion, and had been sending us LEAVES OF HEALING, which I always read with much interest; but that was all.

I had been brought up a Roman Catholic and would not easily give in, although I knew in my heart (after reading the LEAVES) I was not saved.

I knew I was not born again and did not know God.

I had lived for the pleasures of this world, and pleased myself and the Devil.

When I look back to my past life and ignorance, and to what my life now is, my heart swells within me with gladness and joy, for I no longer believe in a dead Christ, as has always been pictured to me, but in a Living God.

May He use me in an humble way to tell the wonderful story.

I can only thank Him by trusting, obeying, and serving Him, and in telling others of Christ the Saviour and Healer.

I cannot praise and thank Him enough for bringing me out of dark Romanism into this beautiful light and truth as it is in Christ Jesus.

While visiting my sister-in-law, she arranged that we attend all meetings in Central Zion Tabernacle during our stay there.

She was very much interested in me, and herself and others had been praying for me.

I became more and more interested.

The General Overseer's teachings on Divine Healing at the Tuesday afternoon meetings showed me plainly my condition, and pointed to Jesus as the Healer.

But still I would not surrender.

We attended two meetings in Oak Park led by Elder Piper, now Overseer-at-Large, who had been praying for me.

I sat and listened, and my heart was reached; yet I was not ready to go to Him who was so willing to receive me.

On the Tuesday afternoon of April 12, 1898, we went again to Central Zion Tabernacle.

The meeting was led by Mrs. Dowie, and I can never praise God enough for the great victory

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over Satan which I was able, by God's grace, to win.

I fully surrendered, and listened to the still small Voice which bade me come and drink of that Fountain of Life and be made every whit whole.

The teaching was on the prayer which Christ taught His disciples to pray.

How beautifully it was explained, and how plainly God's will was shown to me.

I eagerly drank in those precious words.

I could not put off any longer.

A voice within me said, "I will be Thine," and I became willing.

We followed the many to the prayer room.

When Mrs. Dowie laid hands on me and prayed, it was with childlike faith I looked to God for my healing.

The simple prayer of faith spoken by Mrs. Dowie was answered immediately, and from then I have had new life in me.

I returned home rejoicing in what God had done for me, and six months later my husband gave himself to God.

Truly my cup runneth over with joy.

Two years ago this summer my healing was put to the test.

We were building, and I had the carpenters to board, living on a farm, and had friends and relatives visiting us from the South.

For several weeks I cooked and baked for from twelve to eighteen persons, but, praise God, when we wait upon Him and take hold upon His strength, He will renew our bodies as in Isaiah 40:28-31.

During this time I did not neglect our family prayer.

May God help us that we always do our duty to Him first, no matter what the cost.

Besides our meetings in Benton Harbor, we have our Cottage Prayer Meetings in the country, from which we receive much spiritual blessing.

I thank God for Zion and the General Overseer and his dear wife.

May God spare him and his to us for many years, and abundantly bless them all along the way.

Yours in Jesus, (MRS.) AUGUSTA PETER.

WRITTEN TESTIMONY OF DEACON WILL PETER, JR.

BENTON HARBOR, MICHIGAN, July 22, 1901.

DEAR GENERAL OVERSEER:—I wish to confirm my wife's testimony, and also that of my brother-in-law.

God wonderfully healed them both of all the troubles mentioned.

I was sick for three years with nervous prostration; took medicines constantly, and went through an operation by Drs. Bastar and Bostick, of Benton Harbor.

I was not helped until my eyes were opened to the teachings of Zion, which plainly showed me Christ the Healer and Satan the Defiler.

I gave my heart to God, and today I am a living witness for Him, as He has wonderfully kept me the last two years.

May God continue His blessings upon you and yours and Zion throughout the world.

Your Brother in Christ,

WILL PETER, JR.

DEAR GENERAL OVERSEER:—The half can never be told of what God has done for my brother.

God's ways are wonderful.

I cannot praise him enough for leading us both out of the Roman Catholic Church.

I rejoice in telling others in my saloon work of what God has done for us.

Praise God, my mother's eyes have also been opened to this blessed truth, and her heart is in Zion.

May God hasten the day to bring her into His sheepfold.

Your Sister in Christ,

(MRS.) AUGUSTA PETER.

NOTES OF THANKSGIVING TO ZION'S GOD.

Blessings Received Through Prayer.

OGILVIE, MINNESOTA, July 15, 1901.

DEAR GENERAL OVERSEER:—I feel it my duty to write my testimony to God's goodness to me.

The 5th of June I wrote to you asking if there were any Zion meetings in Minneapolis, and you kindly sent me Elder J. Jenson's address.

A little while after that, my husband fell on a scythe and cut his knee very badly.

It was beginning to heal and doing nicely until I wrote to Elder Jenson to know when and where he held meetings; also stating I wished to be baptized.

Then the Devil stepped in and tried to hinder me from going.

My husband's knee began to swell and became very painful as soon as I had written that letter. He had to quit work the next day.

That night I asked God to heal his knee so he could finish his work for us to start the first of July, and, praise the Lord, the next morning the swelling and pain were gone enough to enable him to go to work; and he got through his work so we were able to get to Minneapolis the 29th of June, to be there for Lord's Day service.

That was the first Zion meeting I ever attended. I know the Lord blessed me.

Saturday, June 29th, my face and tooth ached almost all day from catching cold.

In the evening Elder Jenson prayed for me and it grew better; but as soon as I went back to my father-in-law's (he is a Quaker minister, and terribly against Dr. Dowie) my face became worse; it ached all night.

Sunday morning I had a hard fight with the Devil.

I was reading Mrs. Lake's testimony in LEAVES OF HEALING, and my face commenced to ache worse than ever.

I could not read.

I went to my room and walked the floor, I was suffering such pain.

I kept trusting God and asking Him to deliver me, and when I could trust Him fully the pain stopped instantly, and has not troubled me since.

I praise God for His saving, healing, and cleansing power.

July 1st my little girl (three years old) ate a very small piece of pork. She was sick all the forenoon. In the afternoon she vomited and was very sick.

I prayed to God to heal her; she went off to sleep. When she awoke she seemed perfectly well and has been kept so ever since.

I give God all the glory.

My daily prayer is that God may bless Zion and all her people, and the General Overseer and Mrs. Dowie and family, that they may be spared a long time to spread the true Gospel to all the ends of the earth.

Yours in Christ, (MRS.) CHLOE HANSON.

Healed of Chills, Fever, and Sore Throat in Answer to Prayer.

EAU CLAIRE, WISCONSIN, July 18, 1901.

REV. JOHN ALEX. DOWIE, Chicago, Illinois.

Dear Brother in Christ:—With praises to God our Heavenly Father, I write this testimony, hoping it may be a blessing to others.

Last Monday night, the 8th of July, I was taken with fever and chills, which lasted all night. The next day I lay stupid with fever, and every bone in my body ached and I was sore through my body and throat.

That night and the next day I was drowsy, scarcely waking at all until 2 o'clock.

My throat by that time was badly cankered and swollen almost shut.

I sent a request for prayer to Deaconess Walmsley, and during the evening my fever left, and nearly all the soreness of the throat.

But my throat continued to swell, so I sent for Deaconess Walmsley, and also sent to our General Overseer for prayers for myself and to pray that the other members of the family would not take it, as they have always done before.

They were threatened with it, but God healed them immediately in answer to prayer.

I thank God for giving me rest, and although my throat was so full I could not swallow anything, all soreness was removed, and in four days one side broke, and in two days more the other broke.

A gentleman who was in spoke to me about doing something for quinsy, but I told him God would take care of me.

I saw him three days later, and he says, "How is the throat?"

I told him, "All right. Thank God."

"Well," he said, "I thought to myself the other day that you would choke if you did not do something."

I knew God would not permit me to choke.

I thank God I have not one bit of doubt or fear in my heart.

I thank God for sending our dear General Overseer to this country that we might know more about Jesus.

Thanking the General Overseer for his prayers, and Deaconess Walmsley and all Zion, and giving God all the glory, I remain,

Ever your Sister in Christ,

(MRS.) MERTA FELTON.

Blessed Deliverance for a Zion Mother.

LAMAR, COLORADO, July 13, 1901.

DEAR GENERAL OVERSEER:—I feel it my duty to write you, thanking you and all Zion members for prayers.

God wonderfully delivered me on the 9th of June of a nice boy baby. I had good Zion members with me.

The Lord was present in mighty power. I cannot praise his Holy Name enough for His goodness to me.

I was only sick one and a half hours, and had only two hard pains.

My prayer is that my testimony will help some mother to trust God for deliverance.

I have two other children, and what I suffered when they were born was terrible.

I never missed eating one meal while sick. Baby and I have good health.

Trusting God to bless our dear General Overseer and all Zion throughout the world, I remain,

Your Sister in Christ, (MRS.) JULIA MANN.

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IN THAT DAY there shall be a Fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness.—*Zechariah 13:1.*

LOOKING down the centuries, the Prophet Zechariah saw the Lamb of God, Christ Jesus, take the place of the sacrificial lamb in the Covenant of Salvation, Healing, and Holiness.

He saw His blood as a Fountain which should flow not only for sin, but for sickness, until all should be cleansed.

For as in Adam all die, so also in Christ shall all be made alive.—*1 Corinthians 15:22.*

Sin is the beginning of sickness, and sickness the beginning of death.

Both are the enemies of Christ, and He shall put both under His feet.

We see the beginning of His reign on earth in the multitudes who are being saved and healed through His blood.

The ancients knew that sickness was uncleanness of the flesh.

Elisha told Naaman, the leper, to go to the River Jordan and wash seven times and he should be clean.

Naaman obeyed the command of the man of God, although it was very humiliating to him.

And his flesh came again like unto the flesh of a little child, and he was clean.—*2 Kings 5:14.*

The leper who came to Jesus recognized his condition as unclean.

He may have been cleansed from sin, the story does not say. If not, the cleansing had first to begin in his spirit.

Our Lord touched him, telling him that it was His will to make him clean.

The cleansing from sickness and from sin should be simultaneous.

The healing of the man with palsy illustrated this (Matthew 9). Our Lord proved that the man's sins had been forgiven him by telling him to take up his bed and walk.

Although this wonderful Fountain opened to the House of David for sin and uncleanness has been flowing for centuries, mankind has gone on bearing its burden as though the Fountain did not exist.

Some have gone to it for cleansing from sin, but not from sickness.

They have been taught that God made them sick, and in believing this, they have thought God would do what no good earthly father would be willing to do.

They have been told that God shows His love for them by laying His afflicting hand upon them in sickness. But they are also told to go at once to the doctor and get Him to take it off.

Zion Literature goes out to tell the people about this wonderful Fountain for sin and uncleanness.

It gives the testimonies of those who have gone to this Fountain and have been cleansed from sin and sickness.

Multitudes have read these testimonies and have also gone to the Fountain and been cleansed.

There are multitudes held in the bondage of false teaching who long to be free.

Shall not we, who have these wonderful truths as taught in Zion, send the Literature everywhere?

A great responsibility rests upon us in having this knowledge, and God will hold us responsible for spreading the Full Gospel everywhere.

All can do something.

Even the little children have a part to do, and they should be helped by their Elders to take their part in this work.

Lady in New York Sends Money to Spread the Gospel.

The following letter is from a lady in New York, who writes:

I have thought much about writing to you and sending some money to help send the Gospel to all nations; for I consider that LEAVES OF HEALING teaches the Gospel, and I know of no other way to send it to all nations.

This is the only way that I can obey the command to go into all the world, and preach the Gospel to the whole creation.

I have used time and money in getting people to see and read the LEAVES.

I have become satisfied that you, through the Mission, can do better than I.

I enclose the money, wishing the amount were two hundred times as much.

I am living in hopes of seeing the new City, because God says He will not withhold any good thing from us if we walk uprightly.

I am now sixty-five years old, and I feel the promise sure if I can only endure the scoffs and frowns of the world.

God has answered prayer and taken my husband out of the stinkpot fumes and made him a better man.

A Woman Diseased From Birth, Blessed, and Healed Through Zion Literature.

ABILENE, KANSAS, July 15, 1901.

DEAR GENERAL OVERSEER:—I feel it my duty, as well as a great pleasure and privilege, to tell you how wonderfully God has healed me.

It is now more than three years since I began to read LEAVES OF HEALING, and two years since I was healed.

From birth I had suffered from intense weakness; could never play and be happy like other little girls.

At about ten years of age I grew much worse.

The doctors said I had consumption of the flesh and bones and could live but a short time.

My stomach was so weak it was unable to digest my food properly, and consequently I did not grow.

I took many different kinds of medicine; they seemed to help me for a little while, and then I grew worse than ever.

Later on catarrh of the head and throat developed, and also spinal trouble.

I wanted to die, but could not.

I lived and suffered, and was taught that it was the will of God that I should suffer.

They sent me to the mountains, but I grew worse.

Finally I went to Ireland, and while there my cousin (Miss Gaston) gave me LEAVES OF HEALING to read.

I accepted a part of the teaching, but could not see that it was all true.

After I returned home I subscribed for A VOICE FROM ZION, and after reading it for several months I became convinced I could be healed.

The opposition at home was very strong against me, and I felt that I should go to Zion to receive more of the teaching and become stronger in the faith.

In 1899 I went to Zion, and, after being in the Home a week, I was healed in answer to your prayers, and was greatly blessed afterwards.

I do rejoice and praise the Lord for the wonderful teaching, and pray that you and your dear wife may be spared many years to teach the people this wonderful Gospel.

I often think we can never be thankful enough to God for sending us such a good man to teach us how to live good, pure lives.

Praise the Lord for the wonderful story of Salvation, Healing, and Holy Living.

Your Sister in Christ,

(MRS.) I. S. AUSHERMAN.

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for ... Week Ending July 27, 1901.

3464	Rolls to	Various States of the Union
150	Rolls to	Hotels of New York
134	Rolls to	Distributors in Africa
104	Rolls to	India
	Number of rolls for the week	3852
	Number of rolls reported to July 27, 1901	1,344,794

Let the members of the Christian Catholic Church in Zion who are competent to teach either Preparatory or College Branches, and who wish employment in Zion College the coming year, apply at once to Rev. William Hamner Piper, Vice-President Zion's Educational Institutions, 1201 Michigan Avenue, Chicago, Illinois.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

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

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CHICAGO, ILLINOIS, SATURDAY, AUGUST 3, 1901.

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EDITORIAL NOTES.

"O MY PEOPLE THAT DWELLEST IN ZION, BE NOT AFRAID."

SING UNTO THE LORD;
For He hath done Excellent Things:
Let this be known in All the Nations.
Cry aloud and shout, thou inhabitant of Zion:
For great is the Holy One of Israel in the midst of Thee.

ZION STANDS today more than Conqueror through Christ her King.

Every Foe has been thus far conquered.

Every difficulty has been thus far overcome.

Every inhabitant of Zion has a right to rejoice: for "the shout of a King" is in our midst.

BUT ZION still goes forward; for Zion can never retreat.

There is no armor for the Christian's back.

Countless foes continue to threaten, misrepresent, and oppose.

But Zion still goes forward.

That is our answer to every critic.

ZION IS EVER SEEKING, first, the Salvation of Sinners; second, the Healing of the Sick; third, the Cleansing, and Strengthening, and Quickening of God's children; and fourth, the Overthrowing of the Devil's Kingdom in every form.

Finally, Zion constantly fights with the Sword of the Spirit, which is the Word of God, for the Establishment of the Kingdom of God in every human heart, in every home, in every workshop, in every place of manufacture and merchandise, on every ship that sails the seas, in every village, and city, and State, and Nation.

Zion will never rest from her labors until Christ is proclaimed as Universal King.

THE OPENING of Zion City has now passed into history.

The quietness, and strength, and thoroughly businesslike manner in which that opening was effected, has deeply impressed Chicago's millions, and all honest-minded and thoughtful men in America, so far as the facts are known.

PUT INTO A FEW words, these facts are that *Every lot that we offered for disposal on the opening day, Monday, July 15th, was taken or bespoken by shareholders in Zion Land and Investment Association before the close of that week.*

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THE COMPARATIVELY small number of lots which we reserved have been gradually applied for, and are being disposed of at greatly advanced prices.

The Second Series of Lots is being now prepared, and Investors are gradually taking up New Stock in Zion Land and Investment Association, which bears six per cent interest up to the date on which that stock is turned into land.

This gives in the Second Series, as in the First, preferential rights to shareholders in the selection of lots, in the order of the numbers of the stock certificates.

It is plainly evident to all that, judging from our past and present experiences, the intending purchasers of the Second Series will soon secure enough Stock, within the next month or two, to enable them to purchase all the land that we can get ready within that time.

Our present intention is to place the Second Series of Lots not later than the first of October, and to offer them, first, to stockholders.

THE FACTS which prove the successful opening of Zion City are indisputable, and are our answer to the countless lies of the secular and, so-called, religious papers which declare the opposite, without being able to give a single fact in proof of their false assertions.

THE LEASES for One Thousand One Hundred Years are being rapidly executed, and cover about two thousand lots.

Scores of purchasers have already begun to build.

Zion City Lumber Association is overwhelmed with orders for building material of all kind.

One Zion contractor informs us that he has contracts to build nearly thirty houses, and our Superintendent of Construction, Deacon R. H. Harper, has been permitted by us to assume the responsibility of supervising the construction of a number of houses for our people who are living at a distance.

In fact, the great rolling lands of yesterday are being dotted with new constructions on every side of Shiloh Park, and, ere the snow falls, there is every appearance that there will be hundreds of homes ready for their occupants.

There are probably not far from three thousand persons now on Zion City Site.

The lots already leased represent even now, a probable population of five to twelve thousand persons within a few months.

And this prospective population is being constantly added to, for only yesterday (Friday), to our knowledge, persons have gone up to Zion City Site to arrange for the taking up, probably, of Fifteen Thousand Dollars' worth of Lots.

And that was the record of only one day.

WE REASSERT, therefore, to the Glory of God, from whom alone came all the Power, that Zion has triumphed along every line, and last of all in the Splendid Opening of Zion City.

WE HAVE STATED these facts partly because we think that the time has come to administer a severe chastisement to the vilest and most hypocritical, so-called religious paper in existence, viz, the *Ram's Horn*, which is published weekly in Chicago.

WE HAVE MADE but few references to that wretched paper since we devoted a whole issue to a reply to one of its issues that was devoted to our extinction. That "Reply to the *Ram's Horn*" was published in LEAVES OF HEALING of March 10, 1900, and in A VOICE FROM ZION for March, 1900.

In these two forms more than a hundred thousand copies of our Reply have gone out to every part of America, and to every continent of the world, and to many of the Islands of the Sea.

The Exposure of the *Ram's Horn* which we then made was sufficient to cause large numbers of its subscribers to withdraw their subscriptions and to utterly destroy its hypocritical claims as an exponent of Christian truth.

WE NOW FEEL it to be right that we should once more expose its recent attempts to impose upon its readers another mass of most outrageous lies.

In its issue of last Saturday, July 27th, it publishes, in a leading article, a most insulting attack, pretending to find in us food for a "Comedy."

Its editor impudently imagines that people have forgotten the "tragedy" of its exposure nearly seventeen months ago; but he will find he reckons falsely.

Our bitterest enemies know that Zion is to be taken seriously, and that it is so taken.

The impudent attempt to represent us in the garb of the low comedian only comes back with full force upon the miserable broken *Ram's Horn*, which falsely declares that our whole aim in life has been "a business triumph" of a material nature, to which our whole career has given the lie.

This vile editor falsely declares that the Opening of Zion City was a failure, and he wilfully misrepresents the conditions of the Zion Lease for One Thousand One Hundred Years.

THE EDITOR says concerning the Opening of Zion City:

At this point in his career Dowie reached his zenith.

It was not a sunlit zenith.

Shadows of disappointment enveloped him.

His lots did not sell.

Dowie is miserable.

He has reached the climax and dull, sodden disappointment is his reward.

WE BRAND *every word which we have just quoted from the Ram's Horn as a Wilful, Deliberate, and Shameful Lie, in every respect contrary to the facts.*

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BUT THE WORST has yet to be told.

The *Ram's Horn* continues:

He now calls himself the Elijah, the Restorer. *Has he yet restored the money which he was convicted of taking from those two poor sisters in Rockford, Illinois?*

WE BRAND *every word of the last sentence which we have quoted as the Deliberate and Wilful Fabrication of a Thief and Liar of the worst kind.*

By these words we personally mean the Editor of the *Ram's Horn.*

We have never been charged with the crime and never convicted of stealing the money of any persons, in any place, at any time, in any part of the world, and this fabrication is the Shameful and Criminal Invention of its author.

If our readers desire to get the true facts regarding this false allegation as to these "two poor sisters," they will find them in LEAVES OF HEALING, Volume IV, Number 48, pages 744-755 (July 16, 1898), and in A VOICE FROM ZION for March, 1899, which is entitled "Fighting Blackmailers."

WE STAND BY every word of that discourse.

It has stood for years, and not one word has ever been challenged by either these two "poor sisters" or their lawyers, whom we facetiously named Buyem, Skinem, and Pluckem.

These facts are well known to the editor of the *Ram's Horn,* who deliberately invents the lie which we again brand as the manufacture of an unregenerate scoundrel.

That is the name that we publicly apply to the editor of the *Ram's Horn.*

Let him take his legal remedy, if he thinks he has one.

We would gladly meet him in a Court of Justice, and deal with his villainy in the manner in which it needs to be dealt with in the face of all the world.

OUR READERS may have observed that since December 15, 1900, we have discontinued the long series of articles which for a long time appeared every few weeks in this paper entitled "Nailing Down the Lies of the Pulpit and Press."

It had at last become an intolerable and, it seemed to us, useless task to attempt to nail down even a hundredth part of the lies appearing in the public press against ourselves and Zion.

IT MAY INTEREST, and somewhat amuse, our readers, and also give them much food for sober thought, if we refer briefly to the "known lies" which have appeared in the press, in the seven and a half months which have passed since we discontinued the Nailing Down articles.

WE FIND that no less than *nine scrap-books* have been filled in our office, *since the beginning of this year,* with most outrageous falsehoods, in both the so-called religious and secular papers of America and on every Continent of the world: for the Press Conspiracy against Zion is as worldwide as the Masonic Worship of Baal.

These Nine Scrap-books each contain 174 pages. Each page contains three columns. The size of the page is 8½ by 11 inches.

IF OUR FRIENDS will take up their pencils and make the calculation, they will see that this makes—

One Thousand Five Hundred and Sixty-six (1566) Pages of Lies;

Four Thousand Six Hundred and Ninety-eight (4698) Columns of Lies;

Fifty-one Thousand Six Hundred and Seventy-eight (51,678) Inches of Lies;

Four Thousand Three Hundred and Six and One-half (4306½) Feet of Ribbon of Lies;

A string of Newspaper Devilry four-fifths of one mile long.

TO MAKE IT more striking, let us take the highest building in Chicago, the Masonic Temple, the Headquarters of the Priests of Baal, and let us hang this festoon of lies around that Temple, to which they will make a befitting ornament.

Remembering that this Temple of Baal is 300 feet high, this Ribbon of Press Lies can be stretched from State Street to its highest pinnacle in no less than fourteen festoons each 300 feet long, with 100 feet to spare.

THINK OF IT!

Zion and the writer have triumphed over literally miles of lies; for be it remembered that these clippings in our scrap-books do not represent a tithe—some of our friends would say not a fiftieth part—of the lies which are industriously spread from Chicago by the Associated Press Liars, who telegraph and cable them to their associates in every part of the American and other continents.

The number of copies of papers in which these lies have been printed will probably number thousands of millions, and if put into a Ribbon would girdle the earth a number of times.

HOW HAPPY we should be!

Truly, one of the signs of a prophet is ours beyond all question: that sign which our Lord Himself gave in the Ninth Beatitude:

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 who were before you.*

WE DO "REJOICE."

We are "exceeding glad!"

We know that these things have been written against us "falsely."

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Only by the Infinite Mercy and Power of God are we able to stand before Him in Zion and before all mankind today and say that we are conscious that *not one of these lies has any foundation in fact.*

God has given us the victory over them all.

BUT, ERE WE PASS from this unpleasant theme, we will take out of their Vile Nest a number of Vipers found in a recent issue of the *Western Christian Advocate*, published in Cincinnati, Ohio, a Devil's Advocate of the Masonic-Methodist Episcopal Church, which has for several years made it a special delight to do the work of the "father of lies," in the Name of the God of Truth.

WE WILL QUOTE fully, in order that our readers may have the whole facts before them, from an article entitled "FANATICISM," which appears in the *Western Christian Advocate* of June 26, 1901.

After approving, in the first part of the article, of the lawless flogging of a man named Burris, in Cherokee County, North Carolina, for certain alleged evil acts, a shameful thing for a Christian paper to do, since it directly encourages acts of lawless mob-violence and even murder, the writer of the article goes on to say:

All that is pitiful enough, painful and blasphemous enough. But it is about on a level with the pompous pretentions of Impostor Dowie, of Chicago. It is not many months ago that a great British religious weekly gave a sympathetic and lengthy account of the performances of this religious mountebank. It seemed that it was quite impressed by him. Now it is a question whether the man is fool, knave, or lunatic. As far as finances go and the regular paying of tithes into Zion's treasury, there is certainly a method in his madness.

There is something patently absurd about his proclamation of himself as a reincarnation of Elijah, and then submitting the claim to popular vote. There may be a bit of uncertainty whether Elijah II or III is to be regarded as the real Elijah come to earth again in Brother Dowie's magisterial personality, or whether the General Overseer is simply the prophet's successor in office, and entitled to wear the mantle as he walks along Michigan Boulevard. Anyhow there are dupes enough to rise up when he demands it by the hundreds, and vote anything that he wants, even if he should announce himself the Creator of the Universe. And the marvel of it is, that some of them seem to be very intelligent men in possession of their senses.

Meanwhile well-proved instances accumulate of death through negligence—of children dying of croup and fever, and of women expiring in the agony of childbirth—as the consequence of his teaching. And the Grand Jury is unable to find any law on the statute book under which to indict him. We believe some method of circumventing him will be discovered. It may be said that the best way to deal with him is to let him alone. But his acts are too flagrant and injurious. He apes the style of a potentate, travels in his coach and four with liveried servants, and is preparing for himself a palace in his new city near Waukegan, which is to eclipse in magnificence anything yet seen in this country. In short, he is about the most colossal humbug, charlatan, and deceiver—vulgar, blatant, sacrilegious—that America has ever produced.

The *Congregationalist* (Boston) narrates this incident:

"One of his followers not long since lay dying. Dr. Dowie had come to pray with him. The sick man did not improve. The Doctor insisted that something had been kept back, that all had not been told him. The man declared that he had told him all, but finally said that he had forgotten to speak of his life insurance for $25,000. 'That is it,' said the Doctor; 'I knew there was something wrong, something kept back, or my prayers would have been answered, and you would have been healed. Transfer this policy to me at once; then I will pray for you and you will recover.' After conferring with his wife, also a believer in Dowie, the policy was signed over to him. But his prayers did not avail; the man died and the widow was left penniless."

Such atrocities and robberies in the name of religion ought somehow to be checked. Another of our exchanges gives its idea of this impostor in the following words:

"Dowieism is a lesson, albeit not a very pleasant one to read—we should acquire the habit of asking the significance of occurrences and things. It is a very striking illustration of the difference between false and true religion. It is a blare, a blazon, a clangor on the street, forgets no adjunct of the spectacular and the show. Now, though Dowie is a bully, an egotist of the coarsest and most insolent character, with an avaricious thirst which keeps him crying out, in season and out of season, for more money, yet all this is incidental. He wins because he offers all the constituents of a false religion, at every point the extreme opposite of the humble, gentle, sweet spiritual religion of Christ. Even his vulgar display of the wealth he has won from mostly poor people, by fraud, and which, one would suppose, would disgust and disillusion the blindest and most fanatical of his partisans, is an attraction to a type of mind."

It is a considerable surprise to us to find the *American Israelite* so warped by prejudice as to be able to say editorially:

"The Christian Bible upholds Dowie, and he can not be overthrown without at the same time bringing into disrepute the accepted doctrines of Christianity. It is a delicate position to be placed in, but it is a sad fact that the churches can not aim a blow at Dowieism without endangering themselves."

Sometimes we ask ourselves rather seriously whether the race is going forward, religiously, or not. We have just been reading Edward Eggleston's "Transit of Civilization." We smile at and pity the early Colonists for their ignorant and absurd ideas about astronomy, witchcraft, and medicine, and felicitate ourselves that we are much more advanced. But what will the historian of the future have to say about the enlightenment of the nineteenth and twentieth centuries when he writes up such superstitions as Mormonism, Freelove, "Holiness," Christian Science, and Dowieism?

THE VIPERS in this nest are so numerous that it will be simply impossible for us to deal with each and all at full length; but we shall begin with the editor's own remarks.

First. We challenge the scoundrel who wrote the article, to justify his libelous words "impostor," "religious montebank," "fool," "knave," "lunatic," "colossal humbug," "charlatan, deceiver—vulgar, blatant, sacrilegious."

We defy him to produce a single proof of our having ever been guilty of imposture, knavery, lunacy, humbuggery, charlatanry, deception, or sacrilege.

He knew he lied when he wrote those words.

He knew he lied in the words which accompanied them.

WE CHALLENGE this *Devil's Advocate* to prove his assertions contained in the following words:

There is something patently absurd about his proclamation of himself as a reincarnation of Elijah, and then submitting the claim to popular vote.

Our Declaration of June 2, in the Chicago Auditorium, concerning our mission as Elijah the Restorer, is shamefully misrepresented by this writer, and the allegation that we submitted any claim to popular vote is an absolute lie, without a single shred of support in fact.

After we had made our Declaration, we immediately used these words, which appear in the stenographic report of that

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historic gathering, published in LEAVES OF HEALING, Volume IX, Number 7, June 8, 1901, page 214:

COMMISSIONED BY GOD, NOT THE CHURCH.

I take my Commission from no Church.

Elijah had no Church to give him a commission.

The Church had gone to the Devil.

The priests of God were offering sacrifices in the groves, and were priests of Baal.

John the Baptist received his Commission from no Church.

The Church was a seething mass of hypocrisy, and proved that the Devil was in full control when it procured the murder of the Son of God.

I take my Commission from no Church. Although, thank God, I have a Church with me, before me, behind me, around me; and a Church stronger in its simplicity and purity than any other in America today.

I take my Commission from God. I stand here and tell you, that you must obey God or perish. (Amen. Applause.)

When a Divine Commission is given, the man knows it who receives it.

I have never asked my wife, nor my Overseers, nor my Elders, nor my people, what they think of this.

I have never consulted with flesh and blood as to my making this Declaration.

The only question with me is this: What does God think?

What you think, what I think, what this Church may think—what does it matter?

The only thing that matters upon God's earth is:

WHAT DOES GOD THINK?

AT THE END of our discourse on June 2d, we simply said: "All who believe these things to be true, stand up and tell God so. (With but few exceptions, the audience arose.)"

These words appear on page 216, immediately before the usual Prayer of Consecration.

It is probable that at that time there were between 6000 and 7000 persons on their feet, who prayed as follows, among other things:

Help me to do right; to follow Thy servant so far as he follows God; to stand by these truths and establish them in my own heart, my own home, my own circle of influence; that the rule of God shall be above the rule of men. For Jesus sake cleanse my spirit, my soul, and my body. In His Name I ask it. Amen.

This prayer was repeated, clause by clause, after us, as we prayed it.

THIS DEVIL'S ADVOCATE knew that he lied when he said that we submitted this, or any other Declaration, to a Popular Vote; for there has never been a Vote taken in Zion, since God rules—not the People—in the Christian Catholic Church; and the People in Zion love to have it so.

WE CHALLENGE our traducer to prove the shameful attack which he made upon the characters of many tens of thousands of earnest, intelligent Christians, who are associated with us in fellowship and work for God in the Christian Catholic Church, when he said:

Anyhow there are dupes enough to rise up when he demands it by the hundreds and *vote anything that he wants, even if he should announce himself the Creator of the Universe.*

HOW DARE this blasphemer insult and defame God's people in Zion by such vile assertions?

We defy him to find one single man, woman, or even child, in the Christian Catholic Church who would be guilty of the blasphemy of rising up at our demand and voting that John Alexander Dowie was "the Creator of the Universe."

Such a shameful thing as this attack could only be evolved from the mind of an infidel and an adversary of God, since the conception of any true Christian, or person of c mmon sanity, being guilty of such an act of High Treason to God could arise only in the evil mind of a very wicked man.

WE CHALLENGE our traducer to give a single proof of the following assertion:

Meanwhile well-proved instances accumulate of death through negligence—of children dying of croup and fever, and of women expiring in the agony of childbirth—as the consequence of his teaching.

NOT ONE SINGLE instance of such a kind has ever occurred, and, therefore, can never be proved.

Our malignant foe knows this; and all America knows how the charge was made by a villainous Criminal Coroner's Jury in Chicago; but thrown out by the Grand Jury, sorely against the will of our enemies.

AGAIN AND AGAIN we have proved that the death rate in Zion, as a whole, was not two in the thousand on the average in Chicago; and there are no people in all the world who are more careful and considerate and kind to their families when sick than are the Zion people: for they provide every possible comfort, and the best of nursing, as well as the ministrations of faithful prayer to the afflicted ones.

This charge of the *Devil's Advocate* is a shameful calumny, utterly incapable of proof.

WE DENY the assertions of this adversary contained in the following paragraph:

He apes the style of a Potentate, travels in his coach and four with liveried servants, and is preparing for himself a palace in his new City near Waukegan, which is to eclipse in magnificence anything yet seen in this country.

In spirit, and in fact, every one of those assertions are shameful lies.

(1.) We have never pretended, for a moment, to be a king, or aped "the style of a Potentate." We are the friend and fellow-servant of all our people.

(2.) We have never traveled "in a coach and four with liveried servants"; but we have used for several years a comfortable carriage and two horses, with neatly dressed

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attendants, which were provided for us by the love of our people, and presented to us at the door of Central Zion Tabernacle on the morning of January 1, 1898.

(3.) We are not "preparing" for ourselves "a palace" in Zion City, whatever we may do in the future; for not a single plan has been drawn, nor a stone laid, for the building of our future residence there.

We live, when in Zion City, in a comfortable weather-board cottage of about twelve rooms, close to the highway and visible to all the people.

(4.) We have no intention of attempting to build a house in the future "to eclipse in magnificence anything yet seen in this country"; although we shall build, God helping us, in such a manner as to enable us, as we have done in the past, to entertain our officers, who already number many hundreds, and to receive our people, who visit us in thousands at our Receptions, in a befitting manner. The allegations of worldly pomp, and pride, and useless expenditure are in every sense utterly and absolutely false, as well as disgustingly impertinent.

WE WILL CLOSE this refutation of the editor's, or the *Devil's Advocate's* lies, by saying that he shows his "colossal" ignorance concerning ourselves by declaring that we are an "American production."

He would have known, if he had acquainted himself with our career, that we were born in Edinburgh, Scotland, on May 25, 1847, that we also lived for many years in Australia, and that we have only lived in America for thirteen years.

HOW TRUE CHRISTIANS, who doubtless exist in hundreds of thousands within the Methodist communion, can continue to endure the "colossal" lying, and malignant meanness, of such writers as these in their "church papers" passes our comprehension.

It should be evident to all that if these are the best leaders available, the denominations will surely go to speedy destruction should they follow the teachings and declarations of such shameful liars.

AND NOW we deal with the Boston *Congregationalist*, whom this writer quotes as narrating an "incident" in our ministry.

Before we write another word *we solemnly declare before God and all the world that the alleged "incident" is, from beginning to end, an Absolute Lie.*

No such scene as that which is described by the *Congregationalist* ever happened at any time, in any place in our ministry.

No policy of insurance was ever transferred to us in all our life.

The declaration that we demanded the "transfer" of this policy of life insurance for $25,000 and that when the man died we stole the money, and left the widow penniless, is a most Disgraceful and Criminal Libel.

THE COMMENT of the editor of the *Western Christian Advocate*, namely: "Such atrocities and robberies in the name of religion ought somehow to be checked," would be a proper comment were the facts as narrated.

But since the alleged facts never existed, it is the *Congregationalist* and the *Western Christian Advocate*, which are guilty of the "atrocity" of defaming an innocent man, and of endeavoring to "rob" him of his good name, which is far better than riches.

WE PUBLICLY *demand of the Boston Congregationalist and the Western Christian Advocate a public apology for these outrageous lies.*

We cannot undertake to seek "vengeance" upon them, from the hand of man, for "Vengeance is Mine; I will repay, saith the Lord," yet we publicly declare that such villains are the *worst kind of Thieves and Liars.*

A thug who "holds up" a good citizen on the highway is a gentleman in comparison with these vile fellows who set out to murder a Christian minister's reputation.

AS TO THE IMPUDENCE contained in the next paragraph of this article on "Fanaticism," the "exchange" from which it is quoted is not named, but it contains in every line its own refutation.

We challenge the writer, whoever he is, to advance one single iota of proof for the declaration that we have "*won wealth mostly from poor people, by fraud.*"

He well knows, and the *Western Christian Advocate* well knows, that this is a falsehood, and that we have never yet either been charged with "fraud" or found "guilty of fraud"; nor have we at any time, or in any place, been guilty of fraud of any kind.

FINALLY, it is delightful to find that a Jewish paper, the *American Israelite*, has incurred the anger of the *Western Christian Advocate* in defending our position.

It is also amusing for the *Devil's Advocate* to declare that the Jewish editor was "warped by prejudice."

Where was the reason for any "prejudice" in our favor?

When have we ever *flattered* the Jews?

We have *loved* the Jew: for Jesus said, "Salvation is of the Jews."

The Christ Himself, and, as far as we know, all the first apostles were Jews.

We owe all, under God, in the Christian dispensation, to Mary, the Jewish Virgin, and Jesus the sinless Man.

But we have boldy reproved the Jewish unbelief, and whilst we have many friends among the Jews, who have treated us throughout all our life with great consideration and kindness, yet we have boldly taught, both privately and publicly, that there is but "One Name given under heaven whereby men *must be saved*," and that the Jew can *never be saved* until he acknowledges the Jewish Messiah, Jesus of Nazareth, whom he rejected, and for whose crucifixion his forefathers clamored at Pilate's judgment seat.

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THE EDITOR of the *American Israelite* "warped by prejudice" in our favor!

Even our bitterest foe must laugh at the absurd declaration.

AND NOW WE CLOSE this indictment of the so-called religious, and the admittedly irreligious press.

We boldly say that we defy them, even though they encircle the globe continuously with their Ribbons of Lies in their vain endeavors to retard the onward and triumphant course of the Christian Catholic Church in Zion.

IT IS TOO LATE: for the people are everywhere awaking to the fact that the secular press is a Horrible Octopus, whose foul tentacles are grasping and crushing everywhere Religion, Liberty, and Law.

Under the dominion of the devilish powers and passions of intemperance, infidelity, and impurity, this Strangling Monster is defiling, deceiving, and destroying on every side.

The Monster must be destroyed, and a Pure and True and Good Press must take its place; or else every fragment of cherished and dearly bought liberties must be given up to its devouring and disgusting stomach.

THE SO-CALLED Religious Press is even worse; for, in the Name of the Christ, who is "The Way, the Truth, and the Life," they are diligently doing, for the most part, the work of the Father of Lies.

Fearing the continuous Advance of Zion, in its glorious work of Salvation, and Healing, and Holy Living, they, like the hypocrites of Christ's day, have come to the conclusion that their Miserable Apostasies will perish unless Zion is destroyed.

Hence every endangered Apostasy is endeavoring to aid its Church papers in the destruction of Zion.

This is one of the saddest and most terrible Signs of the Times, when those who are called by Christ's Name are doing the Devil's meanest work.

IT MUST, HOWEVER, be admitted that there are some gleams of Light amidst the Darkness.

Here and there an occasional manly word of protest against the Associated Liars is written in the secular press, and also in the so-called religious press.

Though it be done in a grudging, apologetic, and very harsh manner, we feel it right to say that one of these signs of better times has just come into our hands in the New York *Independent* of August 1, 1901, where, on pages 1786 to 1791, an article upon ourselves and our work appears.

Whilst there are many errors of fact, extending even to the wrong titles given to some of the pictures of places and buildings in Zion City, etc., yet the writer has, apparently, desired to be fair, even although he has shortened us, who are short enough already, no less than five inches of our height, and has attributed to us certain attributes that we do not possess, and deprived us of some that we do.

But we freely forgive all his little blunders arising from his too brief and somewhat careless examination of our work: for he closes his article with the following good words:

> A careful student of the New Testament finds no difficulty in understanding the peculiar position of Dr. Dowie, who is steeped in the atmosphere of Gospel times.
>
> Neither from him nor from his followers did I listen to any interpretation of the New Testament that was flimsy or ridiculous.
>
> . . . . . .
>
> It is but just to state that he does not magnify himself in his teaching.
>
> He promises healing only where the heart is really given to the Saviour and a sincere prayer is offered to the Lord of All. Unless this condition of mind exists, he declares himself helpless. And the morality he insists upon is strict and pure, worthy of his old teacher in Augustine Chapel, Edinburgh.
>
> I left the Tabernacle with a respect for the prophet and his followers, as men sincerely desirous to act and live according to the teachings of the Scriptures.

AMONG THE DELIGHTFUL memories of Zion's First Feast of Tabernacles, is that of our Consecration and Separation, in the Name of God, of Three Hundred and Forty-three new members of Zion's Seventies. We have heard already of excellent work done by many of these on their homeward way.

WE EARNESTLY PRAY that Zion's Seventies, which now number over Two Thousand Members, may never forget that their first mission is to say, "Peace be to This House," as they enter each place with their Message from God and from Zion.

In speaking to private individuals, we also desire them all to repeat this Message, "Peace be unto thee."

The Beautiful Salutation of the Early Christians to each other, was "*Pax tibi*" (Peace to thee), and the Beautiful Response to the Salutation was, "*Pax tibi multiplicetur*" (Peace to thee be multiplied!)

We desire these beautiful words of Peace and the thoughts of God's Peace to be in the hearts, as well as on the lips, of all the Zion Seventies.

Peace is Christ's Legacy to His own.

A GRAND RALLY of all Zion's Seventies in and around Chicago will be held in Central Zion Tabernacle on Monday evening, August 12th, at 7:45.

We shall then address the Seventies concerning the work which lies before them during the coming fall and winter, and especially in connection with the approaching Lord's Day Afternoon Gatherings in the Chicago Auditorium.

We call for a full attendance.

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We shall then also consecrate and separate new members of the Seventies.

Seventy Work will soon take some new forms of activity, for which there must be special instruction.

ALL LETTERS concerning Zion Seventy Work should be addressed to Deacon Abraham F. Lee, Recorder of Zion's Seventies, Room 106, Zion Building, Michigan Avenue and Twelfth Street, Chicago.

IT IS OUR PURPOSE, God willing, to address our people in Zion City, at the Auditorium in Shiloh Grove, on Monday evening, August 5th, at 7:45.

IT IS OUR PURPOSE, God willing, to speak at Ben MacDhui, near Montague, White Lake, Michigan, on the afternoon of Lord's Day, August 25th, at 3 o'clock, when we heartily invite our neighbors and friends upon the Lake, and from various points of the country, to be present.

IT IS OUR INTENTION, God willing, to administer the Ordinance of Believers' Baptism in Central Zion Tabernacle, on Lord's Day, August 11th, at the close of the afternoon service.

IT IS OUR INTENTION, God willing, to administer the Ordinance of the Presentation and Consecration of Young Children to God, at the close of the morning service, in Central Zion Tabernacle, on Lord's Day, August 18th.

IT IS OUR INTENTION, God willing, to preach in the South Side Zion Tabernacle, 6426-6434 Wentworth Avenue, Englewood, on Lord's Day morning, August 11th, at 10:30.

On this occasion we desire a rally of all our friends from every part of the city, to strengthen the hands and cheer the hearts of those engaged in the work in this great Tabernacle, which has a seating capacity of fully three thousand persons.

WE CALL THE ATTENTION of our readers to the remarkable testimonies concerning LEAVES OF HEALING as an Evangelistic Power, which appear in this issue in the report of one of the Gatherings during the Late Feast of Tabernacles in Zion City, on Thursday, July 18th. They will be found on pages 467 to 473.

DURING THE FEAST several thousand of ten weeks' special subscriptions for both LEAVES and BANNER were received at the Publishing House Tent.

We say to our friends who are at a distance, and who did not take part in these Assemblies, that it would be well for them to follow the good example of our brethren during the Feast.

ZION PRINTING AND PUBLISHING HOUSE is now fully established in its new quarters, occupying the whole of the large building, 1300 Michigan Avenue, on the Corner of Thirteenth Street, previously occupied by Zion City Bank, Zion College, and other Institutions.

The building has been thoroughly renovated and refitted for its new purposes, and large additions have been made to our machinery and plant, the cost of which was about Twenty Thousand Dollars.

We are now in a position to do much more and much better work than we have been able to do for some time, owing to these additions to our equipment.

Our plant has been more than doubled in its capacity, and a number of new helpers have also been added to the staff, both literary and mechanical.

We earnestly ask our friends to help us to do the good work which this added power enables us to undertake.

Our machinery is now equal to turning out twice as many copies of LEAVES OF HEALING as at the beginning of the year.

There has been a very large and continually increasing increase in the subscription list of LEAVES OF HEALING and other publications.

The full power of our plant will be required in the not distant future.

WHY SHOULD NOT every reader of these lines send us on an average at least four ten weeks' subscriptions?

This would be only One Dollar in all, and would send forty copies of LEAVES OF HEALING during these ten weeks to the homes of any four friends whose names the subscribers may send in.

These forty copies would probably reach from five to eight hundred readers, possibly even a thousand.

Who can tell what good, therefore, the one round silver dollar will do in thus extending the knowledge of God and of His work in Zion?

DO NOT DELAY, but act at once.

Let all letters on the business of Zion Printing and Publishing House be directed to the General Manager, at 1300 Michigan Avenue, Chicago, and not to Zion Building.

All remittances, however, must continue to be made in our name, John Alex. Dowie, as this is found to be the most convenient way to control the entire business of Zion, preventing many mistakes and much loss.

NEVER SEND MONEY in coin or in paper currency, unless it be in registered letters.

It is always preferable to send Postal Money Orders, or Express Orders, or Bank Drafts.

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Many thousands of dollars have doubtless been stolen from letters which contained currency and coin.

Our readers will remember that a clerk in the Chicago Postoffice was recently sent to prison for robbing our mail, and it is supposed several thousands of dollars were stolen during the period of his crimes.

This kind of robbery still continues, as is evidenced by a recent report from a department of the General Postoffice, which says that more than fifteen hundred such robberies were committed during last year in Branch Postoffices throughout the United States.

We take this opportunity, therefore, in the interests of Zion Printing and Publishing House, and of all our subscribers and friends, to urge them to follow the directions which we have just given.

Let us also add that letters on Zion Printing and Publishing House business should not contain matter connected with any other Department of Zion's Work. Each Department must be addressed separately in connection with its own work.

If this is not attended to, much delay and much inconvenience to all concerned will result: for the work of Zion is becoming very extensive.

LOOKING BACK upon the past, and remembering the beginnings of Zion Publishing House, we are filled with wonder and love and praise.

The one little press, long ago discarded, upon which we began our work in 1894, has now grown into seven of the largest and finest machines in the world, besides a number of smaller printing machines, and many cutters, folders, stitchers, binders, etc.

There are altogether at present engaged in Literary Work, and in the two Departments of Printing and Publishing, no less than about one hundred persons.

When we issued our first number, August 31, 1894, about five persons did all the work.

IT IS OUR INTENTION, God willing, to publish a Seventh Anniversary Number on Saturday, August 31st, giving photo-engravings of the different Departments of the Zion Printing and Publishing House as it now exists, and a comparison of it with the Publishing House in the first year of its existence, as shown by pictures published at that time.

We shall be glad to receive orders for this special number in good time.

It will be prepared and printed with all the care and skill at our disposal, and will be an interesting record of Zion's Progress in this important department.

PRAISE GOD for Zion's Printing Presses, the "Sharp Threshing Instruments having Teeth."

"ONE DROP OF INK makes millions think."

FROM ALL PARTS of the Field, at home and in distant lands, Good Tidings come of great Spiritual Blessing, many Conversions, Healings, and much Growth.

We have had some sorrows, but they have been immensely overbalanced by the joys of the work.

"The Joy of the Lord is our Strength."

GRANDER and more majestic than ever, Zion goes forward into this Eighth Month of the First Year of the Twentieth Century.

It will, doubtless, be a month of Great Blessing.

WE CALL the attention of our readers to Deacon H. Worthington Judd's article on page 477, on the Opening of Zion City; and also to the Special Announcement on the last page of this issue, of the Opening of the Chicago Auditorium for Zion Services *every Lord's Day afternoon for two years* from September 1st, for Zion work, excepting June, July and August of 1902.

WE ASK that much prayer shall go up from Zion in all lands for the special services in this great building, which has been filled to overflowing at our recent Gatherings there in May and June.

It is one of the largest and finest auditoriums in the world.

We shall be glad for all who love Zion not only to pray, but also to help in the special expenses which this additional undertaking involves.

ALL IS WELL in Zion.

The Fields are ripening to the Harvest.

Already multitudes have been gathered.

The prospects of yet "more abundant" Harvest are seen in the steady growth of every Department of Zion, and in he Spirit of Love and Purity and Peace and Power which fills thousands and tens of thousands of hearts in Zion.

BRETHREN, PRAY FOR US.

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ZION'S FIRST FEAST OF TABERNACLES

Glorious Series of Meetings in the Great Open-Air Auditorium in Shiloh Grove, Near Zion Temple Site, Zion City, Illinois.

WEDNESDAY and Thursday, July 17 and 18, 1901, were among the most memorable days in all those blessed days of Zion's First Feast of Tabernacles.

At the Wednesday morning service the General Overseer spoke with great power in a brief address, leading up to the Baptismal Service which was held later at the foot of Shiloh Boulevard, on the splendid beach upon which the waters of Lake Michigan break at that place.



God greatly blessed the candidates and the hundreds of spectators, and His servant, the General Overseer, in that Baptismal Service.

The Thursday afternoon service was conducted by Overseer William Hamner Piper.

It was a most remarkable service.

None like it has ever been held in any place or at any time, nor could such a service be held in any other Church than the Christian Catholic Church in Zion.

In that service many arose to tell of salvation, healing, cleansing, and many other blessings in spirit, soul, and body, which had come to them and hundreds of others through the Little White Dove, LEAVES OF HEALING.

No other periodical is published, or has been published, which has been so used of God as His Messenger, carrying the Everlasting Gospel into the hearts and lives of people, and completely transforming those hearts and lives.

A chain of testimonies was given, showing how a copy of LEAVES OF HEALING had been used through the Holy Spirit to bring hundreds out of darkness into light; out of the world and the apostate denominations into Zion.

The Thursday evening meeting was conducted by the General Overseer. Never did the man of God seem to speak with greater inspiration of the Spirit than in these quiet but happy family gatherings under the spreading canvas of the Auditorium in Shiloh Grove.

Especially helpful was that evening talk on the Reality of the Unseen.

Simply and directly the General Overseer pointed out the necessity of the sane and practical realization of the existence and signification of the things of the unseen world. It was a practical, common sense talk, with nothing of the visionary or mystical about it.

May God bless the reading of these reports to many thousands throughout the earth as He blessed the meetings of which they are the echoes to the thousands who attended them during Zion's First Feast of Tabernacles.

May the readers be led to see and know the power and reality of the unseen world, and to show forth its influence in their lives.

May they see the blessed privilege and joy, as well as duty, of obeying the command of God in Baptism by Triune Immersion.

May they be led to put forth their efforts and contribute of the substance which God has given them for the sending forth of the Little White Dove, LEAVES OF HEALING, in greater and greater numbers.

WEDNESDAY MORNING.

Reported by O. L. S., A. C. F. and E. D. B.

Shiloh Grove, Zion City, Illinois, Wednesday Morning, July 17, 1901.

The General Overseer presided.

The meeting was opened, precisely at 6:30, by singing Hymn Number 142:

Awake, my soul, to joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me,
His loving kindness, oh, how free!
Loving-kindness, loving-kindness,
His loving-kindness, oh, how free!

Prayer was then offered by the General Overseer, after which the congregation united in singing, "Blest Be the Tie That Binds."

The General Overseer then began the reading of the Scriptures as recorded in Matthew, beginning at the fourth chapter, twenty-third verse. He continued to read, without comment, until he reached the fourteenth verse of the fifth chapter, when he said:

The Light Is Shining In the Palace of Kings.

Ye are the light of the world.
A City set on a hill cannot be hid.

Think of that. It is true.

I do not want to boast of Zion, but I boast of God. (Amen.)

He has made Zion.

Although it be a little candle, it is shedding its beams across the waves.

It is shining upon the high mountains and down in the valleys, bringing light into the homes of peasants and into the palaces of kings.

There are many things about Zion that we cannot tell.

In the palaces of the kings, as well as in the huts of peasants, the little light is shining and guiding human hearts to seek God.

We are so glad that the Light of Life which shines upon the humblest, shines upon the highest with equal rays, and blesses all.

Oh that it might reach all men and women in every station, and in every nation.

Ye are the light of the world.

If we called ourselves the light of the world, it would seem a piece of impudence and a piece of assumption; but when

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Jesus tells His people that they are the light of the world, they must believe it and realize the responsibility.

Christ's Followers Must Be the Light of the World.

We are, literally, "A City set on a hill" that "cannot be hid."

Let us Go Forward until Zion Temple shall rise, and until the light from its clear white dome shall shine over all these lands and its beams shall be seen in Chicago and Milwaukee; for we are exactly half way between these cities.

Literally a light from its dome must shine across the lake, so that in the darkest night the mariners shall say, "Yonder shines Zion."

But, above all, I want known the spiritual fact that this City shall be on a hill that God has placed, even God's Holy Hill of Zion.

Ye are the light of the world.

Christ says it.

Do not forget it.

Reading the sixteenth verse of the same chapter, the General Overseer said:

My brothers and my sisters, good words are worth much, but they cost little; but good works are worth more, and they sometimes cost a great deal.

It costs us much, sometimes, to pick up the poor harlot, whose moral and spiritual natures are so depraved that she realizes there is no hope, no help.

The light has gone out, and the night has come.

Steeped in sin, she only longs for the time when she shall sleep to wake no more.

Despair has seized upon her, and when once she is awakened she feels her misery and shame.

It takes long patience, in many cases, to win them from sin.

The good works cost time, zeal and self-sacrifice.

We cannot do the good works unless they cost us much, and sometimes work for God will cost us all.

They cost the day; they cost the night; they cost our most precious things, and the things which no money can buy.

We cannot do the things that others can do, for the good work of God must be done.

The sinner must be saved.

The sick must be healed.

The wanderer must be brought back to the Father's Home.

The nations that are sitting in darkness and in the shadow of death must see the great light.

The world must know.

Works Must Follow True Discipleship.

We must work, WORK, WORK! while it is day; for "the night cometh when no man can work."

Work, WORK, WORK! And let your works be so done, your good works be so wrought by God and in God, that men, seeing your good works, whatever they may say about your words, will glorify your Father which is in heaven, because of your good works.

Let us have *work*.

Words are cheap.

Sometimes they are worth much, and it costs little to say a kind word.

Say it, for that kind word is worth a great deal to some poor, weary heart.

But, with the kind word, do the kind deed.

Do not simply tell them you are sorry, but link your hand in theirs.

Put your arm around the harlot.

She was once a sweet little babe that a mother loved; that a father loved.

Do the work of God; bring her out of darkness and despair; bring the young man who has wandered with her into the toils of the Devil out of his shame and sorrow and hopelessness.

Work, WORK, WORK! and men will glorify you and God.

While they may fight the words of Zion, they will never be able to fight the good works of Zion.

We will win the hearts of the world if we do the work of God.

Work, WORK, WORK! Let your light so shine that it shall not be merely words, but words that are accompanied with works.

That is why I ask God to give money to Zion, that we may able to back up our words by the works that should follow. God has done it already; but it is only in a little degree.

So let your light shine before men, that they may see your good works, and glorify—not you, but "glorify" the God who saved you; the Father whom they have forgotten.

May sinners turn from the swine-trough and be led back to their Father who is in heaven, saying, "Father, I have sinned against heaven, and in Thy sight: I am no longer worthy to be called Thy son: make me as one of thy hired servants."

When you can tell them that He brought you out of the howling wilderness, from the "enemies' country," from the swine-trough, and from sin and disease, then they will listen.

When you say, "Come with me. I have been over the road, and I will help you over its rough places. I will never leave you, and I will take you to a people that will never give you up," then they will listen.

"Work till the last beam fadeth."

Work! Do Not Only Talk.

When you do talk, let your words be Divine words, and they will be mighty.

Back your words with works; works that cost even more than words; for great as were Jesus' words, what would they have been without His works?

Work, WORK!

Jesus worked. He said, "We must work the works of Him that sent Me, while it is day: the night cometh, when no man can work."

We can work now; we can win now.

The thing that is telling in the world is not merely our words.

But the world is saying, "Well, you can say what you like about their words, but their works are good; the family life is happy; it is clean and it is good; and their works amongst the sinful and sick and wandering, and the heathen in their darkness, are good."

Oh, let us be renowned, not only for sweet words and beautiful songs, but for mighty works (Amen) that will tell upon this world that is sick of words and wants works; wants something to be done.

May God help us to do it.

The General Overseer then continued the reading to the twentieth verse of the same chapter, and closed the reading of the Scripture by saying:

O my God, do not let us imitate the scribes and Pharisees.

Do not let us be talkers who do not back up our words with good works:

For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven.

May God help us to enter in: therefore, we must work.

This Scripture reading and exposition was immediately followed by the congregation singing "Work, for the night is coming."

Prayer was then offered, and was followed by singing Hymn Number 209:

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

A Baptismal service had been announced to be held in Lake Michigan that morning, and at this point of the meeting the General Overseer said:

Bury Your Scruples and Be Baptized.

Some people, I am told, have scruples about Baptism.

Old soldiers, rise! (A number of men who had been soldiers in the War of the Rebellion arose.)

If you had scruples in battle when you got a command, what did you do with the scruples?

Voices of the Soldiers—"Threw them away."

General Overseer—Did you hold on to the scruples? If you had held on to the scruples, what would have been done with you?

Answer—"Been court-martialed."

General Overseer—And shot?

Answer—"Yes."

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General Overseer (again addressing the audience)—You have some scruples, have you?

I am a Commander in God's Army.

The Apostle Peter, at Cæsarea, when the Holy Ghost came down, said, "Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we?"

Nobody said anything.

If you like to look up the tenth chapter of the Acts of the Apostles this morning, you will see that they lost all their scruples.

The scruples were all cut short.

It is written, "He commanded them to be baptized in the Name of Jesus Christ."

He was God's Commander then and there.

Am I Commander here?

Audience—"Yes."

General Overseer—Have I not a right to command?

Audience—"Yes."

General Overseer—I command you to bury your scruples in Lake Michigan this morning, and be quick about it.

"Well, but, General Overseer, I have the scruples still," some one says.

All right, if you will only tell me you have scruples, I will dip you very deep, and I will pray very hard.

But, listen! The only thing to do with scruples when you get an order is to put the scruples aside, for if you will go on having scruples, you may get, spiritually, shot.

I mean what I say.

God has set His seal upon this ministry.

The heroic spirits in Zion work are, without a single exception, obedient to God in Triune Baptism.

There is no question about Triune Baptism.

No man worth his salt has ever opposed it.

You will notice that the teaching of Zion upon this question is absolutely unchallenged by the Baptists in any formal discourse.

It is a fact that there are many Baptist ministers who say, "Dr. Dowie is right."

Some of them are attempting to steal my thunder by baptizing by Triune Immersion. I hope they are all honest.

There are even Methodist ministers who say, "I will baptize you any way you like. I will sprinkle you; pour you; dip you once, or dip you three times; anything, so long as you will remain a Methodist."

That is not honest, is it?

Audience—"No."

General Overseer—If sprinkling is right, sprinkle.

If pouring is right, pour.

If one dipping is right, dip once.

If dipping three times is right, dip three times.

But all four modes cannot be right.

The Word of God says, "Baptizing them into the Name of"—

Audience—"The Father."

General Overseer—"*And* of"—

Audience—"The Son."

General Overseer—"*And* of"—

Audience—"The Holy Ghost."

General Overseer—I will defy you, in accordance with this command, to baptize with one dipping, any more than you could dip this handkerchief into the black, and the blue, and the yellow (illustrating) by one dipping.

Baptism a Command; Not a Matter of the Believer's Choice.

I command you to be baptized in the Name of the Lord Jesus Christ.

What are you going to do about it?

When the command came to you from your captain, did you disobey it, old soldiers?

Answer (by several old soldiers)—"No."

General Overseer—You knew it came from the Colonel, knew it came from the General, knew it came from the Commander-in-Chief, away back, and you obeyed.

I do not say I am the commander-in-chief: for Christ is that alone. But I am *a commander*, and I command you to be baptized in the Name of the Lord Jesus Christ, and to be quick about it.

What are you going to do about it?

If you disobey today, you may not have another chance tomorrow. You may be worse tomorrow. and may be harder and more disobedient tomorrow.

Healing Lost Through Disobeying Command to be Baptized.

Deaconess Mary Walmsley, Eau Claire, Wisconsin, said: "General Overseer, will you permit me to give an example on that point?

"A woman came down here to the meetings in February last. She was a very sick woman, but she received an almost perfect healing.

"There was an opportunity for Baptism before she went away.

"I had left before, but urged her to stay and get baptized. She refused, made some little excuse, and was not baptized.

"She came back to her home in Eau Claire, Wisconsin, and gave a wonderful testimony.

"Presently she lost some of her healing, and our faithful Deacon told her she had been disobedient, and she became angry with him.

"After a time she began to think that the General Overseer was not all right, and when I came here to these meetings this time I left her on what I believe was her dying bed, because she refused to obey God in Baptism."

A Baptist Missionary's Struggle Over Triune Immersion.

Elder Francis M. Royall, 1254 Michigan Avenue, Chicago, Illinois, said: "I was a Baptist missionary and had been baptized by single immersion.

"When LEAVES OF HEALING came to us away out in China, my wife had been studying Triune Immersion for a long time. She thought Triune Immersion was right, and I said I knew it was not.

"We were talking about it a few days after coming here, and she said, 'I know the General Overseer is right in that matter,' but I still disagreed.

"I know now that I have been baptized, because I have been baptized by Triune Immersion.

"Some time ago I was visiting in Reidsville, North Carolina, with some friends. In talking with one of them he said to me, 'Our old pastor, Dr. Wright, a very godly old man, talked with me about this six years ago, and he said Triune Immersion was right. He said to take all the authorities, and to take his encyclopedia, which was there in his room, and look it up. We did so and found it to be as he said.'

"We have the authority not only from the Bible, but a great many people who were not Christians left the record that Triune Immersion was the practice of the early Church.

"We want God's truth, and if that is God's truth, let us do what God has told us to do and not waver and tremble about it.

"As Overseer Speicher said to me after I came here, 'Suppose you are baptized by Triune Immersion, there is no possible chance for any one to rise up and say you are wrong, because you have gone to the fullest extent of the law.'

"I knew if I was wrong, I wanted to get right.

"I found I was wrong.

"The General Overseer says he commands you to be baptized, and as an officer under him, I, too, command you to be baptized by Triune Immersion."

General Overseer—Every officer in this Church who repeats the command, stand. (All officers of the Church present at the meeting stood.)

General Overseer—Now say to these people, "I command you, in the Name of the Lord Jesus Christ, to be baptized." (This command was then repeated in concert by the General Overseer and all the officers then standing.)

An Aged Presbyterian's Struggle.

Rev. Amos Jones, Indianapolis, Indiana, said: "I noticed that the General Overseer said that some of his dear friends and fellow workers were slow about getting into Zion. He did not mention my name, but the stroke hit me right between the eyes.

"When he baptized me a year ago last April, he said that he did not complain of me for taking about six years to study him up.

"I think I am a relative—I do not know whether very near or distant—of the two who went to Emmaus. They walked with Jesus and He talked with them, but their eyes were holden and they did not know Him; and towards the last He

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uttered this reproof to them, 'Oh foolish men, and slow of heart to believe in all that the prophets have spoken!'

"As a Presbyterian minister I have preached 'perseverance.' I had preached that until I had become stereotyped and hardened. It took me a good while to get switched off the wrong track.

"I have had something of the owl in me. When the sun rises the owl cannot recognize the light, and the light that I saw when I first met our General Overseer blinded me. It had a certain glare about it, and it took me a good while to get my eyes open.

"It took a strong power to bring in a Presbyterian minister who is like a great, great tree four feet across, bending over, and the roots growing twenty feet into the earth.

"I have discovered an attribute of the General Overseer's character: he is a man of wonderful patience. He is a man of marvelous patience. He bore with me six years."

General Overseer—I simply repeat that since you believe that God has made me the Messenger of the Covenant, and the Restorer, you must follow me in the Restoration of True Baptism.

Primitive Baptism Must Be Restored.

Dr. Jones knows it; Elder Royall knows it; Brother Cossum knows it,—and he kicked me hard, and he could kick hard, too, because he is a strong man; dear Overseer Mason knows it, but he did not kick when he saw it.

Brother Mason, a man of about my own age, one year younger, was set in his views; but when he saw the Word of God, and when he saw my claim that for nine centuries there was no other Baptism even tolerated in the Church, he set to work as a scholar and dug it all up.

Elder Kennedy found it, also.

Elder Kennedy, did I not send you to all the libraries to look up this subject of Triune Immersion?

Elder Kennedy—"Yes, sir."

General Overseer—And he was only half convinced about Baptism by Triune Immersion when he went into the investigation; but when he came out it was as one fully convinced that the History of the Church proved it to be the Primitive Mode of Believers' Baptism.

Rev. W. H. Cossum, Zion College and Divine Healing Home, formerly of China, said: "I would like to mention the fact that Brother Kennedy and I discussed this matter in China.

"I am glad he has been under the water at last.

"He was a Presbyterian then, and I was trying to convert him to single immersion."

General Overseer—That was, as you know now, a poor thing, Brother Cossum. You will not find an authoritative work for the first nine centuries in the Christian era in favor of single immersion, and you will find that the universal practice in the days of the apostles, and immediately succeeding, was Triune Immersion.

I want to restore a Royal Baptism; not the form merely, but the spiritual reality of Death to sin, Life in God, and Power for Service.

Elder Francis Royall, 1254 Michigan Avenue, Chicago, Illinois, said: "General Overseer, may I say one more word?"

General Overseer—All right. You are a "Royal" fellow, and "royalties" have the right.

Elder Royall—"I want to say some words about coming into the Christian Catholic Church in Zion.

"After you are baptized, do not go back into the apostate churches.

"I have traveled amongst the churches, Baptist, Methodist, all over the Southland, and the people in the churches are as dead as dead can be.

"When you are baptized, don't go back among the Methodists, Presbyterians, Baptists, Lutherans, etc., but make out your application and come into the Christian Catholic Church in Zion."

A Genuine Repentance Precedes a True Baptism.

The General Overseer then said:

Some persons think that they should not be baptized until they have made everything right.

That is wrong. If you truly repent, and make your vow to God that you will make the confessions of wrong to your fellowmen and will put the wrong right, no matter what it costs, God will accept your penitence.

He will accept your vows, and you can be baptized this morning: only the vows must be kept, or else that Baptism would be your damnation.

Do not wait until you have put everything right.



BAPTISM BY TRIUNE IMMERSION.

Ordinance Administered by the General Overseer in Lake Michigan, at the Foot of Shiloh Boulevard, Zion City, Illinois, Zion's First Feast of Tabernacles, Wednesday, July 17, 1901

GREAT BAPTISM IN LAKE MICHIGAN ON ZION CITY FRONTAGE.

This meeting was then closed, and in a short time the people began wending their way to Lake Michigan, where the baptismal service was begun at 11 A. M.

The General Overseer addressed the Candidates as follows, while standing in the water's edge:

Beloved, there are times when few words are best Our God, who has so graciously sprinkled the road for us this morning (referring to a light shower which had passed over the Zion City Site a short time before), has at the very hour of Baptism spread an umbrella above our heads (referring to the fact that thin clouds were covering a large part of the sky), and so many little things in connection with our work show how graciously He provides for us.

Charge to Candidates for Baptism.

My brothers and sisters, I have to ask you certain questions which you must answer, and answer truly, and if you cannot answer them truly, you must not be baptized.

You can only be baptized if, before your God and mine, you answer these questions truly.

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So far as you know your hearts, have you truly repented of all your sins? Can you say, I have?

Candidates—"I have."

General Overseer—So far as you know your own hearts, have you made restitution to the extent of your power, and confession to any whom you may have wronged? or, if you have not done this, have you made that vow which you will rather die than break, that you will put the wrong right? Can you say, by the Grace of God, I have?

Candidates—"By the Grace of God, I have."

General Overseer—By the Grace of God, I will.

Candidates—"By the Grace of God, I will."

General Overseer—Are you trusting in Jesus Christ, our Lord and Saviour, and in Him alone, for Salvation? Can you say, I am?

Candidates—"I am."

General Overseer—Are you determined, by His grace, to trust Him, not only for Salvation, but to rest in Him for Healing, Cleansing, and Keeping power? Can you say, I am?

Candidates—"I am."

General Overseer—Are you prepared to be a loyal and true member of the Church of God, and to obey those who have rule over you, so far as they obey God? Can you say, I am.

Candidates—"I am."

General Overseer—Is it your earnest desire that I shall baptize you by a Triune Immersion, "into the Name of the Father, and of the Son, and of the Holy Ghost?" Can you say, It is?

Candidates—"It is."

General Overseer—Then it is my joy and my privilege and my duty to do this.

I will not defend this Ordinance. God Himself has defended it.

Our enemies in the apostate churches are on every side compelled to confess that Baptism by Triune Immersion was the primitive mode of Baptism.

This is admitted even by scholars who write in encyclopedias, without any prejudice in favor of denominationalism.

The Encyclopedia Britannica and all the learned encyclopedias of the world admit that, as far back as they can find records of the early Christian Church, for centuries they had no other form of Baptism than Triune Immersion.

Indeed, for seven centuries there was only one form of Baptism for the Church in all its branches.

Even the Church of Rome demanded it, for one of the early Popes declared that he would excommunicate any Archbishop, Bishop, or Priest who baptized in any other way than by Triune Immersion.

It is the practice in the Greek Catholic Church today.

I thank God we are not only getting back the form, but getting back the substance of this Baptism.

It is not only "into the Name of the Father, and of the Son, and of the Holy Ghost," but, says Paul the Apostle, "as many as were baptized, were baptized into the likeness of His death."

He also says that as "we have been planted together in the Likeness of Christ's Death," "we must also be planted in the Likeness of His Resurrection," and we are to "walk with Him in Newness of Life."

What a True Baptism Accomplishes.

There are three things accomplished in a true Baptism: first, Death to Sin; second, Life in God, and third, Power for Service.

May God give you these today.

From this moment may a spiritual power come, which shall make you dead to sin and alive unto God.

May you be purified in spirit, soul, and body by the Holy Ghost, that you may have power to walk with God in Newness of Life.

This is the great purpose of this Baptism.

It is not merely immersion in these lovely waters.

I rejoice today that Zion has a right to these waters for two and a half miles—a glorious baptistry, 338 miles long and 80 miles wide.

Do not forget it in the future days.

When you talk of this Baptism, say "I was baptized in a baptistry 338 miles long and 80 miles wide." (Laughter.)

I believe that the shores of this lake will often be filled in this way.

We shall only baptize in Zion Temple when the weather is unsuitable for this.

I am going to have something erected to make baptisms by the shores of the lake delightful, as they are today even with us.

My brothers and sisters, remember, then, as you enter these waters, that you are to seek for three things; first, Death to Sin.

What did I say?

Candidates—"Death to Sin."

General Overseer—Second, Life in God.

Candidates—"Life in God."

General Overseer—Power for Service.

Candidates—"Power for Service."

General Overseer—That you may walk with God in Newness of Life.

Candidates—"That we may walk with God in Newness of Life."

General Overseer—I command you, therefore, to obey God fully in all things, and to do all you can to win the sin-stricken and disease-smitten world to God.

May God bless you.

Elder W. G. Voliva then offered prayer, immediately following which the General Overseer administered the Ordinance to one hundred and thirty-four believers, and to twenty-two persons who had been baptized by apostate Elders. (*The names of these persons having been previously recorded, are not again enumerated in our list published on pages 446 and 447 of last issue.*)

THURSDAY AFTERNOON.

Reported by A. C. R., C. L. D., D. B., and A. W. N.

Shiloh Grove, Zion City, Illinois, Thursday Afternoon, July 18, 1901.

Overseer Piper presided.

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.

Overseer Piper then read the fourteenth chapter of St. John, with comments.

After singing Hymn Number 170, prayer was offered by Overseer Speicher.

The Marvelous Evangelical Power of Zion Literature.

Overseer Piper then said:

I am satisfied that I state the truth of God that no other publication, with the exception of the Bible itself, has done so much in the extension of the Kingdom of God, in so short a time, as Zion Literature.

Let me ask you a question.

You came from the East and West, the North and the South; how many of you know of a single person who was ever born into the Kingdom of God through reading a denominational church paper?

All who do, put up your hands. (One hand up.)

Overseer Piper—What paper was that?

Answer—"*The War Cry.*"

Overseer Piper—Oh, that is not a denominational *church* paper.

Answer—"I know of several saved through the German *War Cry.*"

Overseer Piper—To my mind the dryest thing ever read is a denominational church paper.

Voice—"That is true; there is nothing in it."

Overseer Piper—You are right; there is nothing in it.

Voices—"Patent medicine advertisements, lucky rings, lies, No-Tobac."

Overseer Piper—Yes, and Chew Tobac.

Voices—"White-washed religion, baking powder, silver-plated knives and forks, Ferris hams."

Overseer Piper—You never see them in any of Zion's publications.

But going back to the original question, have you ever known of anybody born of God through reading denominational church papers?

I don't know of one, and they have a hard time to keep up their circulation.

All present who were saved either directly or indirectly through reading LEAVES OF HEALING stand. (About two hundred arose.)

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Overseer Piper—All who were saved before, but were more abundantly saved through LEAVES OF HEALING, stand. (Almost the entire audience arose.)

Christ came not only that we might have Life, but that we might have it abundantly.

Thank God then for the abundant Life.

No other printed matter ever came from the printing press, so far as I know, that has accomplished so much in so short a time for the extension of the Kingdom of God, as Zion Literature.

Zion Literature Saves Men In All Ranks and Walks of Life.

One of the strongest evidences that God is back of this entire movement is the fact that men in all walks of life have been convicted of sin and brought to a real Repentance, and a real trust in God their Father, through faith in Jesus Christ.

LEAVES OF HEALING is doing the work that no other paper at any time in the history of the printing press has accomplished.

I suppose that nearly all of you present received about the holidays a letter from myself asking for a special subscription for ten weeks, the first ten weeks of this year.

I think you may expect something of that kind again.

I do not see why you should not be asked for some kind of a Christmas present.

It may be interesting to know that, in answer to that call, we received 22,000 subscriptions, and that out of these 22,000 we have received something like 5,000 permanent subscriptions. (Applause.)

How many people have been saved because of that special offer only God Himself knows.

The work has not ceased, because these 5,000 will grow into another 5,000, and it is simply like dropping a pebble into the ocean or into a body of water, and the concentric rings begin to form and continue to form until they break themselves on distant, and opposite, shores.

So in this, there have been started by that process waves of Divine blessing and spiritual power which will continue to widen and deepen and broaden and strengthen until they break upon the boundless shores of Eternity itself.

Branches that Push the Literature Are Most Successful.

It is worth while to work; it is worth while to spend the afternoon on Zion Literature.

The Officers and Conductors of Gatherings, and they who are in charge of Branches and Gatherings, who spend the most energy on circulating LEAVES OF HEALING, have the Branches where God is bringing the most blessing to the people.

I can gauge a man's work without making very much of a mistake, by looking over his report sheet which he sends in each month, and see how many copies of LEAVES OF HEALING he has ordered for the month.

I can tell what to expect, with other items on that report sheet.

The man who sends out the most LEAVES, baptizes the most people, has the most people saved and healed, brings the most applications to Headquarters and sends the most tithes and offerings to Headquarters.

You cannot do anything better than circulate LEAVES OF HEALING. We might just as well be humble enough to admit that it can preach the Gospel far more eloquently than you or I.

Those of you who are looking around for something to do whereby you can extend the Kingdom of God, have a work right at hand, and that is to sell the LEAVES; scatter it wherever you have an opportunity.

It does not make any difference whether it is wanted or not, work on.

Scatter it; cast thy bread upon the waters, and after many days it will return to you in a geometrical ratio; and if you are too timid and backward to circulate the LEAVES, it is evident that you have not been touched by God sufficiently.

It has been a greater blessing to me than anything produced by man that has ever been published.

The Wonderful Story of a Nickel.

All of you have read my little "Story of the Nickel." Just think what that one nickel has accomplished, and it is only the beginning.

Elder Reiff is in the Christian Catholic Church today because of that same nickel.

Dear old Father Leonard is here today, in a large measure, because of that nickel.

The Christian Catholic Church has been established in Philadelphia by that same nickel; the Christian Catholic Church was established in Oak Park through that same nickel; the Christian Catholic Church was established in Cincinnati, in a large measure, through that same nickel, and in no small measure was the Christian Catholic Church established in the city of Cleveland through that same nickel.

It would be difficult to tell how any nickel could be spent to accomplish more in the extension of the Kingdom of God than that nickel has been accomplishing.

There are a number of people sitting within the sound of my voice this afternoon who, under God, have been saved and brought into His Kingdom through that nickel; who were living in sin at the time I went to Cincinnati, but who since have been made clean and are leading pure lives.

It has all been brought about by that nickel, because seven years ago next October, some one sent a copy of LEAVES OF HEALING to a member of the Church of which I was then a member, in Philadelphia, which brought Salvation to myself and Healing to my wife.

It brought us into the Christian Catholic Church, and has been the start of placing me in the office to which God has called me.

I know that these circles of which I have spoken have only begun to form, and that the work that has been started will be carried on and on and on.

I feel to bear the testimony that I am what God has made me through reading LEAVES OF HEALING and through the personal ministry of John Alex. Dowie. (Amen.)

Thank God for Zion Literature. (Amen.)

When I make the call for subscriptions to the LEAVES next year I want 50,000.

Do not forget to say Amen. (Amen.) And you have to answer your own prayers.

A farmer had just sat down to the table and prayed: "Oh Lord, bless the poor people in this neighborhood, and feed them." Very soon after, there was a knock at the door and a poor neighbor came in and asked the farmer for a bushel of potatoes.

The farmer began to make all kinds of excuses. He had fifty bushels of potatoes, and his little boy said, "Papa, there is a chance to answer your own prayers."

Now say "Amen" again, every sinner of you. (Amen.)

Some of you did not say "Amen."

A Voice—"They were not sinners."

Overseer Piper—They were the biggest sinners of all.

The meeting was then thrown open for testimony.

The First of a Series of Most Interesting Testimonies.

Rev. George L. Mason, Overseer of the Christian Catholic Church in Zion, in China, said: "About 1895, when I was a Baptist missionary in Huchow, a Baptist Deacon in Chicago, who is still a Baptist, sent me a copy of Dr. Dowie's 'Divine Healing Vindicated: A Reply to Dr. Chapman of Oakland, California.'

"It came at a time when there was sickness in our family, and it was a great refreshing to our spirits, and it helped us to hold on to God, for we had already taken Him as our Healer, or were *trying* to do so in a Christian Alliance method.

I had made a definite promise, for myself, never to take medicine, but we still gave it out to the Chinese, and were not quite sure that our children did not sometimes need simple remedies.

"That 'Divine Healing Vindicated' freed me wholly. I did not know then that there was such a paper as LEAVES OF HEALING.

"I sent to the Baptist Deacon in Chicago and got ten copies more of 'Divine Healing Vindicated.' I sent one to Mr. Viking, and think it had something to do with bringing him to where he is. I do not know whether I sent one to Brother Cossum or not. Did you get any?"

Rev. W. H. Cossum—"Yes."

Overseer Mason—"In 1896, Brother Cossum got hold of a copy of LEAVES OF HEALING from a Baptist and sent it to me. It was food to my spirit; it was strength to my bones; it was joy to my family.

"Through my teaching, it began to have effect upon the Chinese, for scores of them soon willingly gave up the use of

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tobacco and rum, when we taught them that their bodies were the Temple of the Holy Spirit.

"I thought I would take this beautiful new teaching and graft it on to the Baptist tree, but it was a hot climate, and the wax melted. It didn't work. (Laughter.)

"I worked at it two years. LEAVES OF HEALING would bring me down on the study floor, and drive me out into the fields, crying to God in prayer.

"I would go to my wife and say, 'That is where we belong; we belong to that man; we belong to that man. That is where we ought to go.'

"Then would come in the reasonings and doubts and consultations, and so on.

"We read the LEAVES every week, and it spoiled our appetite for other religious papers.

"We eagerly watched for this paper, and when it came, it was read at midnight and at daybreak.

"After trying two years to get Divine Healing Teaching into the Baptist Churches, we surrendered.

"One morning about five o'clock—the paper had come the night before and I had read a little in it—I got up and began to read aloud the General Overseer's Message to the Seventies; the instructions he gave when he first sent out the Seventies, 'Peace be to this house.'

"I read that message to my wife, and as we read our spirits were greatly moved, and we said that while we did not understand this matter, while we did not know certainly about it, surely Dr. Dowie was a man of God. He might be mistaken on many things, but this much was clear: we could not remain in the Baptist Mission. We could not stay and compromise. We must resign.

"Immediately after breakfast we wrote our letters of resignation, and in a few months we were on our way to Zion.

"We thank God from the bottom of our hearts.

"I subscribe most heartily to what the Overseer-at-Large has said about the practical value of LEAVES OF HEALING.

"I had a few months' experience in Cincinnati. It would astonish you if you knew how much our people there pay in tithes and offerings. They have been taught by LEAVES OF HEALING.

"These people pay for eight hundred copies a week. They were well trained by Overseer Piper, Elder McClurkin and Elder Voliva.

"God has certainly let some of that good seed fall on good ground.

"I want every man and woman here to get into the habit that God has helped me to form, and that has been a great source of blessing and continual joy to my heart—when you go down town on business, or wherever you go, form the habit of always carrying tracts with you. Have tracts in your pocket; carry a ZION BANNER and LEAVES OF HEALING, and everybody will know you, and some will hate you.

"Spend your last dollar, as I have done more than once, circulating LEAVES OF HEALING."

Another Link in the Great Chain.

Rev. William H. Cossum, Missionary from China, Zion College Building and Divine Healing Home, said: "I want to link my testimony with Brother Mason's. Brother Mason has been praying for ten years that he and I might work together for China, and God has just brought that about now, so I want to link my testimony to his.

"I was assigned to Huchow by the Baptist Board, and he was assigned to Ningpo.

"He did not return to China, his daughter, Pansy Mason, being ill.

"He had an introduction to Divine Healing at that time. He left his sick daughter in the hands of God.

"The first time I heard of Dr. Dowie was in reading 'Divine Healing Vindicated.'

"I laughed, I cried. I felt that I had struck oil, as they say.

"I knew the power of God was with that man.

"I knew he was not a man like other men.

"The power went through and through me.

"Then, later, came LEAVES OF HEALING, rejected by the man to whom it was sent, the Rev. J. R. Goddard, the head of our Board.

"I knew he was displeased with it, and I said, 'Will you please let me take that paper?'

"He said, 'Yes, I do not want it.'

"I would read it and Brother Viking would read it. We got together, and asked God to give us light on these things.

"We saw the things said about denominationalism were true, and finally I had quite an experience with sickness, having thrown medicine away, which ended in my return home.

"Before this we had concluded to send for LEAVES OF HEALING for two years. I at that time was just about ready to return home.

"Brother Viking is now in Zion. Brother Viking reached out and touched Elder Kennedy, who is now in Zion. Overseer Mason had the start of all of us, and finally the Lord has led me.

"When I came home I had LEAVES OF HEALING with me.

"I went to my wife's home, a little country village.

"I felt after I read these papers I must not keep them.

"A college friend was calling on us, with his wife. She seemed a little interested in Divine Healing. I said, 'I am sure you will be interested in these papers.'

"There was a friend of hers who had been on her bed for a long time; not been able to walk for years.

"I went out West, labored a year in Vancouver, and came back.

"This confirmed invalid was walking and praising God. I had never met her, but this other lady had given her LEAVES OF HEALING, and said she had written to the General Overseer. He prayed, and she received healing.

"So the links are added. They began over in China with 'Divine Healing Vindicated.'

"The whole Baptist work is going to pieces in Eastern China. We have each to praise God for Zion."

The Last Link That Became the First.

Elder E. B. Kennedy, 50 National Avenue, Detroit, Michigan, said: "I thank God this afternoon for the very wonderful blessing that LEAVES OF HEALING has been to a number of us who were once together in the work in Ningpo.

"The Bible says, 'the first shall be last, and the last shall be first.'

"I was the last one of the four to receive LEAVES OF HEALING, but I preceded the other three into Zion."

Overseer Piper—Good.

Elder Kennedy—"I thank God for the three years I have been in Zion.

"I had the great joy, a few months after I came, of welcoming Elder Viking and his wife, in Zion Home, and a short time after that Overseer Mason and his wife. Now I have the joy of extending a welcome to Brother Cossum and his wife.

"We were together this forenoon speaking of these great blessings, and I think it was Overseer Mason who reminded us that we all spoke the Ningpo dialect, and that God had not brought four of us from that one district without a special providence in it. Our hearts warmed as we talked together of a speedy return to China. May God hasten that day. (Amen.)

"Brother Cossum spoke today of the wonderful blessings God had given Elder and Mrs. Viking in Shanghai; some most wonderful healings in answer to prayer.

"Some of the leading Chinese pastors and men of influence in Shanghai have already cast their lot in the little Zion Branch in China.

"I also had the joy of welcoming Evangelist Fisher, who was a very dear friend of mine in the Seminary before we went to China. He returned to America, passing through Chicago. I met him and urged him to come to Zion Home. He came to stay a few days, but stayed two weeks. Still he would not yield. He went away for two months, came back, and has been in the work ever since.

"God is bringing others of our personal friends into Zion.

"I praise God anew for LEAVES OF HEALING. It means much to me."

Another Link in the Chinese Chain.

Elder Francis Royall, Zion College Building and Divine Healing Home, said: "To finish the Chinese Story, may I speak right here? (Applause.)

"LEAVES OF HEALING came to us, also, away down in China. It came from a friend of ours in the South. We would read it and throw it aside. It would stir us up, but we could not help but read it.

"The first healing that came was for our little girl. The Devil afflicted her in her knee, and she had terrible pain.

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"I was a physician and a missionary. I had read medicine, and had been dealing it out to the Chinese.

"We threw it aside and anointed our little girl. The pain ceased, but she could not walk. Before that she was all drawn up with terrific pain.

"After a time she was playing around on the floor. She would try to straighten her knee and could not. I thought it was time she should walk.

"She was on one side of the room and I was on the other.

"I said, 'Nellie, will you do what I tell you?'

"She said, 'Yes.'

"I said, 'Walk to me, Nellie,' and she walked across.

"She said, 'Oh, I can walk; I can walk; God has made me walk.'

"She has been walking ever since.

"We came to America from China, still reading LEAVES OF HEALING and throwing it aside, but still having some of the blessing and the teaching.

"We were brought back here, praise God, and saw the apostasy in the Churches, and were brought out from them.

"We left some LEAVES OF HEALING among the Chinese.

"We since received a letter from a telegraph operator in Inland China, who says, 'I have learned to read my Bible daily. I have learned that God does not make people sick, and that all the pain and sickness come from the Devil. It is such a joy to read LEAVES OF HEALING.'

"Yes, we get blessing from it. I may as well say that we were brought into Zion through reading LEAVES OF HEALING and Zion Literature.

"This friend who sent it to us said: 'I had been a Christian for years, but was brought to true repentance through reading LEAVES OF HEALING, and through the teaching of John Alex. Dowie as never before in my life.' He has been one of the leading workers. Blessing has come to him, and he has been brought out from Masonry and other things shown to him by the Spirit, through LEAVES OF HEALING.

"Scatter the LEAVES! Scatter the LEAVES to the four corners of the earth, and let all the nations know about God.

"Let them know that God is not only the Saviour, but the Healer of mankind, wherever there is sin, and wherever there is disease and darkness and death, let there come Leaves of Healing from the Tree of Life."

How a Baptist Pastor in Ohio Became a Link in the Chain.

Elder Daniel Bryant, Zion Building, Chicago, arose.

Overseer Piper—Do you belong to this chain?

Elder Bryant—"I do indeed. I want to say just a word in connection with Overseer Mason's coming into Zion.

"When I was pastor of the Baptist Church at King's Creek, Ohio, there appeared in the *Journal and Messenger* a most scurrilous article written by Dr. Johnston Meyers, of Chicago. Whether he maliciously or ignorantly wrote of Zion as he did remains to be settled at the Great White Throne. I was at the time attending a social at one of our members', and having previously been at Zion, when a Baptist, and knowing the truth concerning the work, I hastily wrote a reply to this article and sent it to the editor.

"The article was printed, and fell into the hands of Overseer Mason, who was then in Shanghai, China. I received a letter from him, in which he made many inquiries concerning the work in Zion and the condition of the Baptist churches.

"A correspondence started up between us, which resulted in my going to Cincinnati to see Overseer Piper, and I was soon in Zion.

"One of the members of my Church came into Zion. She kept my study pretty hot with LEAVES OF HEALING.

"I used to be very angry, for the Baptist topics especially were always marked.

"I visited this sister today in the Camp and asked her if she had repented of what she had done (laughter), and she does not seem to have repented.

"In speaking of the effect of LEAVES OF HEALING on a Baptist minister who was hunting for truth, I saw two great things Zion Literature was doing for Zion people. First of all, I saw it was getting certain great definite Gospel truths into the hearts of the people. I saw how they were teaching Repentance and getting it into the heart, and also the great doctrine of Divine Healing with its kindred truths. I came to see that modern pulpit preaching is a scattering fire which fails to establish fundamental truths in the heart.

Another Link in the Chinese Chain.

Evangelist Sarah L. Kennedy, 50 National Avenue, Detroit Michigan, said: "I am a link in the chain, and I thank God for LEAVES OF HEALING.

"Zion literature reached me five and a half years ago.

"When it first came to our home we threw it away. We thought we knew too much to read LEAVES OF HEALING.

"A very old lady who was visiting us one day, said, 'LEAVES OF HEALING came just as I was leaving home. I brought it along and I want you to read it to me.'

"I felt so disgusted, but I read the paper through; and when I had finished it I said to myself that either the General Overseer was a man of God or else he was a fraud, but I could not believe he was a fraud.

"I said that I would accept this teaching, and I did from that moment.

"I have been greatly blessed in spirit, soul, and body.

"I studied my Bible until God healed me.

"I belong to the China chain. God showed me it was His will that I should go to China, but I did not want to go.

"Now I am willing and I want to go.

"I think it is a good thing we did not go last year, for then I would not have gone willingly.

"Do not forget to pray for us. We never forget to pray for those who are so far away."

Zion Literature Brings Great Joy.

Elder Emma Mason, 533 West Ridgeway Street, Cincinnati, Ohio, said: "The first of our General Overseer's writings I remember having read was 'America's First Fruits.'

"I rejoiced so much at what I read in that book; that Jesus was just the same today, and that He was the Healer today as He was in olden times.

"But I did not take to LEAVES OF HEALING as my husband did.

"I confess there were times that I hid it away because of the bitterness that was in the hearts of our colleagues against it.

"I used to wish my husband would not keep it lying around so exposed, because I knew how our colleagues would feel.

"It seemed to me that God had blessed us in that city. We were the first missionaries there, and had gathered about us a band of Christians who were like our own children.

"We seemed to see Salvation breaking down the walls of unbelief, skepticism, and higher criticism; and while I knew we ought to be in the Christian Catholic Church in Zion, I contended that we ought not to leave the little band. So it was harder for me to send in my application, but I did so at the same time my husband did.

"When we got to Shanghai on our way here, we heard some terrible things.

"I felt we had made a mistake, and said, 'As long as we are going to Zion, why didn't we wait until after we had seen the workings of Zion before we sent in our applications?' I praise God we didn't wait. I do not know what might have happened.

"I feel I have a confession to make. I have criticised, and I want to tell what my experience has been.

"When I have had these critical moods, they have been the unhappiest hours I have spent since coming into Zion.

"A year ago last February, at the Anniversary occasion, an excursion was made to this site.

"It was very cold weather, very stormy the day before, and I felt quite out of sorts about it.

"It seemed to me it would be very wrong for the children to go, but the General Overseer insisted that the children should go, and they, of course, felt it was all right for them to go.

"So I resolved that, in spite of the kind invitation I had received, I would remain at home and keep the two younger children with me.

"The day cleared off beautifully, and when my husband and oldest daughter came back they were just filled with joy.

"It was a most wretched day to me, so it does not pay to go against the General Overseer's wisdom. It is safe to follow him."

Chinese Receives Full Salvation in Zion.

Deacon Samuel Gan Sing Hong, Zion College Building and Divine Healing Home, said: "I am a Chinese.

"I got Full Salvation in the Christian Catholic Church in Zion through LEAVES OF HEALING.

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"Ten years ago I was living in sin. I was an idol-worshiper. I went to church, but I was not satisfied in the Church.

"Two years ago one who belonged to Zion gave me LEAVES OF HEALING.

"I read it, and I knew that teaching was the truth. It told me about the people getting healing, and I believed it.

"The teaching went into my heart, and I thank God that I got this Full Salvation.

"I never repented of my sins until I came into the Christian Catholic Church in Zion. I confessed all my sin and got right with God.

"I thank God that my beloved General Overseer loves our Chinese so much. He is thinking of our China. So many people do not know about Jesus Christ.

"I want to do God's work and save our Chinese."

God Leads Into Zion Despite Struggles Against Him.

Mrs. William H. Cossum, Zion College Building and Divine Healing Home, said: "I am a link in this chain.

"I used to find a great deal of fault with Mr. Cossum because he would read LEAVES OF HEALING. Whenever it would come into the house, it was the first thing that had to be read.

"When I would speak to him about it, he would say, 'I notice you read it as soon as you get a chance.'

"Last September I saw that I was going toward Zion in spite of myself, and I just prayed God He would perform a miracle, if necessary, to keep us out of Zion." (Laughter.)

Preparing to be a Messenger of Zion to China.

Deaconess Pansy Mason, Zion Building, Chicago, said: "I thank God for the privilege of having a share in this good work of Zion, and for the privilege of attending this First Feast of Tabernacles.

"Pray for me, that I may be prepared for the work in China. It has always been my aim in life to spend my life there among those people."

Wonderful Power of Leaves of Healing.

Rev. Lemuel Hall, St. Louis, Missouri, said: "Something over a year ago I met a Southern Methodist preacher on the streets of St. Louis. We were talking about Zion.

"Dr. J. W. Lambeth, one of the missionaries from the Methodist Church South, had just returned from China. While they were in China Bishop Wilson was smoking.

"The missionary said to him, 'Bishop, I would be glad if you would not smoke in the presence of these converts, because I have had a hard time to get them to give up the opium.'

"The Bishop replied, 'My brother, I did not come to a heathen country to learn morals. There is a man in America by the name of Dowie. He publishes a paper called LEAVES OF HEALING. All our missionaries are getting it, and they are getting dissatisfied. We are having more trouble from him than we are from anything else in the world.' (Applause.)

"Over a year ago my wife was traveling through Mississippi. A faithful worker for Zion came to her and said, 'Would you read some papers published by Dr. Dowie in Chicago?'

"She said, 'Why, yes, I would be glad to get them.'

"She sent them to me, and I started in to read them.

"It was the number answering the lies of the *Ram's Horn*. Midnight came, and along toward morning came before I got through. I said, 'This is the most wonderful thing I have ever read.'

"From that day to this, I have been reading every one I could get, from cover to cover.

"I thank God for the wonderful paper, LEAVES OF HEALING.

"They call a denominational paper *The Christian Advocate*, but they had better call it *Swift's Specific Advocate*, or *Advocate of Pink Pills for Pale People*.

"They are not Christian Advocates. They fight God's truth. I thank God I do not read one of them.

"I sent in my first order before I came into Zion for ten copies each of LEAVES OF HEALING and THE ZION BANNER for ten weeks.

"The next week I increased it to fifty each, and the next week to a hundred LEAVES OF HEALING and thirty-five ZION BANNERS, and the next week to two hundred LEAVES and fifty BANNERS. Still we cannot keep in papers.

"I thank God there is a hungering for this truth and God is blessing.

"I went up into the tower of my church and caught some pigeons. They were black and white, and brown and white, and brown. Among the number was one pure, snow-white. I said, 'You shall not be killed.'

"There was something about it that was so pure.

"We killed all the others and saved the snow-white one.

"I thank God that spotted papers are going to be killed, but that the Little White Dove shall be saved.

"I thank God that all the devils in hell and in the apostate churches in this world cannot stop the flying of LEAVES OF HEALING, for it flies to every land that the sun shines on, and blesses every one who reads it with an honest prayerful heart.

"I love it and the truths that have come to me from that blessed paper, and this one more than any other, that Christ's work is bigger than the length of Time, but that in the blessed coming ages every knee shall bow and every tongue shall confess that Jesus is the Christ to the glory of God the Father; that none shall be lost, but that He will seek until He finds every lost one and brings him back to God." (Amen.)

Leaves of Healing Leads Independent Preacher Into Zion.

Elder Archibald McFarlane, Marion, Ohio, said: "I thank God for the Little White Dove. The first copy I received was handed to me in Salem, Nebraska.

"I had just resigned a good position at a good salary, because I could not preach that which I believed in the churches. I stepped into a little church that I had held a meeting in, to take just what they could give me.

"A tract on 'Job's Boils' was handed me. I read it. I saw that the General Overseer said that he had been teaching this for twenty-five years; that he had believed it at least that long. I said, 'The man who has taught for twenty-five years, surely can teach a man who has never taught it, and never understood it.'

"I prayed earnestly that God might close every avenue in which He did not want me to go, and open the way in which He wanted me to go. I remained all forenoon in prayer.

"I did not think the doors were going to be closed so soon.

"In less than three weeks one lady who had run that Church for three years turned up her nose—and it wasn't a very big nose, either—and walked out while I was preaching upon Divine Healing.

"I finished my little work there, and said that if I had money to go to Chicago, I would go.

"My way was paid and I came.

"When I got here the General Overseer was holding a meeting. I went into the meeting. He slapped me all over.

"I was like a barrel with the hoops falling off, I was so dried up with theology.

"I said I would go home and run an independent mission.

"I went home and began preaching the Full Gospel. I thought the woods were full of believers in Divine Healing and you could shoot them off every limb. They came, but went out. I went on preaching on the street.

"I was called everything but a Christian. The result of some of my work is here today.

"I thank God for Zion Literature. We have put it into the saloons. Five Zion women were struck with the fist and put out by a saloonkeeper.

"A doctor took me by the hand and said, 'I believe what you preach on the street. The time has come when we will all have to receive it.'

"May God help us to sow the seed by all waters, and to be His servants."

Leaves of Healing Kindles the Fire of the Holy Spirit.

Elder David Reed, Great Bend, Kansas, said: "I am very thankful this afternoon that LEAVES OF HEALING reached me. When we read it, it put fire into our bones. It really put fire through me.

"My wife thought I was going crazy and would drive every one out of the Church.

"All I wanted was more of the fire; more of the real Spirit of God.

"LEAVES OF HEALING has been doing great things in Kansas.

"A lady who got hold of the tract 'Do You Know God's Way of Healing?' was a poor cripple. She walked on her

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hands and knees, able hardly to step on her feet as she used her crutches.

"While she was reading this tract, she clapped her hands together and said, 'If God would do that for me, I would be with that people.'

"She began to feel the warm glow running down through her limbs and feet.

"Both she and her husband used tobacco, and by reading that little tract, they both gave it up, and broke up their pipes.

"She felt the life of God coming into those feet, but waited until the man went out. Then she got up and walked to the door, and then she walked back, and has been walking ever since.

"BLÄTTER DER HEILUNG went into another one of the homes in Fort Dodge, Kansas.

"A lady was in such a condition that she could not walk. That lady was healed by God's power. She received one copy, and was healed and blessed.

"I went to the Fort and preached purity, preached against tobacco, and secret societies, and the works of the Devil. The Commander drove me out, and will not allow me to step my foot on the land."

Leaves of Healing Greatly Blessed in England.

Deaconess Blackmore, London, England said: "I came into Zion simply through reading LEAVES OF HEALING. A commercial traveler went through a village in Surrey and left the paper with a friend of mine.

"She is blind. She wrote me that she had some papers she wanted me to read to her.

"I was very much confused the first time I read the paper, but that paper brought me to my knees. I always find it the best plan to settle everything before God.

"At first I could not understand the terms used by the General Overseer. I could not believe that such language was of God. I did not see how it could be.

"I was up before three o'clock the next morning deciding that question. I came to the conclusion that he was either a very wicked man or that he was Divinely inspired.

"The more I read, the more convinced I was that the General Overseer was a man whom God sent with a Divine Message and purpose.

"What he would turn out to be I did not know.

"I had seen clearly that Elijah was to come again before the end of the age, but where he was to come from I could not tell.

"The lady whom I visited, and her husband and sister have joined Zion through LEAVES OF HEALING.

"It was blessed to me.

"My niece, who lives with me, was suffering at that time with what the doctors called creeping paralysis.

"I asked this lady for a paper to take home to my niece. She said I might have two.

"There was a little tract, 'If It Be Thy Will.' She read this and some LEAVES, and it was the means of setting her perfectly free when the doctors said she was gradually getting worse and worse, and would be a confirmed invalid.

"She is in Zion.

"The following Christmas I visited some relatives in Sussex. I took the papers and circulated them there.

"I was asked to visit a lady who had been lying on her bed for six years with chronic neuralgia. She was fearful and timid. She was troubled about it and inwardly resolved that she would trust the Lord, and would not have another doctor.

"I left the teaching with her, and during that year I frequently sent her LEAVES OF HEALING, and an occasional letter.

"The following Christmas I went down there and she was prepared to receive God's truth. She has been wonderfully blessed.

"She arose from her bed. About four days after she traveled seventy or eighty miles without the slightest pain in her back.

"She and her husband are both in Zion now. They were both baptized in London.

"His brother and his wife read LEAVES OF HEALING and have both come into Zion through it.

"If we get the Spirit of God in us, He will quicken us in spirit, soul, and body so that we can live to be a praise to His glory.

"May we all be so filled with His glory." (Amen.)

Leaves of Healing Leads Into Light and Obedience in Spite of Opposition.

Deaconess Florence Waddington, Zion Building, Chicago, said: "I was brought to Zion through reading LEAVES OF HEALING.

"Five years ago a sister of mine, who lives in this state, sent me two copies of LEAVES OF HEALING.

"I read the papers and was very much impressed with what I read. I subscribed for the paper for six months, and was thoroughly convinced that what the General Overseer was teaching the world was true, and that these testimonies were true and I said I would rather see it than anything else.

"God took all fear out of my heart, and gave me power to withstand the opposition of all my family and all of my friends, and to resign my position as teacher.

"I had a very nice position at my home in Salem, New Jersey. I resigned, and without having seen a person who had ever been in Zion, I left home and came to Zion.

"I stayed there. In a few days I wrote a letter to my cousin, who is now Deaconess Hill, and told her what I thought of the work.

"Within a week she was in Zion, and you know what has followed her coming.

"I stayed and listened to the teaching for about six months, and at the end of that time I was baptized. Before this I had been a member of the Society of Friends, and what is known as the Hicksite Branch. It is a very difficult thing to convert a Hicksite Quaker, especially to get one baptized."

Overseer Piper—They are very much "sot" in their ways.

Deaconess Waddington—"If there was one thought I was sure of, it was that God did not mean water Baptism; it was only spiritual Baptism.

"But I yielded. I said I would do it because the General Overseer told me to do it.

"I had no special light on the subject in my natural mind; I stood just as I did before, but it was to me one of the most precious experiences in my life.

"In that Baptism God put within my heart love for our General Overseer that has been to me as an anchor. My little bark has drifted up and down on the waves many times in these five years, but, praise God, it has never dragged anchor.

"At the end of six months I went back home. I carried LEAVES OF HEALING with me.

"I stopped in Baltimore. I met an old friend who told me she was going the next day to a friend of hers who had been an invalid from childhood.

"She carried with her LEAVES OF HEALING. That household consists of four; two were professing Christians. Four of them were converted and are now members of Zion.

"There was also a young man, a member of that household, at that time, who was brought into Zion.

"He had a brother who was in Johns Hopkins Hospital in Baltimore. He went and taught his brother the truths of Divine Healing.

"His brother was converted and brought out of the hospital.

"As the years have gone on, God has brought me back to Zion, where I hope to stay.

"I praise God for Zion."

Leaves of Healing at First Seemed Too Wonderful to Be True. Has Been a Great Blessing.

Miss Luella Waddington, Salem, New Jersey, said: "When I first read LEAVES OF HEALING, I half believed it, yet it seemed too wonderful. I was really afraid to come out for fear God would call me to do something I did not want to do; but He brought me out, much against my will.

"When I first came here, I was bitterly opposed in my own heart. I would often say to myself that I did not believe the testimonies I heard, but by the time my two weeks' stay in Zion was up, I was thoroughly converted, ready to be baptized, and I never have for one second regretted that step."

What One Copy of Leaves of Healing Did for a Presbyterian Minister, and also in England.

Elder A. W. McClurkin, 1320 Wrightwood Avenue, Chicago, Illinois, said: "I am where I am because LEAVES OF HEALING was brought to me in Port Huron, Michigan, first of all from the hands of the first member of the Christian Catholic Church in Zion in Port Huron, now a member of the Detroit Branch.

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"LEAVES OF HEALING circulated in the Eastern part of Michigan are responsible for the beginning of the work in the whole of Eastern Michigan.

"The friends at Port Huron came to me one day and asked me if I would come to Zion Headquarters and investigate, and get properly investigated.

"I came, and was properly spanked and investigated by the General Overseer. I returned to Port Huron convinced by the Spirit of God, under conviction by the Spirit of God, that I had to come out of the Church of which I was then pastor.

"I resigned as pastor and entered into the work of the Christian Catholic Church in Zion.

"The testimony of Miss Fannie Law has had something to do with the bringing in of A. W. McClurkin, for that was in one of the first papers that was brought into my home.

"Through that same paper, that very same issue, has the work been established and founded in Birmingham, England. It went out through the work of Elder (now Overseer) Piper because of his work in Cincinnati, Ohio.

"Alfred Hall wrote to his sister in Birmingham, giving his testimony concerning his Salvation and Healing through the work of Elder Piper in Cincinnati.

"He asked us to advise him how to reach his sister over there. I said, 'Bundle the LEAVES all up and send them to her. Send her a year's subscription.' The gentleman did so, and now they have a Branch in Birmingham, England.

"The last I heard there were ten applications came from Birmingham and vicinity. The work began there through the LEAVES that were sent to Alfred Hall, and because of that nickel which Overseer Piper invested."

How The Leaves Blessed Five.

Miss Gilmore, Zion City, Illinois, said: "I took the papers to a certain family living in my vicinity, and today three members of that family are in Zion.

"They loaned the papers to another lady and she is in Zion.

"I took them to an old Methodist lady, and she said she felt the Holy Spirit going through her from head to foot whenever she read the paper. Today she is in Zion.

"The Devil has kept me out of Zion.

"I have been a friend of Zion and paying tithes for many years."

Overseer Piper—You are like Noah's carpenters.

Miss Gilmore—"The Devil has made me believe I have had no Christian experience, and perhaps I have not had any; but if Zion will take me in, I will come into Zion."

Overseer Piper—Have you repented of all sin?

Miss Gilmore—"I have."

Overseer Piper—Confessed wherever it is possible and necessary?

Miss Gilmore—"I have."

Overseer Piper—And are fully trusting in the Lord Jesus Christ?

Miss Gilmore—"I am."

Overseer Piper—Then fill out your application, no matter whether you feel like being saved or not. God has saved you, anyway.

Leaves of Healing Overcomes the Most Stubborn Prejudice.

Elder J. C. Reiff, 434 Thirteenth Street, Toledo, Ohio, said: "I owe it to my sister, one of Zion's stenographers, that I came into Zion.

"She wasted several dollars sending me LEAVES OF HEALING. I was worse than a Hicksite Quaker. I was a very stubborn and mean Dunkard preacher, but God led me by His Spirit into Zion."

Evangelist Mary Reed, Great Bend, Kansas, said: "My husband said I opposed him when he first began to read LEAVES OF HEALING, but I tell you I got some of that same fire into me through reading the LEAVES."

God, Through Leaves of Healing, Heals a Paralytic When Physicians Fail.

Rev. A. Jones, Irvington, Indiana, said: "One from our Gathering in Indianapolis, a man who has been in railway service some twelve or fifteen years, was afflicted with something like paralysis in one side.

"The doctors treated him for a long time, but utterly in vain. His mother-in-law, a dear friend and member of the Church, gave him a copy of LEAVES OF HEALING.

"While taking the medicine he rejected this teaching and fought against it, but when his physician, a very eminent man, sent him a letter telling him, 'We can do no more for you; medicine is utterly worthless,' he took LEAVES OF HEALING and the Bible, and on his knees studied them.

"He saw the truth of God and accepted it, and said it seemed as if a great load rolled off his side that had been useless. His mouth, which had been twisted, was made straight.

"About ten days ago he returned to his work on the railway."

Aged Minister of God Finds Healing and Blessing through Little White Dove.

Elder Isaac Leonard, Vineland, New Jersey, arose and was thus introduced:

Overseer Piper—The oldest officer in the Christian Catholic Church in Zion.

Elder Leonard—"The 'Story of a Nickel' stirred me to the depths of my soul, and brought back to my remembrance wonderful things.

"The Little White Dove came sailing down on the sands of New Jersey, to my first observation and knowledge of the man who originated and edits it.

"I was an afflicted man.

"I was endeavoring to help the pastor of the Church in Clayton in a series of meetings, but we could not make a convert. Something was wrong.

"I felt all along that something was wrong with the churches. Something was lost somewhere. There was no power in the Church to bring sinners to the feet of Jesus.

"D. Wilson Moore came from Chicago at about that time, and brought with him some of the LEAVES of the Tree that is for the Healing of the Nations.

"He dropped one or two copies of these LEAVES in my hands. I was living in his house.

"I read them, and they were a Godsend to me; the fulfilment of a long-cherished desire and prayer on my part that God would send a preacher of the Wilderness who would cry aloud and spare not, and rend the heavens and bring down the blessings on a lost world.

"I was afflicted with cancer just under my right eye.

"I was afflicted with rheumatism so that I could not take off or put on my coat without help.

"I was in a miserable condition otherwise, with weakness of bowels and stomach.

"I wrote to the General Overseer.

"He did not know there was such a man in the Universe as Isaac Leonard.

"He prayed for me, and before a week was up the cancer had vanished like a morning cloud and was gone. (Praise the Lord.)

"Again he prayed for me, and through my internal organs went a most delightful sensation of healing. I have been preaching that Gospel ever since, blessed be God, and the work of God is going on in South Jersey."

Overseer Piper—Dear Father Leonard is eighty-two years old.

Elder Leonard—"In two months I will be eighty-three."

The meeting was closed with the Doxology and

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. Faitbful 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.

THURSDAY EVENING.

THE REALITY OF THE UNSEEN.

Reported by O. L. S., I. M. S., and D. B.

Shiloh Grove, Zion City, Illinois, Thursday Evening, July 18, 1901.

The meeting was opened by singing Hymn Number 408:

He leadeth me! oh! blessed thought,
Oh! words with heavenly comfort fraught;
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

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The thirty-fifth chapter of Isaiah was then repeated in concert by the congregation.

This was followed by singing "We're Marching to Zion."

After singing other hymns, the General Overseer led in prayer, and then spoke as follows:

An Afternoon of Refreshment.

I did not have the pleasure of being with you this afternoon.

As I told you this morning, I handed myself over to Mrs. Dowie, and she took me to the lake front, and, while you were bathing here in rivers of delight, spiritually, I was bathing in the waters of Lake Michigan, physically, and I feel very much refreshed.

I had three hours with my family, nearly one of which I spent with them in the sparkling blue waters of the Lake. It was a most invigorating hour; and I rejoice that Zion City has so glorious a lake frontage of two and a half miles.

As we came up, we saw a fire had started in the grass on our northern boundary.

I am informed that we have now gotten it under control.

It was sweeping down the sloughs along the lake shore.

Of course there was some possible danger to the Lace Factories, if it got hold of the forests down there, so we sent our men to investigate.

The newspapers of Chicago have been trying to make trouble all week between Camp Logan, which is just north of us here, and Zion. They have been falsely stating that the Union Jack was put above the Stars and Stripes.

One paper had it that a regiment in camp there had marched over here and pulled down the Union Jack.

Our men whom we sent over to see where the fire was went into Camp Logan, and the officer in charge said, "I am sorry to see that fire. If you need help call upon us, and we will send every man in the camp." (Applause.)

The newspapers who have their snakes in the grass around here will not publish that tomorrow.

But these newspapers are most amusing creatures.

They do not know what to make of the Opening of Zion City.

Some papers say it is a great success.

Others say it is a funeral and a fizzle.

It is very amusing to read them.

I do not read them much. I simply glance over them.

Of course these accounts are brought to my attention.

However, we have something better on hand than bothering ourselves about the newspapers.

I am glad we are having such a delightful time.

I am happy. Are you?

Audience—"Yes."

General Overseer—I left Chicago, as far as possible, behind me.

I determined I would be present, God helping me, at every meeting possible, and I think I have only been absent on one or two occasions.

I have been with you every morning and evening.

Fervent Praise and Thanksgiving.

What have we to thank God for specially tonight?

We have so many things to praise God for that it seems to me as if we are lost in wonder, love, and praise at the overwhelming goodness of our Father. Numberless as the sands by the seashore are the infinite mercies of God.

Oh how wonderful! That sad poet, Edgar Allan Poe, sang:

I stand amid the roar,
Of a turf-tormented shore;
And I hold within my hand
Grains of the golden sand.
And I weep,
While they creep
Through my fingers,
To the deep.
Is all that we see or seem
But a dream within a dream?

That was the way he sang, as he stood there with the golden grains sifting through his fingers, back into the sea again—"a dream within a dream, a dream within a dream?"

A Life in Which God Has Always Been Supreme.

I do not often obtrude my personal experience, but the thought came to me tonight that I could make you, and especially the young men and the young women here, realize something of what life is.

"Life is real, life is earnest."

It is not "a dream within a dream" when we live to Divine purpose and for God.

If I were to pass away from this earth before the morning dawn should gild the eastern sky, and the glorious hues light up the crystal waters of the lake and awaken every bird into song, I would know then, what I know now, that my life has not been a dream.

I really never knew the time when God was out of my thoughts, nor do I know the day when Christ did not fill my life.

I have always felt that He abode with me.

With Him I walked and talked, and I seemed to know Him so well.

There has been no day in my life when He has not been supreme.

There has not been a morning that I have not prayed to my Father in Heaven, and sought to see, by faith, the face of the beautiful Christ, my Friend and Advocate, my Lord and my God.

I have always sought by the inspiration of the Holy Spirit to be what my Lord would have me be.

I have walked all through my life without a day when it was not so: for I always knew His Will and His Way were always right.

I have asked that I might begin the day with God, and when it closed, mourning as I have mourned over so little done, I yet could always say that something had been done, something had been said, something had been written and printed which would never die.

I had not missed the opportunity, altogether, of witnessing, not only by the silent obedience to duty and performance of daily duty, but also in some way to maintain the honor of my Lord and to own His cause, and identify myself with His operations.

It seemed to me from my earliest years that life would not be worth living for an hour or a day unless I lived, not to please myself, but to please God.

It seemed to me, as the angels in heaven did not need my prayers or my efforts, and as the saints in bliss did not need my intercessions, that I had only one thing left, and that was to help on this earth the men and women, youths and maidens, and little children for whom my Lord had shed His blood.

It seemed to me that there was a glorious possibility of living to extend His Kingdom.

I never could understand any one's being ashamed of Jesus.

That always impressed me as something so detestable that I failed to understand how it was possible for any mortal being to be ashamed of Christ, the Son of God, or blush to own His Name.

I could not understand it; and I do not understand it yet.

Had I no sins to wash away, no soul or spirit to save, no fears to quell in the world around me, and none to bless, I might then be able to do without Him; but to be dependent upon Him for all things, and yet not to acknowledge Him who freely gave me all, seemed to me to be impossible.

I take no credit for this. God's own Faith, Hope, Love and Fearlessness were in my spirit all the time.

That Spirit and Power for Witnessing Was in Me From a Child.

I remember when my entire income was not more than six cents in a whole week, that it was a great joy to invest that income in sugar balls, of which I faithfully gave nine-tenths away to boys to induce them to come to meetings where Christ was proclaimed, where they could sign the pledge against opium, alcohol, and tobacco.

Strange to say, Brother Mason, that the pledge of the British League of Juvenile Abstainers, which I signed in 1853, if I remember correctly, when I was only six years old, in Edinburgh, my native city, embraced not only alcohol and tobacco, but opium—which is the curse of China.

The founder of that League for Children wept over the introduction of opium into China, and prayed God to help the people in Great Britain not to come under its spell.

Often I heard that eloquent man say that England and the civilized nations of Europe would one day reap what they were sowing in China, when they were forcing the opium trade on China against the desires of the Chinese statesmen who fought it and bled in trying to keep it out of their country.

It was Christian Europe, so-called, that forced opium in upon the Chinese, and it has made the demoralization, already great

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through heathenism, ten times greater through that accursed poison, which has opened the door to tens of thousands of foul and cruel devils.

The very remedy which the missionaries have carried to China, the use of morphine for the cure of the opium habit, has simply added to them another thousand devils.

The drugs that they have introduced have done the same thing.

I am glad that I started when I was six years old with a solemn pledge to my God that I would fight those accursed narcotics—opium, alcohol, and nicotine.

I have kept that vow, thank God, and have in many things been a Nazarite from my birth.

God helped me in that fight.

As I went on in life, life became increasingly real.

I had to earn real bread. I needed to earn it to live.

I had to earn real money, and win it in a real, honest way.

I had to put real toil into daily life.

I did it joyfully, because everything seemed to me real.

I had no dreams.

I had no illusions.

I saw realities: a real God and a real Devil; a real heaven and a real hell; real sin and real salvation; real sickness and real healing—although that came a little later—through faith in Jesus.

Divine Healing did not come until I was between sixteen and seventeen years old.

When I knew I was dying, I found the Lord as my Healer, after man gave me up.

I Knew a Real Life and Real Death.

I knew a real army of the Living God and a real army of the Devil, and a real conflict in which it was my duty to take part.

I must endeavor to save perishing humanity from the devils that were enchaining them by evil habits and false teaching, and leading them down to damnation after having destroyed their spirits with all kinds of filthy thoughts, so far as purity was concerned.

These devils had changed the Truth of God into a lie, and made men to be worshipers of their own bellies, their own base passions, their own self interests.

God was not in all their thoughts.

So I came to see that life was a very real thing, and that there were real joys, real sorrows, real needs, and real supplies for those needs; real oppression and real deliverance, real darkness and real light.

It seemed to me all my life through as if I have never lost sight of the fact that I was living amid realities.

The most real thing in all the world to me has not been the thing I saw, nor the thing I felt, nor the thing I could touch.

I have seen all my life that the "things that are seen are temporal, and the things that are not seen are eternal."

With the unseen Spirit I have walked in the invisible, enduring as seeing Him who is invisible, really appreciating the fact that the hosts of heaven and the hosts of hell were in conflict for men.

I saw that the real wrestling was "not against flesh and blood, but against principalities, against the powers, against the worldrulers of this darkness, against the hosts of evil spirits in the upper air."

Nothing is so real to me tonight as the thing I do not see.

I saw by the eye of faith that if I could get this teaching between the teeth of the swift-moving printing press, and could send it to all the world in some such paper as that which I produced—LEAVES OF HEALING—suffering humanity would not fail to recognize the Voice of Him who came to save.

I Saw Humanity's Escape From Suffering.

The unseen thought possessed me, of a real healing by an unseen God, of an unseen pain, of an unseen disease.

Pain is invisible and disease is mostly invisible, showing now and then on the surface, the real root of the disease being invisible.

I knew that if I could get this truth out to the world, and if I could get witnesses to testify to it, that the day would come when, in the first real battle with the Devil, I should get a real victory for God and hosts of men and women to stand up with me and follow me, so far as I was faithful, to death or victory. (Applause.)

Today I see that host.

Today it is only a few tens of thousands, but tomorrow it will be hundreds of thousands, and in a few short years Zion will count her millions.

Zion shall be a world power, stronger than any nation in existence. (Amen.)

"The little one shall become"—

Audience—"A thousand."

General Overseer—"The small one"—

Audience—"A strong nation."

National Israel Forming to Meet Her King.

General Overseer—And within every nation there shall be a national Israel, so that when Christ comes back, He will find a nation ready to welcome their King.

These things are real to me. They are very real.

They are more real than you are.

The realities of the unseen world, the powers of the world to come, the invisible might of the Spirit of Life and Light and Love, are more real than all I see or hear, or taste or smell, or feel.

I want you to be real.

The only way that you can be real is by letting God make you to see the joy that is set before you.

That joy lies in the battle to be fought and the victory won in the salvation, healing, and cleansing of humanity and the restoration of an afflicted Church.

That Church has been led astray by false doctrines and false shepherds, and by those who have received false teaching, and did not know how false it was.

The Realities of the Unseen World.

If you will open your eyes and let God show you, by His Spirit's power, the realities of the unseen world, you will be the most practical men who have ever lived.

I have heard it said that much spiritual perception and philosophical conception were only possible to the intellectual dreamer.

But the most powerful side of my life is the subjective, in which I commune with God, and recognize the two invisible powers, good and evil.

When I have gone down into the Valley of Death to pray for the sick and dying, I have held my breath and been as a man who puts his arm around the great Destroyer, even Death himself, and wrestles with him until Death has to get beneath his feet.

It is real.

Be real, and Satan and sin and disease and death and hell will be beneath your feet.

Be real, not visionary.

Do not let your life flow away in talk.

Turn your words into deeds.

The world does not like Reality.

Apostate Shepherds Who Do Nothing But Talk.

The apostate Church does not like it, because its conception of the ministry is that of a man who gets up and talks and talks and talks and talks.

He goes to sociables, and runs the church as a musical, literary, and social club, and takes very good care that he never offends anybody.

The curse of God rests upon the faithless, and the ignorant, and the weak, and the miserable men who have never gone down into the valley to help the weeping and dying; who have never fought with the great enemies of sin and disease and evil, nor felt the horrid pollution of the breath of death breathe in their face; who have never felt that the powers of hell were around them.

They have never felt the Strength that God supplies.

They have never known the Joy it is to conquer all the foes who confront them, and lead the captives to Christ.

That is what I want you to be: men and women who attend to your babies and see that they are properly clothed and fed, and who attend to the daily duties.

Be the smartest workmen.

Be the best wives and mothers, and the best tradesmen and the best teachers in the world.

With all this, have a spiritual reality that will make you an army so mighty that all hell itself is fearing even now, as they hear the steady Tramp, TRAMP! TRAMP!

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You must have the step of an army whose ranks are not broken, and who go forward to sure and certain victory.

Let that army be ours.

Let that reality be ours.

The World, the Flesh, and the Devil fear the reality of Zion.

It is real in its spiritual life.

It is real in its psychical life.

It is real in its physical life.

It is real in its educational life.

It is real in its business life.

It does not evaporate in talk, but it goes forward in action.

That is the power of Zion.

May God help us to show the whole earth the real power of the real God in Zion, from this day forward as never before.

I do not know whether or not I have impressed your mind with my thought, but it is this:

Be Real. Let Everything be Real to You.

Be really good, and really God's, and really earnest, and really at work, and you will be happy all the time, and sing the song which our fathers used to sing:

Steep and thorny is the way,
Straight to heaven, our home, ascending.
Happy he, who every day
Walks therein, for Christ contending.
Happier, when the conflict's o'er,
Conqueror he to Christ shall soar.

May the chariots and horsemen of God sweep low and take into glory, you, who have triumphantly fought faithfully the battle of your King on earth when your day of toil is over.

Sweep low, O chariots, sweep low!

When my life is done, let me see the chariots of Israel, the horsemen, and the angels descending.

Once more let me hear the shout of myriads attending, as they sing, "Let the victor in; he comes back again out of the conflict with death and hell and sin. Let the victor in!"

Be Victors Over Your Own Hearts And Your Own Evil Temptations.

Be victors; and when you have won the victory, do not forget who gave it to you.

Sing as the angels and the ransomed hosts around the throne sing tonight:

Thanks be unto God, who giveth us the victory,
Through our Lord Jesus Christ. Amen.

The General Overseer then called for prayer, and a number led.

This was followed by singing Hymn No. 422, after which the General Overseer said:

My brothers and sisters, let me clinch what I have said

The only way in which you can glorify God and make happy the heart of your Redeemer, is by remembering and realizing in your life the words of Jesus, "Herein is my Father glorified that ye bear much fruit."

Oh, what wonderful fruit-bearers Zion people already have been!

I suppose there are well-nigh 1500 persons here at this Evening Sacrifice of Praise and Prayer.

I can only think of what 1500 fruit-bearers might do ere the harvest of earth is ripe.

What cannot God do through you?

When you go back to the homes, which most of you are soon going to leave to become citizens of Zion City, I hope you will do all you can.

Do your utmost; bear much fruit, and ere the harvest of this earth is ripe, Zion will reap a harvest for her Lord that will make every true child of God on earth and every angel in heaven shout the triumphant song, "Let the Victors in!"

Will you not ask God to make you fruit-bearers?

May God cut away the dead wood.

May God take away from you the things that hinder fruitfulness.

May God help you.

Be like the tree in which there is not a dead limb, a dead sprig, or a dead leaf.

A Fervent Prayer for Deeper Spiritual Sense.

Oh Father in Heaven, who art the Husbandman, come into Thy vineyard and prune us, no matter how sharply the knife may cut, that we may bring forth fruit to Thy glory.

May we have real power to see the unseen; eyes to see the invisible; ears to hear the inaudible; a tongue to taste the sweet, far sweeter than honey; the power to feel far keener than any human touch.

Give us the sense to smell the heavenly odors, as they are wafted from the Garden of God.

Give unto us sight such as the natural eye never possessed.

Give unto us hearing such as the natural ear never had.

Make us, by Thy grace, what the natural man can never be.

Swallow up our mortality in Thy immortality.

Quicken our flesh, by Thy Spirit.

May God grant it.

When you go to your tent, kneel and pray:

O God, may I endure as seeing Thee who art invisible; O Father, let Jesus be to me a living, bright Reality:

"More present to faith's vision keen,
Than any earthly object seen;
More dear, more intimately nigh,
Than even the dearest earthly tie."

Let Christ be supreme, and then you will be better wives, better husbands, better fathers, better brothers, better sisters, better and purer lovers.

God help us all to be pure lovers of each other in Christ; but let the damning lust that translates human passion into hellish, brutal lust perish forever.

O God, smite that serpent wherever it raises its head in Zion. (Amen.)

I thank you for your love, and feel tonight its reflex in my heart.

As I talk to you, you breathe back to me the respiration of your sympathy.

Overseer Mason led in final prayer.

After singing the doxology 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.

A MOST IMPORTANT NUMBER.

LEAVES OF HEALING, VOLUME IX, NUMBER 7

contains a General Letter from the Rev. John Alex. Dowie, concerning His Mission as the Messenger of the Covenant, Elijah the Restorer, and "That Prophet" of whom Moses spoke.

Two Pages of Editorials.

Picture of the General Overseer addressing 10,000 people at Zion City Site, Thursday, May 30, 1901.

Sermon delivered before 7000 people in the Chicago Auditorium, by the General Overseer, on "The Messenger of the Covenant" and "The Coming of Elijah, the Restorer of All Things."

As we would like this issue in every home in the United States and Canada, which will suitably reply to the lies of the press, we shall be glad if every member and friend of Zion will widely circulate this issue among their friends.

We will assist in doing this by sending the paper and mailing same for three cents per copy.

Friends will kindly send names as soon as possible.

Sample copies may be had from

ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois.

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.

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Zion, 1300 Michigan Avenue, Chicago, Illinois.

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By DEACON H. WORTHINGTON JUDD, Secretary and Manager of Zion Land and Investment Association.

THAT THEY may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.—*Isaiah 41:20.*

OPENING of the Gates of the First Zion City in the world has proved a wonderful success from every point of view. Even the enemies of Zion are conceding this fact.

Never since the days of the apostles has such a loyal spirit been displayed, never was greater confidence shown, than was exhibited by the people in the Opening of the Gates of this City.

Zion's enemies are abashed and stunned. God has enabled His Messenger to again outwit them, and open up a City which will line up in deep contrast with the sin-cursed habitations of Satan.

The Devil has waged his warfare against the Opening of the Gates of Zion City with terrific force, but to no avail.

God has already placed the Divine stamp of His approval upon it, and at our leader's command to "Go Forward, Zion!" thousands of loyal men and women, whose hearts beat as one, marched triumphantly through the Gates of this City and declared their intentions to become its citizens and selected the spot for their future homes.

So eager were they to get located on this beautiful land that many called several times daily during the Encampment to see if their selections had been allotted to them.

There was no strife, no jealousy, no envy, no profanity, no tobacco, no beer, no balloon ascensions, and no fireworks; but there was plenty of business, plenty of eagerness, and an abundance of joy, and above all the Spirit and Power of the Living God in every heart.

By this overwhelming successful Opening of the Gates of this First Zion City, the world has evidence enough that true followers of Jesus Christ demand a clean City, where God shall write His law in their hearts and be to them a God, and they to Him a faithful people.

Every rental-marked lot will be taken by the time all of the Shareholders of the First Series have made their selections. There are several hundred shareholders yet to be heard from.

Zion Land and Investment Association intends to stand by those shareholders who failed to get their plats in time, and will give them till August 15th to secure selections at the marked rentals.

The leases are being made out as speedily as possible, and will be mailed at an early date to those who have not yet signed.

Many of the reserved lots are being taken at an advanced rental for cash.

Plats of the First and Second Zion City Subdivisions will be mailed upon application.

The First Series of shareholders were given a decided bargain in low rentals, and we have yet to hear of one who has made any complaint of high rentals; but, on the contrary, some have already been offered $200 advance on the lots they have secured.

We are now issuing Stock to the Second Series of shareholders. Holders of this Stock will be recognized first, according to the number of their certificates, when the new subdivided land is opened for selection. New Land is to be thrown open for settlement at an early date. Let your Investments be made NOW, and you will receive eight per cent interest until the New Lots are ready, besides getting preferential rights in selecting.

The next land to be placed on the market is very attractive and cannot help but prove a Profitable Investment for God's people.

Every true Christian in God's Zion should take up his Investments with the World and place them in the safe and profitable Investments of Zion.

Zion has but one object in view, and that is the Extension of the Kingdom of God and the Preparation of God's people for the coming of their King.

Several hundreds of people have already expressed their intention to erect houses in Zion City this year. A large number are now well under way and new ones are springing up daily.

Address your communications relative to the land department to

ZION LAND AND INVESTMENT ASSOCIATION,
Twelfth Street and Michigan Avenue,
Chicago, Illinois.

PRAY FOR US.

CAMP ESTHER

Located in Shiloh Park, Zion City, Ill., will remain open until September 15th (if not later). Rain-proof tents are pitched over boarded floors, with accommodations for from two to four persons, and will be RENTED AT REASONABLE RATES by the week or month

THE FOLLOWING EQUIPMENT IS INCLUDED:

Woven Wire Cots, Good Mattresses, Outing Sheets and Blankets, Chairs and Stools, Knives and Forks, Tea and Table Spoons, and Tin Cups and Plates. Each tent is supplied with a Table, Oil Stove, Stew Pan, Water Pail, Slop Bucket and Wash Dish. Garbage Pails and Tubs are accessible from each tent. Provisions, such as Milk, Butter, Eggs, Fruit, Meats, Bread, Canned Goods, etc., can be purchased and delivered to the tents at intervals throughout the day from Zion City General Stores.

The Camp is located in a beautiful grove, excellently drained, and adjacent to it are the necessary out-closets and garbage pits. Amid the Camp are water barrels, supplied daily with artesian water. The Camp is lighted at night, and kept in a cleanly and wholesome condition. The tents are substantially shaded by day, and delightfully comfortable at night. Swings abound in the Park, to the delight of the children. On the shores of Lake Michigan are bath houses, which give necessary dressing facilities.

Spend your vacation upon this sacred spot. It is just the place for fathers and mothers to take the children for an outing. If you are going to select a lot, rent a tent for a week or two, and make yourself familiar with the many excellent locations offered. Get out of the city's heat and hurry, and go to this quiet retreat for rest and refreshing breezes. The delightful strolls over this beautifully rolling ground are entrancing.

Trains leave Chicago at 7:00, 8:30 and 11:30 A. M., and 2:00 and 4:15 P. M. Returning, leave Zion City at 7:04 and 10:49 A. M., and 2:34 and 5:14 P. M. (except Sunday). Take train at Chicago and Northwestern Depot, foot of Fifth Avenue, across the Wells Street Bridge.

The regular fare is $1.25, but tickets at greatly reduced prices can be obtained at Zion Building, corner of Twelfth Street and Michigan Avenue.

Freight and Telegraph address, Zion City, Illinois. No Express Office arranged for as yet. Address all Mail to Foss Postoffice, Illinois, until the Zion City Office is established.

Provide yourself with rugs, toweling, soaps, hammocks, and such other appurtenances as you may care to take in addition to the equipment provided and included in the rental price. For further information, apply to DEACON DANIEL SLOAN, 1201 Michigan Ave.

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, AUGUST 14th or 15th.

Living in Hope.

1. *God is the Author of hope, filling all with hope.*—Psalm 22:1-11.
God starts all in life full of hope.
The Devil steals hope out of the heart.
A cruel world crushes hope out of men.
2. *It is from God, and carries back to God those filled with courage.*—Psalm 31:15-24.
Hope ever sees God's shining face.
Hope in God enables one to never be downhearted.
To lose courage is to lose hope.
3. *Without hope in trouble, one cannot pray in expectation.*—Psalm 38:6-18.
Hope quickly throws off trouble.
To pray in hope is to come out of trouble.
Hope always sees the better side coming.
4. *To wane in hope is to be clouded with trouble and sorrow.*—Psalm 71:12-24.
To continue to hope is the work of God within.
The man who hopes begins to talk of victory.
Hope scatters the dark clouds which lower.
5. *Hope always antedates faith.*—Hebrews 11:1-6.
Begin to hope and never cease it.
It is only one step from hope to faith.
Faith ever realizes the victory.
6. *Hope springs out of the common experiences of life.*—Romans 5:1-5.
Hope grows when one ceases to sin.
Hope sees afar the answer to prayer.
Hope makes one strong in patience.
7. *Hope is not to be trifled with, but clung to unto a blessed realization.*—Hebrews 3:6-14.
Firmly hold on to a Divine hope.
The Devil tries to cut the anchor chain.
Daily contemplate your hope in joyful praise.
8. *The patience of hope, if held to, matures into blessed salvation.*—Romans 8:18-26.
To those who hope to see Him the Sun of Righteousness will arise.
To wait in hope is to see the light of a cloudless day.
Divine hope has salvation in it; so hope on.

The Lord Our God is a Hope-Inspiring God.

SUNDAY BIBLE CLASS LESSON, AUGUST 18th.

The Prayer of Faith in Sickness.

1. *Seek to pray such yourself, remembering that God is no respecter of persons.*—James 5:13.
We must learn to pray thus, and live to do it.
When prayer is answered, praise begins.
Life is to be made up of prayer and praise.
2. *If prostrated by sickness, send for the Elders of the Church who know God thus in prayer.*—James 5: 14, 15.
Christ's commisson to preach included healing as well.
One must be in fellowship with God to be thus prayed for.
An Elder should be sent for when personal supplication has not availed.
3. *Should no Elder be accessible, confess your sins to another that healing may come.*—James 5:16-18.
Confession of sin is necessary to healing grace.
Some one will be found who will pray in faith.
Unless one is right, prayer will not avail.
4. *If backsliden in heart so that doctors and drugs have been relied upon, let some one teach the Way to God through genuine repentance.*—James 5:19, 20.
Sickness comes usually to the backsliden and disobedient.
Thorough teaching, in most cases, must precede prayer.
Persons must see their error to confess their fault.
5. *This prayer cannot be prayed if one is unstable and wavering.*—James 1:6-8.
Faith is receiving the things sought for
Hoping to get a thing is not faith.
Asking in faith gets a ready answer.
6. *This prayer cannot be prayed if one is impatient and complaining.*—James 1:12-17.
To say, "Why don't I get healing?" is to sin.
God is not responsible for any one's sickness.
A man who condemns himself never complains.
7. *It cannot be prayed if one is proud-spirited and impenitent.*—James 4:5-10.
Only the humble in spirit find mercy.
It is only those who mourn who are comforted.
A pure heart is never filled with pride.
8. *It cannot be prayed by the unmerciful and discriminating.*—James 1:1-9.
One who shows no mercy cannot receive mercy.
To favor some and despise others offends God.
To despise any of God's creatures is to mock God.

God's Holy People Are a Faith-Exhibiting People.

In view of the rapidly increasing business of Zion City Bank, it has been decided to increase the Capital Stock from $177,000 to $250,000. Present Shareholders will be given the preference, after which allotment will be made in regular order of subscription. The regular semi-annual dividend of 6 per cent per annum was paid July 1st, and beginning July 1, 1902, the dividend will be increased to 8 per cent per annum. This issue of Stock will be sold at $100 per share. Persons desiring to secure some of this Stock should send in their subscriptions at once to Zion City Bank, 1201 Michigan Avenue, Chicago, Illinois.

NEW ISSUE OF

GERMAN LEAVES OF HEALING

Having again published the German LEAVES OF HEALING, which we hope to publish monthly, we ask the hearty coöperation of all the members and friends of the Christian Catholic Church in Zion to send the same to their German friends, thereby furthering and advancing the interests of the Kingdom of God and Zion. Subscription price, 50 cents per year. Sample copies may be had from :: ::

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OBEYING GOD IN BAPTISM.

"Baptizing Them in the Name of the Father and of the Son and of the Holy Ghost."

Ten Thousand Eight Hundred and Twelve Baptisms by Triune Immersion Since March 14, 1897.

Ten Thousand Eight 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 June 14, 1901, by the General Overseer	4582		
Baptized by Elders, Evangelists, and Deacons	2281		
Total Baptized in Central Zion Tabernacle			6863
Baptized in places outside of Chicago by the General Overseer		504	
Baptized in places outside of Chicago by Elders, Evangelists, and Deacons		3007	
Total Baptized outside of Chicago			3511
Total Baptized in four years and three months			10,374

Baptized since June 14, 1901:

Baptized in Central Zion Tabernacle by Evangelist Fisher	16		
Baptized in Central Zion Tabernacle by Elder Royall	6		
Baptized in Central Zion Tabernacle by Elder Voliva	10		
Baptized in Central Zion Tabernacle by Elder Mercer	7		
Baptized in Central Zion Tabernacle by Elder Simmons	5	44	
Baptized in Zion City, Illinois, by the General Overseer		134	
Baptized in Zion City, Illinois, by Overseer Mason and Elder Voliva		86	
Baptized in British Columbia by Elder Brooks		2	
Baptized in British Columbia by Elder Simmons		2	
Baptized in California by Elder Taylor		3	
Baptized in England by Evangelist Cantel		19	
Baptized in Illinois by Elder Fockler		41	
Baptized in Illinois by Deacon Sprecher		2	
Baptized in Indiana by Overseer Mason		2	
Baptized in Indiana by Overseer Speicher		2	
Baptized in Iowa by Elder Adams		31	
Baptized in Kansas by Deacon Klein		4	
Baptized in Michigan by Elder Hayden		2	
Baptized in Michigan by Elder Kennedy		3	
Baptized in Michigan by Deacon Lake		7	
Baptized in Minnesota by Deacon Crane		5	
Baptized in Minnesota by Elder Jenson		5	
Baptized in Nebraska by Elder Hoy		4	
Baptized in New Jersey by Elder Hammond		7	
Baptized in New Jersey by Elder Leonard		4	
Baptized in Ohio by Elder Bouck		2	
Baptized in Ohio by Elder Reiff		3	
Baptized in Ohio by Overseer Mason		5	
Baptized in Ohio by Elder Basinger		2	
Baptized in Oregon by Elder Ernst		2	
Baptized in Washington by Elder Simmons		3	
Baptized in Wisconsin by Evangelist Loblaw		3	
Baptized in Wisconsin by Deacon Stochholm		9	394 438
Total Baptized since March 14, 1897			10,812

The following-named five believers were baptized in Central Zion Tabernacle, Wednesday evening, July 24, 1901, by Elder R. M. Simmons:

Bjorklund, Miss Augusta	80 Cleveland Avenue, Chicago, Illinois
De Cook, Antoinette	1325 Twenty-fifth Street, Chicago, Illinois
Dyer, Maggie	Burden, Kansas
Perce, C. D.	Shelbyville, Illinois
Young, Mrs. Lima	Filley, Missouri

The following-named four believers were baptized in Elm Creek, near Eskridge, Kansas, Lord's Day, July 21, 1901, by Deacon Judson H. Klein:

Dolin, Dora Bell	Eskridge, Kansas
Hill, Sarah Janie	Eskridge, Kansas
Hill, Sylvester Bruce	Eskridge, Kansas
Huronymus, Lucy A	Eskridge, Kansas

The following-named three believers were baptized in Zion Tabernacle, Shanghai, China, June 9, 1901, by Elder C. F. Viking:

Chang, Y. P.	Shanghai, China
Ing, Mrs. C. Z.	Shanghai, China
Kong, T. F	Ningpo, China

The following-named three believers were baptized at San Francisco, California, Lord's Day, July 7, 1901, by Elder W. D. Taylor:

Clement, Henry	765 Waldo Home Mission St., San Francisco, California
Conner, James M	Martinez, California
Larsin, Nels Theodore Emil	Placerville, California

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"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.

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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.

VOLUME IX NUMBER 16. CHICAGO, AUGUST 10, 1901. PRICE FIVE CENTS.

ARISE YE, AND LET US GO UP TO ZION UNTO THE LORD OUR GOD.—Jeremiah 31:6



PORTION OF AUDIENCE OF FIVE THOUSAND IN AUDITORIUM, SHILOH GROVE, ZION CITY.
First Anniversary of Consecration of Zion Temple Site, July 14, 1901.

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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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CHICAGO, ILLINOIS, SATURDAY, AUGUST 10, 1901.

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ZION IN SOUTHERN MINNESOTA.

Elder Edward Williams will conduct services at the times and places mentioned below. For further directions concerning the place of meeting at the various appointments, inquire of the person named.

KENYON, MINNESOTA—Thursday, 7:30 P. M., and Friday, 3 and 7:30 P. M., August 22 and 23. Miss Sarah J. Wait.

OWATONNA, MINNESOTA—Saturday, 7:30 P. M., and Sunday, 10:30 A. M., 3 and 7:30 P. M., August 24 and 25. Deacon J. W. Crane.

KILKENNY, MINNESOTA—Monday, 7:30 P. M., and Tuesday, 3 and 7:30 P. M., August 26 and 27. Mr. U. C. Conner.

JORDAN, MINNESOTA—Wednesday, 7:30 P. M., August 28. See handbills.

MINNEAPOLIS, MINNESOTA—Thursday, 3 and 7:30 P. M., August 29. Services held in Zion Tabernacle, 1619 Sixth Street South. Rev. C. J. Jenson, Elder-in-Charge.

HECTOR, MINNESOTA—Services at 3 and 7:30 P. M. every day, beginning Friday at 7:30 and closing the following Wednesday with the 7:30 P. M. service, August 30 to September 4, inclusive. Mrs. Emily Peterson.

SPOFFORD, MINNESOTA—Thursday, 7:30 P. M., and Friday, 3 and 7:30 P. M., September 5 and 6. Mrs. W. Barton.

NASHVILLE CENTER, MINNESOTA—Saturday, 7:30 P. M., and Sunday, 10:30 A. M., 3 and 7:30 P. M., September 7 and 8. Deacon W. C. Huber or Mr. B. F. Robinson.

The Ordinance of the Lord's Supper will be celebrated at each place (except Jordan and Minneapolis), and the Ordinance of Baptism will be administered wherever there are candidates.

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ZION'S VICTORY IN MANSFIELD.

All the Trumpery Cases Against the General Overseer, Overseer Piper, and Zion Elders Swept Off the Docket by Judge Wolff.

ONE YEAR AGO Zion was in the very midst of the fight at Mansfield.

At that time, the Masonic Mayor of Mansfield and his mob were boasting certain victory.

The world now knows the story of how Zion defeated them in battle after battle, until practically every point at issue was won.

Early in the fight the General Overseer proclaimed from the platform of Central Zion Tabernacle, and in Editorial Notes in LEAVES OF HEALING, in very plain terms, the truth about the leaders of the Mansfield mob and the Mayor of that City in particular.

A copy of LEAVES OF HEALING, containing a report of that service and those Editorial Notes, was placed in every home in Mansfield.

A few weeks later the Grand Jury of Richland County met and indicted the General Overseer, Overseer Piper, Elders Fockler, Stevens, McFarlane and McClurkin, and Evangelist Fisher for Criminal Libel—a perfectly ridiculous charge.

When the General Overseer returned from Europe, he announced his intention to push these cases to trial or have them wiped off the docket.

The case against Elder Fockler was dismissed several months ago.

The cases against the others stood, and Zion's Attorney in Mansfield, Mr. A. A. Douglass, has been trying ever since to get Zion's enemies to bring them to trial.

However, it was only yesterday that the Prosecuting Attorney could be induced to take them up. When he took them up, he entered a *nolle prosequi;* that is to say, a statement of the fact that he did not wish to prosecute the case further.

Judge Wolff granted the motion and wiped the absurd cases off the docket, thus adding one more to the long list of Zion's victories in Mansfield.

The news came to the General Overseer in the following telegram:

MANSFIELD, OHIO, August 9, 1901.

REV. JOHN A. DOWIE,
1201 Michigan Avenue, Chicago.

All alleged libel cases here against yourself and others nolled.

A. A. DOUGLASS.

An additional point of information was contained in the following telegram to Overseer Piper:

MANSFIELD, OHIO, August 9, 1901.

REV. WILLIAM HAMNER PIPER,
1201 Michigan Avenue.

All cases nolled.
Judge Wolff did the business.
Congratulations.

A. A. DOUGLASS.

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,
Zion, 1300 Michigan Avenue, 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.

A PRIESTHOOD DECLARED.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, August 4, 1901. Exposition of Acts 17 and Revelation 1. Sermon: "A Kingdom and Priests." Reception of New Members, Ordination of Officers, and Communion of the Lord's Supper.

Report of Meeting held in the Auditorium, Shiloh Grove, Zion City Site, Wednesday Afternoon, July 17, 1901. Address on Divine Healing.

*REPORTED BY S. D. AND E. W., D. B., AND A. W. N.

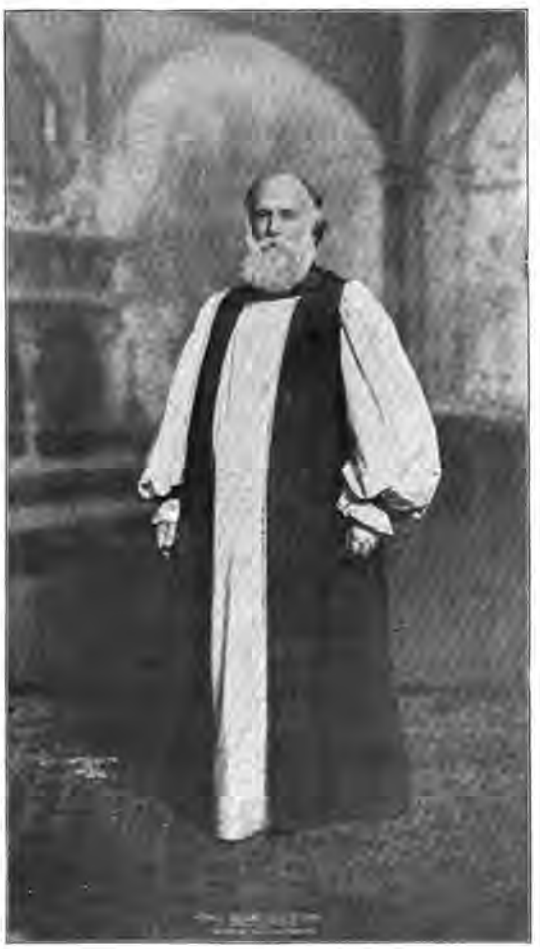
ZION'S great family held a very happy and blessed reunion in Central Zion Tabernacle on Lord's Day afternoon, August 4, 1901, the occasion of the regular monthly reception of new members and communion of the Lord's Supper.

It was the first meeting which the people had held with their General Overseer in the Tabernacle since the July communion, one month before

While the people had enjoyed greatly Zion's First Feast of Tabernacles, under the trees of Shiloh Grove, yet they were delighted to get back into Central Zion Tabernacle once more. The place, rich in sacred memories, seemed like home to them. There was an added sentiment in this meeting, too, which appealed to the thousands who had been worshiping in this place for over four years.

This was the last Lord's Supper which they would eat together within its walls for many months, and, perhaps, forever. The September communion will be held in the great Chicago Auditorium, on the occasion of the General Overseer's opening of the Two Years' Lease of that place on Lord's Day, September 1st.

The day was a perfect one, with bright sunshine and cool winds, and the Tabernacle was crowded. About three thousand people, many of them strangers, heard with the most intense interest the words of the General Overseer. God's Messenger to Zion spoke, very manifestly, by inspiration when he touched upon the wonderful and blessed truths contained in that Divine revelation in the first chapter of the apocalypse of St. John the Divine. God's children in the audience heard with joy, the children of the world with wonder and deep interest, the proclamation of the present-day reality of the Kingdom of God and the imminent establishment of a priesthood after the Order of Melchisedec.



A brief intermission, at the close of the address, was followed by the extending of the right hand of fellowship by the General Overseer to a large number of new members.

Then came the solemn and impressive Ordinance of the Ordination of an Overseer and Elder for Australasia and an Evangelist for Switzerland. There was a mighty outpouring of the Spirit of God upon the hearts of those present as these consecrated officers were thus set apart for their Divinely-appointed work.

With prayerful hearts the 2000 disciples of the Lord Jesus present then gathered about their Lord's Table, and with great joy supped with Him.

The General Overseer then spoke briefly, but with great power. It was his regular talk with his family after the Lord's Supper and was, as always, full of rich spiritual helpfulness.

It was with very tender hearts that the people sang the first verse, and heard their beloved General Overseer sing the last, of the parting hymn:

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!
Keep love's banner floating o'er you,
Smite death's threatening wave before you;
God be with you till we meet again!

The service was opened with the Processional:

Crown Him with many crowns,
The Lamb upon His throne;
Hark! how the heavenly anthem drowns
All music but its own;
Awake, my soul, and sing
Of Him who died for thee,
And hail Him as thy matchless King
Through all eternity.

Crown Him the Lord of Love;
Behold His hands and side,
Rich wounds, yet visible above
In beauty glorified:
No angel in the sky
Can fully bear that sight,
But downward bends his wondering eye
At mysteries so bright.

*Owing to absence from the city, the General Overseer has been unable to revise the Reports which follow.

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Crown Him the Lord of Peace,
Whose power a scepter sways
From pole to pole, that wars may cease,
And all be pray'r and praise.
His reign shall know no end,
And round His pierced feet
Fair flow'rs of Paradise extend
Their fragrance ever sweet.

Crown Him the Lord of Years,
The Potentate of time,
Creator of the rolling spheres,
Ineffably sublime.
All hail, Redeemer, hail!
For Thou hast died for me;
Thy praise shall never, never fail
Throughout eternity.

LORD'S DAY AFTERNOON.

Central Zion Tabernacle, Lord's Day Afternoon, August 4, 1901.

The service was opened by singing Hymn Number 161:

I will sing of my Redeemer
And His wondrous love to me;
On the cruel cross He suffered,
From the curse to set me free.

CHORUS—Sing, oh! sing, of my Redeemer,
With His blood He purchased me,
On the cross He sealed my pardon,
Paid the debt, and made me free.

All then united in repeating 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 arose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body;
And the Life everlasting. Amen.

The General Overseer then read in the Inspired Word of God in the Book of the Acts of the Apostles, seventeenth chapter, and also from the first chapter of the Book of Revelation:

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his custom was, went in unto them, and for three Sabbath days reasoned with them from the Scriptures, opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ. And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews, being moved with jealousy—

Envy a Most Potent Power in the Destruction of Mankind.

Let me pause here. When Pilate endeavored to get the Jews to take Barabbas, who was a thief and robber and murderer, and to release Jesus, it is recorded that he knew that for envy they had delivered Him.

Clement, the companion of Paul, wrote in a letter to the Corinthians, which is preserved still in the Church, "Envy hath destroyed great cities and uprooted mighty nations."

The most potent power in the destruction of mankind is brought into exercise when the Devil can make you envious, jealous of another's prosperity, of another's possessions, of another's place, of another's power.

The meanest, vilest, and most murderous passion is envy.

Beware of envy. It hath uprooted great cities, wrecked innumerable homes and families and destroyed mighty nations.

But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another King, one Jesus.

The Kingship of Jesus is the Essence of Christianity.

That is just what they had preached.

If you want to boil down Christianity into one sentence, you could not do it more effectively than in the accusation that they proclaimed that there was another King, one Jesus, and that Cæsar himself, imperial ruler of the Roman Empire, and every potentate and prince must take a lower place.

That was the Gospel that they preached.

That was the Gospel that Jesus Christ came to bring; the Gospel which Jesus Himself described as the Gospel of the Kingdom of God.

It is not the gospel of a republic; not the gospel of an oligarchy, of a monarchy, of an autocracy, of a democracy, or of a popocracy.

They proclaimed a Theocracy, and that is the Gospel of today. It is the rule of God. Man must everywhere obey God, from the highest to the lowest.

They were right. They had accurately described their preaching when they boiled it down into that.

It did not matter what Cæsar's decrees were, or the decrees of the Sanhedrin, the Sacred Council of the Seventy.

It did not matter what any human law might say, the Gospel that they came to bring was that Jesus Christ of Nazareth, who died for sinners, was King of Kings and Lord of Lords.

That is the Gospel still.

And they troubled the multitude and the rulers of the city, when they heard these things. And when they had taken security from Jason and the rest, they let them go.

Best thing they could do!

You are not a Christian if you fight the teaching of the absolute supremacy of Christ in all things; in your heart, in your home, in your business, in the City, in the State, in the Nation, in the World.

If you fight the teaching that Christ is King everywhere, at all times, in all places, and under all circumstances, and that you must obey Him first, last, and all the time, you are not a Christian.

That is Christianity.

Let us now read from the first chapter of the Book of Revelation:

The revelation of Jesus Christ, which God gave Him to shew unto His servants, even the things which must shortly come to pass: and He sent and signified it by His angel unto His servant John.

Angel Always Means Messenger.

I wish that you might always remember that that word "angel" is simply the Greek word for messenger.

That is all it means.

It does not necessarily mean, and for the most part it does not mean, a being of another order, a being who never fell from grace or into sin; but it means a being who has been commissioned as a messenger; whether he be a spiritual being in a spiritual body, or a spiritual being in a physical body; it does not alter the meaning of the word.

Angelos (ἄγγελος) simply means a messenger, and sometimes it means a messenger of the Devil; for that word which is translated "the messenger" of Satan sent to buffet Paul, is in the original "the angel" of the Devil.

So, whenever you come to that word, it is safer always to translate it by what the word means, simply messenger.

You can always be perfectly safe in so translating it.

Now as a matter of fact John was so astonished, and delighted, and awed by this messenger that he fell at his feet to worship him.

He says, later on, "I fell down to worship before the feet of the angel which shewed me these things."

What did the angel say?

See thou do it not: I am thy fellow-servant and with thy brethren the prophets, and with them which keep the sayings of this Book: worship God.

The Worship of an Angel or Any One Short of God is Sinful.

Prayer can never be acceptably offered to any one but our Father in Heaven; not even to Jesus, not even to the Holy Spirit, because Jesus said, "When ye pray say,"—what?

Voices—"'Our Father.'"

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General Overseer—And the Holy Spirit comes into our hearts, crying—

Voices—"'Abba, Father.'"

General Overseer—If we pray rightly, we will pray to no one but our Father.

We will pray in the Name of Jesus.

We will supplicate the Father to give us the power of the Spirit.

We will recognize the triunity of the Father, Son, and Holy Ghost, and we will obey the Son of God and the Holy Spirit when they teach us to pray to our Father, and to our Father only.

Christ never taught us to pray to anyone but the Father.

The Holy Spirit never taught us to pray to anyone but the Father.

Jesus Christ, our great Elder Brother and our Advocate with the Father, taught us to pray to the Father, and all other modes of prayer are sinful, foolish, and wicked, and will not be accepted by God.

You must pray to God the Father.

Every knee must bow at the Name of Jesus, and every tongue must confess that Jesus is the Christ to the glory of God the Father. The apostle says: "For this cause I bow my knees unto the Father of our Lord Jesus Christ."

Prayer, Like a Letter, Must Be Properly Addressed.

I call your attention to this because it is fundamental.

When a letter is not rightly addressed, it gets into the dead letter office.

No matter how honest you may be, if you do not address the letter correctly, it will go into the dead letter office and be lost.

If you do not pray as God tells you to pray your prayer is lost.

Jesus Christ, the Holy Spirit, and the Apostles Teach Us to Pray to the Father.

When you pray, say, Our Father.

Do not forget that.

Let it be deeply impressed on your mind, because there is a great deal in it.

If you can show me any place where our Lord taught us to pray to Him, I will do it; because He knew all about prayer. But we must pray to—whom?

Voices—"The Father."

General Overseer—And He teaches us to pray to—

Voices—"The Father."

General Overseer—And the apostles teach us to pray to—

Voices—"The Father."

General Overseer—And in the Name of the Lord I teach you to pray to the Father.

Do what you are told. You go sometimes into a prayer meeting, and you hear a man praying thus: "Blessed Lord Jesus," or "Dear Holy Ghost."

You would scarcely know that he had a Father at all.

I wish to say a word concerning a beloved brother in the East who publishes a very excellent paper.

He is a very devout believer in the power of the Holy Ghost, and I know I am.

I went through number after number of his paper, and in seven consecutive numbers I only found the Name of God the Father once, and that was accidental in quoting from the Scripture, but not used in any teaching at all.

So I wrote to the beloved brother, and I asked him if God the Father was dead.

Because of his teaching, the people prayed to Jesus Christ and prayed to the Holy Ghost.

I asked him what right he had to pray to Jesus Christ or to the Holy Ghost.

He is a very humble, kind, good man, and he wrote back to me saying: "I thank you so much for the rebuke. You are perfectly right. Jesus Christ and the Holy Ghost teach us to pray to the Father. May God the Father forgive me that I have not glorified His Name."

In the seventeenth chapter of the Gospel according to St. John, in which Jesus prayed His long, last, great prayer to God the Father before He descended into the valley of suffering and of death, the Name of God the Father is mentioned either by the relative pronoun or by the word "Father" more than fifty times.

It occurs more than fifty times in less than thirty verses.

Churches Have Lost Power Through Misdirected Prayer.

This is no small matter. I am perfectly persuaded that the Christian churches have lost power in prayer because they misdirect their prayers, and do not do what Christ told them.

They do not do what the Holy Ghost told them.

Both teach us to pray to the Father, and to the Father alone, in the Name of Jesus, in the power of the Holy Spirit.

They do not teach us to pray to Jesus. He is the Advocate—

Voices—"With the Father."

General Overseer—And the Holy Ghost is the Advocate for the Father.

There are two Advocates.

One Advocate we have who pleads with the Father for us, and the other pleads with us for the Father.

We have an Advocate with the Father, Jesus Christ the Righteous, and an Advocate with us, the Holy Spirit.

I call your attention to this because it is fundamental.

The Revelation of Jesus Christ, which God gave Him to shew unto His servants, even the things which must shortly come to pass: and He sent and signified it by His angel unto His servant John; who bare witness of the Word of God and of the testimony of Jesus Christ, even of all things that He saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

John to the seven churches which are in Asia: Grace to you and peace, from Him which is and which was and which is to come; and from the Seven Spirits which are before His throne; and from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto Him that loveth us, and loosed us from our sins by His blood; and He made us to be a Kingdom, to be Priests unto His God and Father; to Him be the glory and the dominion for ever and ever. Amen. Behold, He cometh with the clouds; and every eye shall see Him, and they which pierced Him; and all the tribes of the earth shall mourn over him. Even so, Amen.

I am the Alpha and the Omega.

I suppose you know what that refers to.

"Alpha" is the first letter in the Greek alphabet. "Omega" is the last.

The idea is: "I am the Word, the *Ratio*, the reason of everything, the Eternal *Logos;* all of thought and action, I am."

Get the idea into your heart that when you stand with God, although you stand alone, you have a tremendous majority, for you are on the side of the Omnipotent and Almighty God.

That is a good place to stand, is it not?

Voices—"Yes."

General Overseer—May we all stand there.

May God bless His Word.

Satan's Substitute for God's Way of Healing.

Looking from my seat just now I found that the place where I was about to kneel in prayer was occupied, and that somebody had placed this there.

(The General Overseer here exhibited a box containing a large assortment of bottles, chemicals, and medical appliances of various kinds.)

Looking at it a little more closely I found a letter, and this is the letter:

Dear General Overseer:—These are from a lady at our house who came from Michigan through reading LEAVES OF HEALING. She has come to Zion seeking for healing from God through faith in Jesus Christ. I told her to clean house, and it has resulted in this.

I did not know all this was coming here, but I happened to see it. This is the remains of what one woman has been continually using.

Surely such an exhibition as this is sufficient to show you the utter futility of medicine.

Surely, it is a remarkable comment upon the passage in God's Word:

"In Vain Shalt Thou Use Many Medicines."

"They are all physicians of no value," or in the words which are used in the Gospel concerning the woman who touched the hem of Christ's garment: "She had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse."

That is the Gospel.

Just think what this has meant through all this woman's life, and think what it means to you.

Some of you have drunk enough medicine to swim in.

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Think of the rubbish there is here; of the money spent and no healing.

Thanks be to God that Zion has escaped. (Amen.)

Every one of you who used to take medicine, and who has now found in Christ your Healer, and who has been healed through faith in Jesus Christ, stand. (Thousands arose.)

That is a glorious sight.

Did God heal you?

Answer—"Yes."

General Overseer—Were you accustomed to take these things?

Voices—"Yes."

General Overseer—And have you been able to give them up for years without any injury?

Answer—"Yes."

General Overseer—Do you want to go back to them?

Answer—"No."

General Overseer—What is going to become of the doctors and druggists?

Look around, some of you who are strangers.

This is quite an interesting sight.

More than 2500 people are on their feet saying that God has healed them.

Did He heal you?

Voices—"Yes."

The Prayer of Faith is Without Money and Without Price.

General Overseer—Did I charge you anything?

Voices—"No."

General Overseer—But the people say I do.

Anybody of whom I ever asked a single dollar for any prayer or service that I have ever been able to give, stand right up and tell me so.

Speak out. Expose me right here. (No answer.)

You had to pay the doctors, did you not?

Voices—"Yes."

General Overseer—Did you get medicine without pay?

Voices—"No."

General Overseer—Did you get attendance without pay?

Voices—"No."

General Overseer—No, I should think not; or if ever you did in any public hospital or otherwise, that is the most infernal thing of all, for you were sure to have been experimented upon.

But thanks be to God, that He has set some thousands free in this place (Amen), and that you are no longer under bondage to these poisons and these appliances.

Let us ask God for this woman who has come from Michigan, and ask God for the thousands who are coming to Zion all the time, that they may be able to burn their bridges; that they may be able to put aside these dirty, nasty, stinking, abominable drugs, and trust God.

God said that He would be

A Swift Witness Against the Sorcerers.

Who are the sorcerers?

Voices—"Pharmacists."

General Overseer—*Pharmakoi* (φαρμακοί)—Pharmacists.

The word "K-A-S-H-A-P-H," up there in the corner, is made of medicine bottles which were given up by a homeopathic doctor.

Another set of sorceries taken from the allopath is in the other corner, and then there are a great many things taken from the various paths.

Pharmakoi is the Greek word which is translated "sorcerer" in the New Testament, and *Kashaph* is the Hebrew word translated in the same way in the Old Testament.

There is another thing there that some of you are puzzled about. Do you see those two letters—"S. P."?

What do they stand for?

They mean you, you stinkpots who smoke tobacco.

They are made up of cigars, full boxes, given up by a man who was going to cut his throat and had a revolver ready if he missed doing it properly.

He managed to stumble into this place, and God saved him and blessed him, and he lived for four years, I think.

Then one day he passed away. May God grant that he is, as we believe, in heaven.

He was very happy while he lived.

The Walls of Zion Are Eloquent in Testimony.

This place is full of testimony. The very walls speak of those who have been healed in hundreds and in thousands.

What is the use of saying that Divine Healing is a humbug? What do you mean by it, you who say these things, if there be any such here?

There are thousands of men and women in all classes of society who say that God healed them. Is it true?

Voices—"Yes."

General Overseer—Are you willing to swear to it in a Court of law?

Voices—"Yes."

General Overseer—Are you willing to prove it?

Voices—"Yes."

General Overseer—Are you willing to answer any questions that these people may ask?

Voices—"Yes."

General Overseer—All right. These people who are incredulous can come to you after the meeting.

There are some parsons here. The Lord have mercy upon them. There are doctors and lawyers here.

I am so glad.

All in this place who desire to record their protest against doctors and drugs, and to declare by the help of God they will never call in doctors or take drugs, stand. (Many hundreds arose.)

There are many getting up now who were not up before.

Before the Most High God, are you determined you will never return to this medical muck?

Voices—"Yes."

General Overseer—Will you trust God?

Voices—"Yes."

General Overseer—If you were to die, would you rather die without a doctor, or with one?

Voices—"Without."

General Overseer—And are you actually willing to have your babies born without a doctor?

Voices—"Yes."

Marvelous Facts Concerning the Prayer of Faith in Childbirth.

General Overseer—Yes, and we have only a mortality of two women out of nearly a thousand. That is all in seven or eight years.

You cannot show anything like that, you fellows who call yourselves obstetricians.

I am so glad to see my people in thousands standing up today; God's people witnessing.

Prayer was then offered, first by Overseer Piper and then by the General Overseer.

The announcements were made, after which the General Overseer made the following remarks concerning the Editorials in the current issue of LEAVES OF HEALING:

Let me say a word or two concerning LEAVES OF HEALING of this week.

In the Editorial Notes I have dealt with the colossal lying of the religious press, falsely so-called, and especially with the wretched, unclean, filthy paper which we exposed more than two years ago, the *Ram's Horn*.

If there is one paper worse than another for lying, it is that dirty little sheet.

They knew they lied when they told their readers that I was in despair because the opening of Zion City had been a great failure.

Every Lot Offered in Zion City Immediately Taken.

I say here what I am informed by the Secretary of Zion Land and Investment Association, and what I know to be true, that the City which was opened for selection of lots on the 15th of last July, had, before the 20th, every lot that was offered for sale either taken or bespoken.

I do not know what a success is, if that was not a success.

What would be regarded a greater success than for a merchant to sell out all his stock in five days?

All the lots would have been disposed of in one day had there been a possibility of seeing the people in so short a time.

Deacon B. J. Ashley—"Can I say a word, Doctor?"

General Overseer—Yes.

Deacon Ashley—"The lots disposed of measure in the aggregate a little over 650 solid acres of land."

General Overseer—This is spoken by the Chief Engineer of Zion City, Deacon Burton J. Ashley. He says that over 650 solid acres were sold in lots; over a mile square. I would like to know what a success is, if that is not one.

The papers in this city said it was a fizzle.

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Overseer Piper—"They do not know what a success is. They never had one."

General Overseer—I think otherwise, my brother. I think they are the most successful liars going. (Applause. Laughter.)

They can make a big success in lying, but that is about all.

The Shameful Lies of the Chicago Press.

I will say a word or two for the press, now that I am back again in Chicago. How the press of Chicago did lie through all that time that we were away attending the meetings at Zion City! They said that we had put the Stars and Stripes below the Union Jack. Did you see it?

Voices—"No."

General Overseer—Was it ever done?

Voices—"No."

General Overseer—It is a lie. Throughout all the time, on the Observatory Tower, the Stars and Stripes and Union Jack hung side by side on the same level, and it was the flag of Zion that was at the top of the mast, and that is where it is going to be forever. On all other staffs throughout the City the Union Jack was at the top—was it?

Voices—"No."

General Overseer—What was at the top?

Voices—"Stars and Stripes."

General Overseer—It was not the Union Jack, was it?

Voices—"No."

General Overseer—There was only one Union Jack flag on the whole ten square miles, and that was put up there because that flag had been carried side by side with the American flag all through Europe.

I will put the two flags side by side, and I will pray God to unite the two nations. (Amen.)

England and America Are One People.

We are only one people, if we are two nations, and those who would separate us and our kinsmen beyond the sea are wicked and vile.

They further said that the soldiers of the Second Regiment at Camp Logan had been very angry that the Union Jack was above the Stars and Stripes; that they had come there and had a conflict with Zion Guards, and that blood had been shed, and that amidst great applause they had pulled down the Union Jack. Did it ever happen?

Voices—"No."

General Overseer—In the first place, the liars of the press had lied so clumsily that they failed to know that the Second Regiment of the Illinois National Guard was not in Camp Logan at all, but, I am informed, was at Springfield, Illinois, hundreds of miles away.

Then they said the troops came up from Fort Sheridan to put down the National Guard and keep peace. Did that happen?

Voices—"No."

General Overseer—The whole thing was a lie made out of whole cloth.

Now you who have been reading that stuff will wonder how it came to be in the papers? I will tell you.

A conversation among three or four reporters was overheard on the evening of July 14th, when they were on the train returning from Zion City.

One of them said, with an oath, "Well, I have no stuff that my editor would care for. I was told to bring in something that would damage the old man, and I declare I have got nothing. Let us see whether we cannot get up something."

So one said, "I will tell you. Let us say that the Union Jack was above the Stars and Stripes, and that there was a big row with the fellows at Camp Logan," and so on.

And thus they were overheard concocting the whole story.

The press of Chicago lied, and they knew they lied, when they published these things and telegraphed and cabled them all over the world.

There are many people who do not know any differently.

The truth of this meeting will not be told tomorrow.

I am informed that the *Ram's Horn* is a Masonic paper, controlled by Freemasons. No wonder the *Ram's Horn* is doing its work.

Shameful Lies of the Religious Press.

I call your attention to the careful reading of the recent attacks of the *Western Christian Advocate*, a Devil's advocate, and the Boston *Congregationalist*.

I have been taking very little notice, recently, of the attacks, but some of these are so foul that I must take notice of them.

The Boston *Congregationalist* tells a story alleging that I secured $25,000 by having an insurance policy transferred to me.

Is there a man or woman here who believes that story?

Voices (unanimously)—"No."

General Overseer—When, where? Why does the *Congregationalist* not come out with it?

It is a lie, made out of whole cloth.

No insurance policy was ever transferred to me in all my life.

Look upon the walls. When I get an insurance policy, I nail it on the walls of Zion. I have hundreds of thousands of dollars' worth of insurance policies nailed up there.

I challenge the *Congregationalist* and all the other independent liars of Boston, Massachusetts, or the world, to prove that story.

Where is the man?

What is his name?

Where was his policy?

Where is his widow?

What insurance company issued the policy?

When did I get the money?

All these things can be traced, can they not?

Voices—"Yes."

General Overseer—It never happened, yet this wretched story will fly around the world.

We used to have every week in LEAVES OF HEALING an article entitled, "Nailing Down the Lies of the Pulpit and the Press," but it became impossible to continue it. They were too numerous.

Should I not be a happy man?

Audience—"Yes."

General Overseer—

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 am happy. I am the happiest man in America today, because we have whipped the Devil, and he knows it, too.

He knows it, and it is nothing compared to what he will get, because we will rub his nose into it. (Laughter.)

We will rub the nose of the *Ram's Horn*, the *Congregationalist*, and the *Devil's Advocate* into their lies.

We are not through with them by any manner of means, and when I am through there will be those who will follow.

I will never give up the battle. Every now and then I will spank them.

Praise from the Chicago Press a Defamation of Character.

I should consider it a defamation of my character if the press of Chicago praised me.

The press of Chicago, and, I think, the newspaper press of the world, have become such a nest of vipers and such a mass of lies that it is a dishonor to a man to be praised by them.

May that dishonor never be mine until they repent (Amen); until they are another kind of press.

It is certain that these vipers have to be taken by the throat and crushed, or else they will crush Religion, Liberty, and Law.

The power of a brutal, unlicensed, and lying press has to be broken, and may it be broken speedily.

I shall do my best to help to break it.

I always close with something practical. My practical appeal is this. Will you help me to break it?

Audience—"Yes."

General Overseer—Then put your hands into your pockets, go into Zion Printing and Publishing House and order ten copies of LEAVES OF HEALING for your friends.

Truth Will Destroy These Lies.

There is only one way to meet force.

You must oppose force with force, and the force of God must meet the force of the Devil

The power of the truth of God is the only way to kill the lie of the Devil.

The papers have it their own way, they think, because, no matter what we print, they go on printing these lies.

But, listen: The lie dies, but the truth lives.

I venture to say again that the press which has endeavored to suppress us and kill us by lying about us will never succeed.

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If I should lose my life in this conflict, then that would be the seed of a mightier harvest for God and Truth than all beside.

This is no child's play.

You can see that there is

A Worldwide Conspiracy of Lying.

When I reached London I found the *Daily Wail*—some people call it the *Daily Mail*—busily lying about Zion.

The British Government refused to allow this paper to have the privilege of the cable and the telegraph wires in the Transvaal and in the Orange Free State because of its unmitigated lying.

It was bribed by the Nottingham lace manufacturers to lie.

It declared that our Lace Industries were a fiction of my imagination, and that Zion City was simply on paper.

It got the *Financial News* of London to lie until the people thought that I was a devil with horns and hoofs.

Well, we licked them. They stirred up London and filled Trafalgar Square with students from all the hospitals and colleges, with the medical faculty leading them.

The doctors howled in the square, "Hang him!" but they could not do it.

I drove in my carriage right through 35,000 of them, and delivered my discourse in St. Martin's Town Hall.

I say to the enemies of God that there is one thing you cannot do:

You Cannot Make Me Afraid.

You may, if God permit, kill me, but you cannot make me afraid of you. Never.

I do not believe God will permit you to kill me. At any rate, we will take all the pains that we can to keep breath in our bodies.

What you wanted was to stir up the people of the United States to believe that I was guilty of dishonor to the flag, and you knew it was a lie.

You liars, at that very moment the United States flag was floating from a fifty-foot flag-pole in front of Temple Cottage, which is my residence in Zion City.

It was floating in front of Ben MacDhui, my residence on White Lake, Michigan.

It was floating upon five flag poles placed at intervals of half a mile along the lake front of Zion City. You knew it, you scoundrels and liars!

You wanted to stir up the people to take a rifle and shoot me. You murderous scoundrels! You vipers! God will deal with you, and the people will, too.

The thing that hurts you most is when you are wounded in your trousers' pocket.

I believe that the people of Zion have made up their minds that they are going to

Spend No More Pennies Upon the Papers.

Is that so?

Voices—"Yes."

General Overseer—Then help me to establish our own papers, and to give you, so far as we can, the news of the world, as well as the news of Zion.

I say these things because I have not been on this platform since the 7th day of July.

This is now the 5th of August, and I have been patient.

I have gone on with my work, and have not bothered a snap about the lies.

Zion does not worry. We go on and all I ever do is just occasionally to take them up and spank them hard.

Every honest man and woman ought to be with me in this matter, and any who are not with me are dishonest; they are bad at heart themselves; they are not commonly fair, not commonly honest, not commonly decent.

When such atrocious lying as that is done, every good citizen should rise up and cry "Shame!" Let the fight be fair.

I am not afraid of the fight, but let the truth be told and not a pack of lies invented.

Women Reporters Shamefully Lying About Zion.

Chicago Press Liars, and women associates—for some of the writers who have told these lies have been women—we will never give up for your lies.

There are women, I am ashamed to say, who are as bad as men. When you get a bad woman, she is bad.

As a rule women are better than men, and they ought to be.

I am ashamed to think that a woman could pen such lies. But it is a fact.

Some of those who went up to Zion City and reported those lies were women reporters.

How shameful it is when the press editors compel their women to be writers of lies!

I will never give this fight up.

I thought I would stop this talk forever about the flag.

I declared my intention to become

An American Citizen as Far Back as 1896.

I declared it in England, but I have always had a shrinking from carrying out that intention in Chicago.

Of all the stinking places that one wants to keep out of most, one is the County Court House of Chicago. It stinks from cellar to garret.

However, after this lie was told, I said to my Attorney, "I will carry out my intention this day," and I drove down to Waukegan. I renounced my allegiance to Edward VII, King of England, and became an American citizen. (Applause.)

Your Flag Is My Flag.

But I want to tell you, I still love the old flag of England, and you cannot take the love of it out of my heart, either. I am not going to say I do not love it.

I would be a renegade if I did not; and so would you be if you did not love the flag under which you were born, and under which your fathers had lived for hundreds of years.

I am a lover of the Union Jack, and I am praying that there shall be a great confederation, ere long, of the entire Anglo-Saxon race. (Amen.) God grant it.

The *Daily News* not only invented the lie, but actually had its artist draw a picture showing that which never happened the Union Jack above the Stars and Stripes. The liars!

I say these things because we have no other way of reaching the people of Chicago and of the United States but on the platform of Zion.

After a few further announcements, the tithes and offering were received.

A KINGDOM AND PRIESTS.

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. (Amen.)

TEXT.

Unto Him that loveth us, and loosed us from our sins by His blood; and He made us to be a Kingdom, to be Priests unto His God and Father; to Him be the glory and the dominion for ever and ever. Amen.

That is the text.

All other love is temporal, transient, and a good deal of it fleshly.

Much of it is devilish, not love at all. It is lust.

But the love of Christ, the love of the Eternal Son of God, oh what is that?

> Strong Son of God, Eternal Love,
> Whom we, who have not seen Thy face,
> By faith, and faith alone, embrace,

—thine is an everlasting love, higher than the heights above, deeper than the depths beneath, faithful, stronger than death and hell itself.

Its riches are unsearchable.

> Oh love, thou bottomless abyss,
> My sins are swallowed up in thee.

Touching Incident of Napoleon's Deathbed.

The story is told—it is also disputed, but I think it is true—that Napoleon I, a prisoner, dying on the Island of St. Helena, with a cancer gnawing at his heart, suddenly raised himself on his bed and said to General Bertrand, his attendant: "General, what do you think of Jesus Christ?"

The General tried to divert attention and not answer the question.

"General," said Napoleon, "what do you think of Jesus Christ? Was He God?"

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The General at last answered, "No, I do not believe it," and said words I will not repeat.

Napoleon raised himself still higher, and looking at General Bertrand, said, "General, you are a fool. The man who does not believe that Jesus Christ saved humanity by His blood is a fool.

"Alexander the Great, and I, Napoleon the miserable, waded to empire through seas of blood and fields of death. We trampled countless lives beneath our feet, wading in blood to empire and to power, and humanity execrates us, hates us.

"General Bertrand, Jesus Christ marched to empire through the shedding of His own blood, and millions who never saw His face love Him, and would die for Him. Bertrand, He is God. He is God."

In Zion today we say:

Strong Son of God, Eternal Love,
Whom we, who have not seen Thy face,
By faith, and faith alone, embrace,

we say we love Thee; for Thou didst love us, and loose us from our sins by Thine own blood.

Let Zion say Amen. (Amen.)

That is how we feel.

I have thought sometimes what would life be if He had not loved me, if He had not died for me, if His blood had not availed for me.

Where would my depraved and sin-begotten nature be now had He not loosed me through His blood, by the power of His Spirit, from the sins that would have damned me deeper than any man on earth?

I am so glad that I can say this—sinner saved by grace though I am; a poor sinner and nothing at all—that Jesus Christ has made me to see that God is All in All, and that Jesus Christ died for me.

I am glad that He has loved us, and I am glad that He loves us still.

He loosed us from our sin, and when we in our folly go back to sin He loves us still, and sets us free again and again.

A False Humility Dishonors God.

He made us to be something.

I am not anything except what God has made me, and He has made me something.

There is no humility in a man calling himself a mouse when God made him a man.

There are many people who go about like Uriah Heep, saying, "I am so 'umble," and washing their hands in invisible soap and water.

Humble yourselves under the mighty hand of God; but if you are going to do anything in this God's world for God, ask Him to give you backbone to stand straight up and do it.

Some of you are like jelly-fish, you miserables, whose idea of humility is that you must be nothing at all.

False Sentiment Taught in Some Hymns.

You have a nice set of hymns, you fellows.

One of them is:

Oh to be nothing!

You do not need to sing it. You were nothing long ago; you never were anything. (Laughter.)

Oh to be nothing, nothing,
Only to lie at His feet,
A broken and empty vessel,
For the Master's use made meet.

I should like to see my maid bring me an empty and broken vessel, and ask me to drink out of it. "Master, I have brought you the oldest vessel in the place to drink out of."

I should say, "Take that away, and bring no broken vessel here."

What does God want with you as a broken vessel?

What does God want you to lie at His feet for?

Get up and do something, you lazy scoundrel! (Laughter.)

God Almighty never made you to lie at His feet.

Many people sing this:

My willing soul would stay in such a frame as this,
And sit and sing itself away to everlasting bliss.

You wretch! Rise up, and do something.

Who wants you to sit and sing yourself away to everlasting bliss? I do not believe you will ever get there, you wretch! Never!

There are some others who sing the hymn:

Let me die.

It is quite unnecessary. They were dead long ago.

Absurd Conception of Angels.

There are some who sing:

I want to be an angel,
And with the angels stand,
A crown upon my forehead,
A harp within my hand.

That is what you want to be, you wretch! You miserable fool! Do you think that is the ideal of an angel?

An angel is a messenger who goes to do something and there is a mighty deal of work to do for God on earth, is there not?

I agree with that fellow who has been scorching the hymns. I would like to take a turn at them myself.

There is one I used to hear sung as a boy, and I always wanted to fling my hymnbook at the minister's head, and I was a Christian, too.

This was the way he did it, for he used to snuffle it out:

God knew what human hearts would prove,
So slow to learn the dictates of His love,
Called for a cloud to darken all their years,
And said, Go spend them in a vale of tears.

I always felt like hitting that fellow. I was never very much surprised when I found he had run off with another man's wife. (Laughter.) I expected that would be the end of that scoundrel.

Hymns Which Misrepresent God.

There was another fellow who used to read to us a hymn:

God in Israel sows the seed
Of affliction, pain, and toil;
These spring up and choke the weeds
That would else o'erspread the soil.

I said to him one day, when he came down from the pulpit, "Didn't you feel like a fool when you read that hymn?" "No." "Well, I will tell you the parody that was in my mind:

"The seeds in all the lands
Of misery and pain
Are sown by God's own hand,
And bring forth heavenly grain."

I said, "You lied about God when you said that He wanted us to be miserable, and that He sowed disease."

Disease never came from the hand of God. There is no disease in God, and there is no disease in heaven.

You cannot get out of God what is not in Him, and out of heaven what was never there.

I am so glad that He loved us and loosed us from our sickness and our sin, and made us to be something.

What has He made us to be?

He has made us to be a Kingdom, and made us to be Priests unto His God and Father.

What is Zion? Zion is the Kingdom of God.

To what church do you belong?

I belong to the Christian Catholic Church in Zion. That is the Christian Catholic Church in the Kingdom of God.

I want to lay down in the firmest words I can what that passage alleges: "Unto Him that loveth us, and loosed us from our sins by His own blood; and made us to be a Kingdom."

A Kingdom Within the Nations.

Do you hear? We are a Kingdom within every republic, within every oligarchy, within every monarchy, within every autocracy, within every form of government.

Wherever God's people in Zion are, they are a part of a Kingdom. That Kingdom is the Kingdom of God.

They owe allegiance to every flag beneath which they dwell. They will be loyal; they will pay taxes.

Mind you, I have no right to pay taxes. Archbishop Feehan does not pay taxes, does he? Should Archbishop Dowie? (Laughter. Applause.)

Voices—"No."

General Overseer—If the Church of Rome is freed from taxation in Chicago, why should not the Christian Catholic Church be?

That is why I never go near the Assessors, and never darken the rooms of the Board of Review.

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I protest against Zion paying any taxes until the Roman Catholic Archbishop pays them. I ought to be free, too. Is that right? (Amen.)

Unjust Discrimination in Taxation.

What is sauce for the goose is sauce for the gander. What is right for the Roman Catholic Church is right for the Christian Catholic Church, and I claim exemption.

Mr. Reviewer, I will never come near you, and you can do what you like. If you do wrong, you will have to answer to God Almighty for it.

If you are going to tax Archbishop Feehan, I will pay taxes, too. Until that time I will pay them only if I am compelled.

I am not saying that ecclesiastical property should be exempt.

I am prepared to let all ecclesiastical property be taxed. I do not see why it should not be taxed. I will help them tax every church, and every man, whether he is a priest or a presbyter.

But why tax another church and let the Church of Rome go free; that accursed Church of Rome, which is the foe of all liberty, and which declares the screaming farce of papal infallibility. It demands that you shall bow down and worship a little bit of flour which has been hocus-pocused by a priest, who has the astounding audacity to tell you that it has become the body, blood, and bones of the Lord Jesus Christ.

Papal Dogma of Infallibility.

Should we not be exempt if they set free the emissaries of that accursed, wretched, wicked blasphemer who says:

I acknowledge no civil power; I am the subject of no prince; and I claim more than this—I claim to be the supreme judge and director of the consciences of men—of the peasant that tills the fields, and of the prince that sits upon the throne; of the household that sits 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 Cardinal Manning's definition of the infallibility dogma.

If the policy of this City, State and Nation is to set free from taxation that accursed Church, which is the enemy of all religion and liberty, and which would stifle my breath before night, if it dared, for saying what I do—I say, if the Roman Catholic Church is to be set free, every other Church should be set free. (Amen.)

I claim exemption, but I do not claim it because I think it is right. I think that every church should bear its share in the taxation of the Nation.

But let it be for all, then we will get at what the Roman Catholic Church has stolen in the centuries past. There are vast properties in this city and in this State and in this land, to which they can show no just or legal title whatever. They know it.

I should like to see a commission appointed to examine into the title for the real estate of the Roman Catholic Church.

I should like to see a commission to open the nunneries and the monasteries, and to examine and dig, and see how many babies' bones are found there.

I should like to see the light of day shine in upon the whole corrupt mass.

May God grant it.

"Doctor," a man said to me, "I wonder you are not afraid."

Story of a Highland Piper.

There was a Highland piper once captured in the wars with Napoleon. Napoleon could not understand the Highland piper. He looked like a woman, but he was a man (laughter), and this strange music of the bagpipes puzzled him more than all.

He had this Highland piper brought before him by a Major who knew English. The piper was told to play an advance, and he played "The Campbells Are Coming."

"And now play a charge." He looked as if he would like to charge the Emperor.

"Now tell him to play a retreat." It was with difficulty that he could be made to understand.

"What," said the Highland piper, "play a retreat?" and he took his bagpipes and threw them down, and said: "She never learned to play a retreat, and she is no going to learn now." (Applause.)

I tell Rome that I belong to a race that never learned to play a retreat before Archbishop Ireland and the blarney stone (laughter and applause), before Bishop Muldoon and Archbishop Feehan, or that glib fellow, Cardinal Gibbons, or that miserable little Italian, Martinelli.

May God help us in the Christian Catholic Church to strip Rome, and make her appear what she is, the foe of God and man. (Applause. Amen.)

I propose to have an interesting time, first with the Lutherans, then with the Roman Catholics; for the Lutherans are more dangerous than the Roman Catholics.

The Lutheran starts with the wretched lie that if you get some water sprinkled upon your nose, your heart is changed.

All of you who were sprinkled with water on your nose, hold up your hands. (Many hands were raised.)

Were your hearts changed?

Voices—"No."

General Overseer—Did they not say they were?

Voices—"Yes."

General Overseer—That was a lie, a Lutheran lie. I am the foe of all liars, whether it is in Rome or Lutheranism.

I pitched into you when you were Roman Catholics and I pitched into you when you were Lutherans, and I straightened you out.

But it is mighty hard to straighten out a Presbyterian, and as for a Baptist, he is so cold that you can scarcely touch him without getting frozen.

But what has God made us to be?

"But unto Him that loveth us, and loosed us from our sins by His blood, and made us"—Baptists? Congregationalists? Presbyterians?

Voices—"No."

General Overseer—"Unto Him that loveth us, and loosed us from our sins by His blood, and made us to be"—what?

Voices—"A Kingdom."

Zion Is a Kingdom.

"We will have Jason. Jason, you old sinner, come out here," said these "vile fellows." They went for Jason. They could not get hold of Paul so they dragged in Jason.

These Jews did not care one snap for Cæsar.

They dragged Jason and some other Christians before the Roman Tribunal, and said, "The men who have turned the world upside down have come hither also."

By the way, let me remark I think they have come hither also. (Laughter.)

I think that the old Methodist definition of that text is true. First, the world is downside up. Second, to be put right, it must be turned upside down. Third, we are the boys to do it (laughter), and we are going to do it by the power of God.

The Church of the Living God is going to turn the world upside down.

This fellow Jason's guests, they said, are against the decree of Cæsar, and declare that there is another King, one Jesus.

Is that not what we declare?

Audience—"Yes."

General Overseer—Do we declare we are waiting until He comes?

Audience—"Yes."

General Overseer—Do we declare that the earth is His?

Audience—"Yes."

General Overseer—And everything that is in it? Do we declare that Jesus Christ, as the Eternal *Logos*, made this earth?

Audience—"Yes."

General Overseer—Do we declare that He redeemed it?

Audience—"Yes."

General Overseer—Has He the right to reign over it?

Audience—"Yes."

General Overseer—Is He not the King?

Audience—"Yes."

General Overseer—Is He not the Ruler of the Kings of the earth?

Audience—"Yes."

General Overseer—Then we have a right to say that He made us a Kingdom.

Story of a Prussian King.

"To what kingdom do I belong?" said a famous Prussian King to a little child who had been telling him of the vegetable kingdom, and the mineral kingdom, and the animal kingdom.

The little girl did not like to say he belonged to the animal kingdom, although it would have been quite right, for he was

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four-fifths an animal; but she looked up into his face, and said, "Sire, you belong to the Kingdom of God."

The King bowed his head, sinner that he was, and said, "My child, my child, would to God that I did."

Do you belong to the Kingdom of God? Have you passed out of the Kingdom of darkness and terror, and sin and disease, and death and hell? Have you come into the Kingdom of God?

Is the Kingdom of God within you, which is Righteousness, and Peace, and Joy in the Holy Ghost?

Has that Righteousness which is by faith in Christ, who gave His blood and life for you, come in?

Have you peace? Have you joy?

He hath made us to be a Kingdom.

The Kingdom of God begins within you, and you will never get into the Kingdom of God until you get the Kingdom of God into you.

God Has Ordained a Priesthood.

"He made us to be a Kingdom, to be priests unto His God and Father."

I believe in priesthood. I do not believe in the Roman Catholic priesthood, or the Greek Catholic priesthood, or heathen priesthood, or the Aaronic priesthood.

Aaron was a very poor kind of priest. He had not been long out in the wilderness, when Moses was up in the mountain, before he yielded to the demands of the people and made a golden calf.

He was a very poor kind of priest, and those who followed him went to the Devil, for the most part.

There were some good priests, but they were few.

The best priest, Eli, broke his neck because his sons were bad.

Zacharias is the only priest of whom I have read who had a good son, and that was John the Baptist.

But He has made us to be priests!

What a wonderful thing it is!

Many of you came to me in your sickness, your sin, and your poverty. You had nothing to bring but a wasted life and a battered, broken, bleeding, diseased body, and you said, "Pray for me."

I prayed for you. I was your priest, and I went up to God my Father, and I pleaded the merits of His Son, the blood that He had shed, that with His stripes we are healed.

I pleaded for you. I went down into the darkness with you, and I fought for your life with disease and death, and we have come up out of the darkness conquerors, thank God.

"He hath made us to be priests."

God make us priests. Help that more shall be priests, who can plead with Thee, O God, for sinners, and for sick and dying humanity.

O God, make us priests, priests who shall go into the holiest of all by the blood of the Everlasting Covenant, and plead and prevail. God help us.

I Would Rather Be a Priest Than a King.

I would rather pray the prayer of faith that saves the sick than sway a scepter.

I thank God that my life has been principally spent in praying and in battling for the perishing and the dying against those who stand for wrong, and hate the light.

"He hath made us to be a Kingdom and Priests unto God and His Father."

Do you want to be in the Kingdom of God, or to stay in the kingdom of darkness?

All who want to be in God's Kingdom, stand and tell Him so. (Apparently all arose.)

Now pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Give me true repentance, and power to do right to God and man; power to trust, and power to obey Thee. Bring me into Thy Kingdom, and keep me there. Help me to receive Thy Kingdom, which is Righteousness, Peace and Joy, into my heart by Thy Spirit. Give me power to extend this Kingdom, and to destroy the Kingdom of Satan, sin, disease, death and hell, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Voices—"Yes."

General Overseer—Then live it.

After Hymn Number 271, "Sin No More," had been sung, the service was closed by the General Overseer pronouncing the Benediction.

After a brief intermission the General Overseer received a large number of new members.

Rev. Wilbur Glenn Voliva was ordained Overseer, and Rev. Mollie Voliva Elder, of the Christian Catholic Church in Zion in Australasia; and Rev. Charles Hodler was ordained an Evangelist of the Christian Catholic Church in Zion for Switzerland.

The Lord's Supper was observed, the General Overseer administering the Ordinance, assisted by Overseers, Elders, Evangelists and Deacons.

ZION'S FIRST FEAST OF TABERNACLES

WEDNESDAY AFTERNOON.

THE GREAT CHAPTER ON DIVINE HEALING.

Reported by A. C. R., I. M. S., and D. B.

Shiloh Grove, Zion City, Illinois, Wednesday Afternoon, July 17, 1901.

The meeting was opened by singing Hymn Number 161:

I will sing of my Redeemer
And His wondrous love to me;
On the cruel cross He suffered,
From the curse to set me free.

CHORUS—Sing, oh! sing, of my Redeemer,
With His blood He purchased me,
On the cross He sealed my pardon,
Paid the debt, and made me free.

Prayer was then offered by Elder Leonard.

The General Overseer then said:

Brothers and sisters, there are few of you in Zion who do not know a great deal about the eighth chapter of Matthew.

And when He was come down from the mountain, great multitudes followed Him. And behold, there came to Him a leper and worshiped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And He stretched forth His hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

During more than twenty-five years of ministry, no words have been so powerful to me, especially in connection with the Ministry of Divine Healing, as those seventeen verses of Matthew 8, which Mrs. Dowie read to you yesterday. I suppose I have delivered thousands of addresses from them. There were many years of my ministry in which I delivered three Divine Healing discourses a day, on an average.

The Ministry of Divine Healing has never been told, so far as connected with myself.

I was led into this Ministry in a marvelous manner.

God saw that there was no other way that He could write my commission upon the imperishable tablets of hundreds and thousands of human spirits, souls, and bodies.

The imperishable record has begun to be kept in a small measure. These records are so marvelous to many, that they seem to be incredible when read. Yet they are not one tithe of a tithe; not one-hundredth part of the story.

It seems to me that these words, which record the Mighty Ministry of Healing of our Lord, contain the *multum in parvo*, much in little.

They Contain the Entire Sweep of Divine Healing Teaching.

These healings took place after very prolonged teaching.

In this ministry of ours, healing has always followed teaching and preaching.

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The reason God's people do not know Christ as their Healer is simply because they have not been taught.

Let us refer to the fourth chapter of Matthew, twenty-third verse:

And Jesus went about in all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness among the people.

Observe the Divine Order.

What was the first thing?

Audience—"Teaching."

General Overseer—What was the next thing?

Audience—"Preaching."

General Overseer—What was the last thing?

Audience—"Healing."

General Overseer—Mark the Divine order: First, teaching; second, preaching; third, healing.

Also in Matthew 9:35 we read:

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.

First—

Audience—"Teaching."

General Overseer—Second—

Audience—"Preaching."

General Overseer—Third—

Audience—"Healing."

General Overseer—That is the Divine order.

Teaching is far greater than preaching.

All the fifth chapter and the sixth chapter and the seventh chapter of Matthew were what?

Audience—"Teaching."

General Overseer—We read at the end of the seventh chapter:

And it came to pass, when Jesus ended these words, the multitude were astonished at His doctrine: for He taught them as one having authority, and not as their scribes.

What is that word "doctrine" in the Revised Version?

Audience—"Teaching."

General Overseer—That is just the meaning of the word doctrine in plain English today; it simply means teaching.

When He had finished His teaching, they were astonished at His doctrine, for He taught them as one having—what?

Audience—"Authority."

General Overseer—"And not as their scribes." They did not have any authority.

The trouble about the ministers today is that they seldom teach and they have no authority.

The great object on the part of the ministers is to teach.

Preaching is Very Much Less Important.

It is simply the proclamation of a certain truth.

That is all it is, simply a proclamation.

The preacher is like a herald who cries, "The King is dead; long live the King." He proclaims the death of one King, and the ascent to the throne of another.

A short, sharp proclamation is made.

That is all there is to it. It is the proclamation of a fact.

Properly speaking, therefore, preaching is simply the declaration of certain facts in the Name of the Lord.

"Christ was born in Bethlehem. He was conceived by the Holy Spirit, and lived a pure life.

"Christ was baptized by John the Baptist, received the Holy Spirit with immeasurable power; entered upon His ministry, raised up multitudes of enemies, who hated Him for the truth, and the good He did.

"Christ died for our sins; arose again, and ascended to heaven. There He intercedes as our great High Priest.

"He is coming back to reign as King."

This is preaching. It is the short, sharp proclamation of truth.

These are facts.

It is not teaching at all.

Preaching is, therefore, the result of teaching.

In order to understand the facts of preaching, you must be taught.

False Teaching the Great Barrier to Faith.

You must have your mind dispossessed of the whole mass of false teaching which you and I and all our fathers for centuries back have been fed upon by an unfaithful Church.

That Church lost the gifts of the Holy Spirit in consequence of its transgression.

It has endeavored to make up for that loss by intellectual exhibitions of allegorical and philosophical, historical and philological, geological and paragorical talks. (Laughter.)

The world is sick of preaching. It does not amount to a row of pins. (Amen.)

A little chap at school was going to write an essay on pins.

He pondered over it very much, and at last produced this essay: "Pins have saved many people's lives."

The teacher said: "Now, Johnnie, that is a very short essay; tell us what you mean. How do pins save a great many people's lives?"

And he said, "By not swallerin' them." (Laughter.)

A very stupid little story, but it has its application.

I am reminded here of a lady in New Zealand, who was in the most excruciating torture you could imagine.

She had suffered for about ten years.

She was wasted to a skeleton, and her body was broken out. In many places abscesses formed.

The strange thing about it was that a yellowish discharge accompanied it, just like the poison that gathers upon brass.

I looked at the case and I saw the clot taken away.

I investigated the cause of her sickness, and I had a strong conviction when they told me about her having swallowed a very large pin when she was doing something with her needle.

She had her pins in her mouth, and she swallowed this large pin.

I said: "The whole trouble is there. When we find that pin, she will be well."

Well, the doctors laughed at what I said; but I prayed for her, and the very next day, when they were removing the clot, they saw the head of the pin, and put their finger down into the decayed flesh and drew out the pin. She began to mend from that hour.

So I want to say that a great deal of sickness comes from "swallerin' things."

I am serious when I say that there is a great deal of disease caused by swallowing pins, but that is a small thing compared to the diseases that are caused by swallowing other things.

The curse of humanity is to think, like babies, that everything they can grab must go into their mouths.

Get the Thought That Teaching Is the Important Thing.

When we teach concerning Divine Healing, it is a very different thing from preaching.

In teaching you have to begin at the beginning.

The first thing that you have to know if you are a good learner, is that you do not know anything.

The first thing you have to do, if you are a good teacher, is to suppose that the people do not know anything—and you will not be far wrong. (Laughter.)

In speaking today some people will probably say, "My, the Doctor is speaking very childlike on fundamental things."

It is just there that the power of teaching lies. If I were to teach you Greek, I would not begin by asking you to read a chapter in the Bible, in the Greek Testament.

I should not say, "Translate for me '*Ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί εἰσιν.*'"

"Well," you would say, "you begin too far up for us, General Overseer. We do not understand that."

I should at once agree, of course, that you could not understand by my starting with the fourteenth chapter of St. John, from which I have just given you a few words in the Greek language, because you have not had the alphabet.

A great many Christians are so stupid that if you start to teach them they say, "We know all about it."

That is the reason they never learn anything.

The Fundamentals of Divine Healing Must First Be Taught.

I am speaking largely for the benefit of Elders, Evangelists, Deacons, Deaconesses, and members of Seventies, all of whom have more or less to do in Divine Healing teaching.

Do not start with the Eighth reader; start with the First.

You, my brothers and sisters, who have lost your way in connection with Divine Healing, may have to be taken to the fundamentals and taught the alphabet. If you are humble, you will get blessing; and if you are not, you will learn nothing.

I propose this afternoon, instead of asking you to translate the fourteenth of John into Greek, to teach you the alphabet, as it were.

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I will show you what the characters are, just as if I were to teach you the Greek alphabet, and then if you are very quick you can spell out the words before you leave me today.

Get this word truly in your heart: Humility. It is always the humblest, the most ignorant, and the poor who quickly realize the Word of God and get the healing.

"The common people heard Him gladly."

They received His Word gladly.

They learned the alphabet and spelled out the word.

He taught them the answer to His question, "Wilt thou be made whole?" They said, "I will."

I talked about the leper yesterday afternoon as worshiping Christ, and the recognition of Christ's Divinity being fundamental.

The General Overseer was handed a telegram. After reading the same, he said:

Pray for an afflicted daughter, who is about to lose her mind.

The Vital Difference Between a Thing Lost and a Thing Stolen.

Why do people write these stupid telegrams?

Nobody ever lost his mind; his mind was stolen; he did not lose it.

There is a great difference between a thing being lost and a thing being stolen.

I do not know anything about this case, but I will take it up for a moment.

I get many stupid telegrams.

I hope what dear Brother Jones has said is true, that I am a very patient man.

I have learned that Jesus said He was compassionate to the ignorant.

I know nothing about this case, but I will take it as an illustration.

Prayer Must Be Directed at the Cause of a Sickness.

When I start to pray I just say, "O God Almighty, have compassion upon the ignorance of the person who sent that telegram, who said this dear girl was about to lose her mind.

"Help her to see that it is not a question of her mind's being lost, but of its being stolen by the Devil.

"O God, perhaps this poor girl has met a boy whom she has idolized, and the boy has gone away with another girl and her idol is smashed; and so, Almighty God, the poor girl has let the Devil steal away her heart, and steal away her mind; or else, O God, she has been going to school somewhere and has joined one of these dirty Greek-letter fraternities. She has met girls who have taught her dirty little tricks until she has become a filthy self-pollutionist and has turned her fidelity away by filthy vice.

"She is not losing her mind, but having it stolen by her sin; or else, O God, she is the offspring of a miserable, dirty stinkpot of a father, or a whiskypot or a beerpot; a dirty dog running after unclean flesh.

"Perhaps she has a poor, vain mother, who, when that child was within a few months of her birth, wanted to go to a ball, and laced her body up so tight that the poor little thing's head was crushed before she was born, and her poor little brain was all distorted, and she has had a hard fight to be able to think straight about anything, owing to that fool of a mother whose waist was thirty-two inches, who was trying to compress it into twenty-four."

If I should pray about that thing I would think all around it.

The Sin of the Parents.

I would say, "O God, this child's mind is being stolen, and perhaps that theft was committed before she was born. Perhaps the vanity of her father and the folly of her mother might have given her a blow before she was born."

But I will not pray as that telegram asks me to.

I will not pray as if her mind were something that could be lost, like a pocketknife, and dropped on the earth.

People have their minds stolen because they have gone to the Devil, or their fathers or their mothers have gone to the Devil. He is stealing their minds because of their transgressions.

So everytime I receive a telegram like that, I go right down to it, and I say, "Thou seest that sin lies at the bottom of this sickness. Help them to see it and to confess it, to forsake it, and in Thine infinite mercy heal the person."

"Well, Doctor," you say, "it takes a long time to pray like that."

You are mistaken. I can think all that out in a quarter of a minute. Why? Because I have to pray for tens of thousands, hundreds of thousands of such cases, and the whole thing is by me like a book.

I am going to pray.

Let me say to the officers of this Church who are around me:

Never Pray Just as the Person Asks You to Pray.

In nineteen cases out of twenty you will get something, if you look into it, that will help you to pray as you ought to pray.

It will not be the way people ask you to pray.

There are many people who always pray just as anybody asks them, and consequently their prayers are never answered.

I will pray for this girl. They say she is about to lose her mind.

I want you to pray.

"Pray for an afflicted daughter."

I stop there and I ask, "Afflicted"? Who afflicted her? God or the Devil?

Audience—"The Devil."

General Overseer—Well, could the Devil have afflicted her unless she had been willing, or unless she was the inheritor of somebody's else sin?

Audience—"No."

General Overseer—In one form or another, by inheritance, or by actual transgression, that word "affliction" can be hunted home to the Devil.

When I pray, I pray that God will destroy that work of the Devil in that daughter.

Then I go on, "about to lose her mind."

I ask, "How do you know?"

Why, it seems to me that she probably has had her mind stolen already.

I ask God, "Help her father and her mother to get down into the cause, and have it removed."

A Remarkable Case of Deception.

"My dear son, such a good boy, is afflicted," said a father to me one day.

"He is such a faithful Christian, he is such a beautiful character, but he has fits. Oh, he is such a lovely boy; always in the Bible Class in the Sunday School. The minister thinks he is a none-such. O, dear Doctor Dowie, won't you see him and pray for him?"

I said, "Describe the case," and he described it.

I said, "I am going to astonish you. Do you think that is a good boy?"

"Yes."

I said, "My brother, are you ready to hear some plain truth?"

"Yes," he replied.

"Well," I said, "he is a dirty little devil."

"Doctor," said the mother, jumping up, "how dare you speak so about a boy whom you have never seen?"

"But that does not matter," I said. "I can tell you where epilepsy of that kind comes from. I have asked you about the boy's birth, and he was all right, and he lived up to such an age all right, and I know how the rest is."

"But, Doctor, he is a perfectly saintly character."

I replied, "He is a dirty little devil, and I won't see him at all unless you will promise not to tell him what I said, and bring him here, and leave him in my hands for ten minutes."

Well, they were very indignant and went away. But after a year or more of doctors they came back to me again and said, "We feel sure you are wrong about our son, but will you see him now? We will leave him with you for ten minutes."

I said, "All right, bring him along."

A Vile Hypocrite Unveiled.

They brought him in.

After a minute or two I said, "Your mother and my wife will retire, I want to see you alone."

"Oh," he said, "I don't want to see you alone."

I said, "I know you don't want to, but you will have to do so."

"I won't stay," he said.

"Do you see that," I said to his mother.

So she turned and said, "You will stay."

She walked out of the room.

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I locked the door and put the key into my pocket.

He said, "I want to get out."

I said, "You cannot go. I know your father and I know your mother, and I know you."

He said, "You never saw me before."

I said, "I know that, but I know you. Sit down there, you dirty little dog," and then I gave it to him straight.

He said, "That is not true."

I said, "It is true; how dare you deceive your parents? If you do not admit the truth, I am going to pray God Almighty to let the Devil have you, and to stop the misery you are causing in that home by your diabolical hypocrisy.

"You have destroyed your own life. You are a filthy fellow and I am going to have the truth."

With that, presently his face began to work, and he went into a terrific fit. He was foaming at the mouth, biting at his tongue, and lay down on the floor.

I looked at him. "Well," I said, "I do not know how many devils are in you, but they have got you."

I watched him rolling around there, kicking and biting at himself.

I cleared all the things away and made a study of him for about five minutes.

I did not mind his hitting his head. I watched him.

His mother came to the door in great alarm.

"Go back," I said.

"I won't."

I said, "You will go; you cannot get in. I have this case now."

The Devil Cast Out.

Presently I got down and put one hand on each side of his temples, and I said, "Thou unclean devil, get out of him."

In a moment he was still.

There were five distinct gasps.

I think there were five distinct devils.

Presently I saw he was asleep, and I let him sleep for five minutes, then I said, "Open your eyes."

He did so, and asked "Where am I?"

I said, "Just on the borders of death and hell."

"My God," he said, "I will tell you all the truth. Who are you?"

I replied, "I am God's minister."

He said, "I will tell you all the truth. I have never told it to anybody."

And then I got such a story. He was not only a dirty dog, but he was also a defiler of many girls, while he was only seventeen or eighteen years old, and a highly pious, greatly esteemed Baptist.

He was a dirty little devil.

He told me all the truth, and he cried and asked, "How did you find it out?"

"Find it out!" I said, "Any minister who had his eyes open, and knew he was a child of God, and understood the works of the Devil, could have told you. What are you going to do about it?"

He answered: "I am going to confess my sin, as you demanded sometime ago, to my mother and my father, and to my pastor.

"I am going to stand up in the Bible Glass and tell them what a dirty dog I have been, and ask their forgiveness; for," he said, "if I do not I am going to hell."

Well, you see, God had done something, had He not?

Audience—"Yes."

General Overseer—I called in his mother. I said, "Sit down now and hear the story," and she could not bear to hear it.

She put her hands over her face, burst into tears, and rushed out of the room in uncontrollable grief, crying, "O, God! O, God! how can I bear it?"

A Victim of Hereditary or Personal Transgression.

I know nothing about this girl, but I am as certain as I live that one of two things is true: Either this dear girl is suffering in consequence of the devilish possession of her own father or mother, born a poor victim of the Devil, or else she has been sinning against herself and against her God.

She is not losing her mind, because she gave her mind to the Devil, and he is taking it away. It is his property. She gave it to him.

She read dirty novels; she listened to dirty talks; she yielded herself to dirty things, and she is losing her mind because she lost her heart; or it is transgression, one of the two.

I want you men and women who have to pray for people, to get back to causes with them. Do you hear? (Amen.)

Pray Intelligently:

Our Father, for Jesus' sake, by Thy Spirit, let something of what we have now said be communicated to this town in Indiana, and let this girl be made to confess her sin, or let her parents confess theirs, and let them see that it is the Devil's work; that she is not losing her mind, but that her mind has been stolen by the sin of the parents or the sin of the child. Let the sin be taken away. Let the Devil's work be destroyed, if it be possession or oppression, and let there be a gracious answer immediately, for Christ's sake. Amen.

You say, "Do you take as long as that for every petition?"

Yes. I take as much pains as that for every one; but I think of that inside of half a minute, and it takes me a quarter of an hour to say it.

Learn to think quickly. Some of you cannot think quickly because you are stuffed up with too many novels; stuffed up with too many conceits of your own.

You do not think. You are always ready to be influenced by other people's thinking.

I want to see you with the ability to think quickly and correctly.

God's Thoughts and Ways and Works Are in His Word.

In the Word of God we have the thoughts of God in the story of the healings; we have the record of how God thinks, and what God does, and how He does it; and if you study these records until they become a part of yourself, you will understand God's Way.

As God has formed all human hearts alike, whether they are in China or Africa, America or Australia, you will find the same principles apply to mankind in every country, in every age, and in every time.

The same old Devil in China and in America; the same old Devil in Africa and in America; the same old Devil that tempted Eve, who fell in Eden; the same old Devil who made Abraham a coward, made him hide behind his wife's petticoats, and say that she was his sister, and bid her tell a lie to save his skin. The same dirty old mean Devil that made Judas Iscariot, the Apostle of Christ, a thief, a liar, and a betrayer; the same Devil that made Peter the Apostle deny his Lord, when he said, "Though all men forsake Thee, yet will not I."

The fact is this: There is no difference; it is the same old drunk all the way; the same old Devil all the way; the same enticing into sin, and the same Way to get healing.

That is an illustration I did not look for; but I will get back to my point.

What Are the Fundamentals of Divine Healing?

I shall ask you to write down twelve points, and I shall make the rest of my talk on these points.

GOOD;	EVIL.
JESUS;	SATAN.
SALVATION;	SIN.
HEALING;	DISEASE.
LIFE;	DEATH.
HEAVEN;	HELL.

Do you believe that Satan exists?

Audience—"Yes."

General Overseer—Who is the author of all evil?

Audience—"Satan."

General Overseer—Is God the author of evil in any way?

Audience—"No."

Elder Royall—"My theological professor did not teach me that."

General Overseer—I know he did not.

Elder Royall—"If he had, I would have been further along than I am now."

General Overseer—There is a whole volume of theology in these points. You work on them for a year, and you will find they will work out real.

Do you believe that God is the author of evil?

Audience—"No."

A Lie That Has Bound Humanity in Chains of Suffering.

General Overseer—You know the Church is not teaching that, as Elder Royall says, and you have only to turn to the Church of England prayer-book, to read this petition:

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"Forasmuch as it hath pleased Almighty God in His infinite love and wisdom to lay His afflicting hand upon you, for whom the Lord loveth He chasteneth; and forasmuch as God is the author of all things, life and death, sickness and health, I therefore beseech you to confess your sins to God, and acknowledge His great goodness in chastening you with this sickness for your good."

That is a mass of abominable lying; but that prayer has been taught not only by the Church of England, but by all the apostate Churches for centuries, so that the people have it fastened in their minds that God is the author of evil as well as of good.

If God is the author of evil, He has no right whatever to punish me for doing the thing that He puts right in my path.

Should He punish me for doing that of which He is the author?

Audience—"No."

General Overseer—If He is the author of sin, then He is the author of disease; and if He is the author of sin and disease and death, then He is the author of hell, and He has no right to ask me to repudiate His own creation. Is that right?

Elder Leonard—"Yes, sir."

General Overseer—That is not how you used to preach. (Laughter.)

Satan, then, is the author of evil.

What was the first thing that Satan produced?

Audience—"Sin."

General Overseer—Sin is the transgression of law.

Is God the author of the transgression of law?

Audience—"No."

General Overseer—How could He punish with any justice if He had created men and predestined them from all eternity to be sinners and vessels of wrath.

What justice would there be in His punishing them for being just what He made them?

Vessels of wrath! Sinners predestined to be sinners from all eternity, and to spend all eternity in hell for being something that they could not help being.

Is there any sense in that?

Audience—"No."

General Overseer—That has been the teaching of the Churches, has it not?

Audience—"Yes."

General Overseer—I smite the lie.

When sin entered, what was the next thing?

Audience—"Disease."

General Overseer—The next is disease, and disease is death. "In the day that thou eatest thereof, dying thou shalt surely die."

Disease entered. Disease is the work of—whom?

Audience—"The Devil."

General Overseer—What is the first thing on your second list?

Audience—"Evil."

General Overseer—Who is the author of evil?

Audience—"Satan."

General Overseer—Disease is whose work?

Audience—"Satan's."

General Overseer—Because disease is the offspring of Father Satan and Mother Sin. Is not that so?

Audience—"Yes."

General Overseer—The Church has not taught that, has it?

Audience—"No.'

General Overseer—It has said, "Your Heavenly Father, for great and good purposes, has afflicted you with this disease." That is a lie.

There would have been no disease in the world itself but for Satan and sin, and in a great many cases you yourselves are the direct causes of your own afflictions.

You yield to the Devil's temptation, and you are the direct causes of your own diseases by yielding to these temptations and sins. Is that true?

Audience—"Yes."

General Overseer—Then it is a lie to say that disease is the work of God, is it not?

Audience—"Yes."

General Overseer—What is the next thing?

Audience—"Death."

General Overseer—Father Satan and Mother Sin have produced disease and—

Audience—"Death."

General Overseer—Is death God's work?

Audience—"No."

General Overseer—Yet the Church has said it is, and has sung all kinds of sweet poems to death. "Sweet Death"; "Blessed Death."

But "the Wages of Sin is"—

Audience—"Death."

Death Belongs Wholly to Satan.

General Overseer—The Book has taught us that "He that hath the power of death is the"—

Audience—"Devil."

General Overseer—Yet the Church has taught, and the Christian poets have sung of "sweet death."

That dirty, stinking, foul thing, death, they have endeavored to idealize and make a white-winged messenger of God. That is a lie. "Christ hath abolished"—

Audience—"Death."

General Overseer—"And brought life and incorruption to light through the Gospel."

Father Satan and—who is the mother?

Audience—"Sin."

General Overseer—Hath produced—

Audience—"Disease and death."

General Overseer—And their home is—

Audience—"Hell."

A Clear, Concise Statement.

Satan came from hell and brought sin with him.

When he got a man to let him into his heart and spirit, and soul and body, he brought sin in, and they produced disease and death.

The object of Satan is to drag back everybody with him to hell.

Have you got it?

Audience—"Yes."

General Overseer—Now we will go to the other side. What is at the top of that line?

Audience—"Good."

General Overseer—What next?

Audience—"Jesus."

General Overseer—When was Jesus born?

Do Not Begin at the Manger With Christ.

Jesus, the Lamb of God, was slain from the foundation of the world, and it is a limited conception just to think of Him as born at Bethlehem.

That is the time that He was born in the flesh, but when was He born into existence?

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

"All things"—

Audience—"'Were made by Him.'"

General Overseer—"And without Him"—

Audience—"'Was not anything made that hath been made.'"

General Overseer—Therefore He is God, without beginning of days, or end of life.

That is the kind of High Priest I want. A High Priest after the order of Melchisedec, without beginning of days or end of life.

Get your thoughts broadened about Jesus. Do not start at the manger.

There is too much starting at the manger. When you start at the manger, you bring Jesus down to a very small level.

If I start at the manger, I do not see why I should count Jesus anything more than any man. That is the trouble.

The False Practice of the Church.

The Church begins with the manger, and ends with the sepulcher, and it has a dead Christ.

The Church of Rome today has only three forms of Christ. The one is the little Baby born in a manger, in the Virgin Mary's arms; the other is a dead man on a crucifix; and the third is the biggest lie that ever was born of the Devil, namely, that you can create Christ by a hocus-pocus, by the priest stamping out a bit of white flour, and creating the body and blood and bones of Jesus Christ.

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That is a lie of the biggest Church in this world, the Roman Catholic Church; that is a lie of the Greek Church; that is a lie of the Episcopalian Church, to a very large extent.

That is the lie that has made France a country of infidels, and has made the Mohammedans hate the name of Christian, because they say, "You Greeks and you Latin Christians worship a bit of bread, and you are idolaters."

Mr. Federmeyer—"I was a Roman Catholic from my birth, and for fifty-four years I never saw the inside of a Bible."

General Overseer—You saw the mass, though.

Mr. Federmeyer—"Yes."

General Overseer—You were a thoroughpaced infidel, because you were born in a country where they offered you a god made of flour and water.

Unless the Bible is a lie Jesus Christ is the Eternal Spirit of God, without beginning of days or end of life. Therefore He is older than the Devil, is He not?

Audience—"Yes."

General Overseer—He is mightier than the Devil, is He not?

Audience—"Yes."

General Overseer—And He that made the world made man, did He not?

Audience—"Yes."

General Overseer—All right. Is it not wonderful that He should come into our humanity and start to redeem us?

So He entered into the test with Satan, did He not?

Audience—"Yes."

Sin Did Not Begin in Adam.

General Overseer—How can you or I imagine that sin began with Adam or Eve? Did not sin enter into the host of fallen angels?

Audience—"Yes."

General Overseer—Does not that precede Adam and Eve?

Audience—"Yes."

General Overseer—I believe that this world was that portion of the heavens where Satan and these fallen angels dwelt; and for this reason we read that they were cast out and thrown into hell, and then God took the chaotic mass, after He had driven out Satan and the devils, and remade it.

It was without form and desolate, and He reconstructed it and destroyed the darkness which surrounded it. Then the light shone on it, and an electric belt was created to produce vegetation.

By the decay of that vegetation the foundations of all our coal beds were laid.

Then he burst the electric band and let the sun shine upon it.

Just as Saturn at this time is surrounded by rings of light which shut out the sun, so this earth had light at the beginning before the sunlight reached it, and that made the great and rapid growth.

Then God reconstructed the world, made man, put Him upon it, and said, "Be fruitful and multiply, and"—what?

Audience—" 'Replenish the earth.' "

General Overseer—Well, does that not mean that the earth had once been full?

Audience—"Yes."

General Overseer—The very same words to Noah, "Be fruitful and multiply and replenish the earth." Does not that mean what it says?

Why didn't you teach that (to Elder Leonard)?

Elder Leonard—"I did not see it."

General Overseer—Why was it? Because if you had seen it there would have been an eruption in the Baptist Church. So you old fellows kept your eyes shut; you did not mean to compromise, but you just took what you were told, and did not look at the Book.

You had no teacher, no authoritative teacher; and when there is no prophet, the people perish.

The People in Dire Distress.

There was no prophet between Malachi and John the Baptist, and the people went to the Devil.

It has been a long time since there has been a prophet to stand up on this earth for God, and the people have been perishing.

It is time that a prophetic voice should speak (Amen), and I do speak as a prophet.

I say today, as God's prophet, that that horrible lie that Jesus is to be looked at and worshiped as a babe, or a dead man on a crucifix, or a bit of flour hocus-pocused by a priest, has caused the decay of Christianity.

Four hundred millions of people today have swallowed that infernal lie, and we must smash it, God helping us. (Amen.)

How much has Protestantism been doing to smash it? Very little.

The lie is stronger now than the protest.

The Chain of Salvation, Healing and Holy Living.

Now the first word is GOOD; the next word is Jesus, our Saviour, slain before the foundations of the world were laid.

He sought for sinners, wherever Satan had gone.

He seeks for sinners still.

He seeks to save through earth and hell, and all the Universe, and will seek until the last wandering sheep is brought back to God.

He must seek until He finds.

The next thing is salvation.

Did not sin come through unbelief and through doubting God?

Audience—"Yes."

General Overseer—Through obeying the Devil?

Audience—"Yes."

General Overseer—And does not Salvation come through faith?

Audience—"Yes."

General Overseer—Through believing God?

Audience—"Yes."

General Overseer—And obeying God?

Audience—"Yes."

General Overseer—Repenting of sin?

Audience—"Yes."

General Overseer—Trusting in God's mercy?

Audience—"Yes."

General Overseer—And receiving the Holy Spirit when you obey Him?

Audience—"Yes."

General Overseer—Thanks be to God for the one hundred and fifty-six who obeyed Him this morning in Baptism.

May you receive the power of the Holy Spirit.

I believe you did in a measure. Stir up the gift that is in you.

The next thing is Healing.

Is not that the opposite of Disease?

Audience—"Yes."

General Overseer—How did Disease come?

Audience—"Through Satan and Sin."

General Overseer—How does Healing come?

Can you get Healing before you are saved?

Audience—"No."

General Overseer—Can you be made holy before you are healed?

Audience—"No."

General Overseer—Are you holy when one part of you is saved and the other part is in the grip of the Devil?

Audience—"No."

A True Sanctification Involves Spirit, Soul, and Body.

General Overseer—If you are to be perfectly sanctified, does it not mean spirit, soul, and body?

Audience—"Yes."

General Overseer—Then Divine Healing was purchased by Christ, who purchased our Salvation, in which we have our Healing; for "Surely He hath borne our sicknesses and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted."

Christ Was Not Smitten of God.

It was the Devil who struck Him.

It was the Devil who smote Him.

It was the Devil who afflicted Him.

He was crucified by the hands of wicked men, and He said, "This is your hour, and the power of darkness."

It was no power of light.

It was no hour of God.

It was the hour of the Devil; the hour of the apparent triumph of darkness. But as in every case where the Devil thinks he wins, he loses.

Christ was able to sing the conqueror's cry, *tetelesti*, "It is finished."

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He gave up His life. It never was taken from Him.

He said, "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 up again."

He laid it down willingly; a Voluntary Sacrifice.

The Devil could not have taken it, but He gave it. He gave it! He gave it!! He gave it!!!

He gave His own life that He might conquer death and hell, and if He had not, it never could have been taken from Him.

Therefore we have that glorious privilege that by His stripes we are—what?

Audience—"Healed."

General Overseer—And Jesus Christ, who purchased Salvation and Healing, is He not the same?

Audience—"Yes."

General Overseer—Yesterday?

Audience—"Yes."

General Overseer—Today?

Audience—"Yes."

General Overseer—How long?

Audience—"Forever."

General Overseer—The doctors and theologians say He is not.

Are they true?

Audience—"No."

General Overseer—Is God true?

Audience—"Yes."

General Overseer—Is the Church true that says He has ceased to heal?

Audience—"No."

General Overseer—It is a lie of the World, the Flesh and the Devil. That has been the teaching of the apostate Church, and the apostate Church is going to be smashed. (Amen.)

The Salvation Army has not taught that God heals today, has it?

Audience—"No."

General Overseer—Then the Salvation Army must be smashed, and it is being smashed.

The General was greatly troubled in London when he found some of his most prominent and deeply spiritual officers attending our meetings.

When he expostulated with them, they told him to hold his peace or they would go right over to Zion.

They will be here, too.

I tell you, the Salvation Army is falling to pieces and the best pieces are coming to Zion.

Denominations Falling to Pieces.

Methodism is falling to pieces, and the best pieces are coming to—

Audience—"Zion."

General Overseer—The Baptists are falling to pieces and the best pieces are coming to—

Audience—"Zion."

General Overseer—The Presbyterians are falling to pieces and the best pieces are coming to—

Audience—"Zion."

General Overseer—The Congregationalists are falling to pieces and the best pieces are coming to—

Audience—"Zion."

General Overseer—I was a Congregationalist myself. (Applause.)

The Christian Disciples are falling to pieces and the best pieces are coming to—

Audience—"Zion."

General Overseer—The Church of God is falling to pieces and the best pieces are coming to—

Audience—"Zion."

General Overseer—The Crusaders have gone to pieces and the best pieces are coming to—

Audience—"Zion."

General Overseer—The Mennonites are falling to pieces and the best pieces are coming to—

Audience—"Zion."

General Overseer—The United Brethren are falling to pieces and the best pieces are coming to—

Audience—"Zion."

General Overseer—The Lutherans are falling to pieces and the best pieces are coming to—

Audience—"Zion."

General Overseer—We are tumbling the whole lot of them into one vast melting pot. We are stirring them up and keeping the fire hot until every bit of dross is gone, and the silver is refined for God.

The papers, in trying to crush me, have done what foolish persons do who think they can destroy the ointment by pouring it out. The fragrance fills the world. When you throw the incense into the fire, the odors go through the earth.

All the persecution of Zion has only made her more powerful than ever before.

Healing of the Body Precedes Full Life.

The next thing after Healing is—what?

Audience—"Life."

General Overseer—That means Holiness, because you cannot have life and sin; you cannot have life and disease. They do not dwell together.

You may have spiritual life, but you cannot have life in every part of you, spirit, soul, and body, if the Devil is in charge anywhere.

So, therefore, life means life everywhere—life in spirit, life in soul, and life in body.

Life in the heart and in the home. Life! LIFE!! LIFE!!!

Not a dead creed, but a living God. That is the difference.

Not a dead Gospel, but a living Gospel.

Not dead Christians, but "living epistles known and read of all men." Life!

And the next thing is—what?

Audience—"Heaven."

General Overseer—That is the continuance of life.

Look from one side to the other.

What is opposite Good?

Audience—"Evil."

General Overseer—Jesus?

Audience—"Satan."

General Overseer—Has Jesus conquered Satan?

Audience—"Yes."

General Overseer—Strike that link out. Run your pencil from the word Jesus across the page to Satan. Run it from Jesus to Sin. Run a line from Jesus to Disease. Run a line from Jesus to Death. Run a line from Jesus to Hell.

Now count it.

For the Lion of Judah
Shall break every chain,
And give us the victory
Again and again.

Now I want you to make two chains.

Put a round ring at the end of the word Evil; another ring at the end of the word Satan; another at Sin; another at Disease; another at Death, and another at Hell. Run a line connecting these links.

Now run another chain. Connect Good and Jesus; link Jesus and Salvation; now link Salvation and Healing, and Life and Heaven.

Christ Breaks the Chain of Evil for Believers.

What has become of the Chain of Evil? Has Christ broken it?

Audience—"Yes."

General Overseer—For those who believe, for those who obey; not for any other. Some of you have believed and you are saved, but the bondage of disease and the powers of death and hell are still upon you. Ask God to help you to trust Him and obey Him for the breaking of all the other links.

Beloved, every one of you who believes that teaching, hold up your hand. (Nearly every hand was raised.)

PRAYER OF CONSECRATION.

My God and Father, bless that teaching. Help me to see that Jesus Thy Son made an atonement for my sin, my sickness, and gives me victory over Satan and death and hell, as well as sickness and sin. Give me power to persevere; to live pure; to obey fully, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

General Overseer—Did you mean it?

Audience—"Yes."

General Overseer—Live it.

BENEDICTION.

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

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ZION'S EDUCATIONAL INSTITUTIONS

BY OVERSEER WILLIAM HAMNER PIPER, VICE-PRESIDENT.

IN various issues of this paper for the past few weeks, we have presented and briefly discussed several courses of study which will be offered during the coming school year.

In the announcement, which we hope to publish in the near future, there will be a few changes in the Academic Courses as published heretofore.

The English Course, which will receive the student at the completion of the Grammar School Course and occupy his time and energy for five school years, will confer the degree of Bachelor of Literature, B. L.

The regular College Course, which will require four years of preparatory work, and four years of college work proper, making eight years in all, will lead to the one degree of Bachelor of Arts, A. B. This A. B. Course will offer a number of electives.

The English Ministerial Course, covering two years, and the Full Ministerial Course, covering four years, will stand substantially as already outlined.

It is found very necessary to make preparations for the training of our own teachers. There will therefore be offered a one year's Course in Pedagogy.

This course will include, among other things, the History of Education, the Philosophy of Education, a careful study of the Systems of Education as held by some of the world's most famous educators, lectures by appointed members of the faculty, together with actual practice in teaching in our Central Junior Schools.

Just as far as possible, we desire those who are qualified, and who are expecting to teach in our schools in the future, to take this Course in Pedagogy.

We wish, also, to call attention to the Business Course.

This will be under the direction of Professor B. W. Blankinship, who has been for some time Principal of the Business College located in Sheboygan, Wisconsin.

This course will embrace a thorough training in Single and Double Entry Bookkeeping, Commercial Geography, Penmanship, Punctuation, Business Arithmetic, Commercial Law, Shorthand, Typewriting, etc.

A student may pursue any or all of these branches.

In this age of vast business enterprise, a thorough Business Education is necessary to success.

A single term's work in this course will prove of tremendous advantage to any young man or woman, no matter what their life's work may be.

The Vocal and Instrumental (Piano) Music will be under the direction of Miss Carrie Louise Bradley, Deaconess in the Christian Catholic Church in Zion, recently of Philadelphia, Pennsylvania.

Deaconess Bradley has had wide experience in these lines and will do thorough work.

It is intended that the Course in Piano shall cover three years.

Professor James Johnson will teach Violin. Professor Johnson has been teaching Violin for a long time in Chicago.

Art Courses.

One of the most interesting corners in Zion College Building is the Art Room. This department is in charge of C. W. Post, Deacon in the Christian Catholic Church in Zion.

Deacon Post's classes made very rapid progress last year, and did very clever work.

This will be a Christian Art School, void of that which contaminates and degrades in the ordinary art schools.

The course will embrace Freehand Drawing, Clay Modeling, Pastel, Water Colors, and Oils.

We have seen excellent results in a very short time under Deacon Post's teaching. We bespeak for him a large class.

The teaching force of the entire Educational Work will number between thirty and forty teachers.

Zion College Building is a very handsome brick structure, seven stories high, with elevator, electric lights, steam heat, and hot and cold water in each room.

The students will room in this building. Each floor will be under the supervision of a teacher. Every precaution will be taken to advance and guard the intellectual, moral, spiritual, and physical welfare of the students.

Tuition, Board, Etc.

Furnished room, including heat and light, together with board and laundry (not to exceed one dozen pieces per week), will be $3.25 per week.

The School Year will be divided into three terms:

The Fall Term will begin September 16, 1901, and continue 14 weeks.

The Winter Term will begin January 6, 1902, and continue 12 weeks.

The Spring Term will begin April 7, 1902, and continue 12 weeks.

Students are strongly urged to enter at the beginning of the term.

Tuition.

In College and Ministerial Departments, per term	$15
PIANO.	
20 half-hour lessons, one in class	$20
20 full-hour lessons, one in class	40
20 full-hour lessons, four in class, each	10
VOCAL.	
20 half-hour lessons, one in class	$20
20 full-hour lessons, one in class	40
20 full-hour lessons, four in class, each	10
VIOLIN.	
20 half-hour lessons, one in class	$20
20 full-hour lessons, one in class	40
20 full-hour lessons, four in class, each	10
ART.	
12 lessons	$ 5

Just as far as possible, the tuition must be paid for each term in advance. The tuition must be paid to Professor H. D. Brasefield, Ph. B., Registrar.

Textbooks will be sold to students at publishers' retail prices.

The outlook for the coming school year is very encouraging.

Let all Zion pray for the Educational Work.

Piano Department.

The aim of the work in the Piano Department of Zion College shall be so to guide the pupils in their studies that the talents they possess may be developed only in the way that shall arouse in them aspirations to pure and holy things, for the only road to true success and greatness is the one along which God leads.

The carefully graded course will contain only compositions that in themselves are pure, and those which have been written by men and women of high moral character. It will exclude all voluptuous and sensual music.

The piano compositions of Johann Sebastian Bach will form the basis of the course in this department, for in the study of his biography, as in that of no other great tone-poet, is the student impressed with the power of a deep spiritual life, and the feeling that his great works in music were the result of his consecrated service in the improvement of Church music to the honor of God.

"His originality, depth, and force exhibit a climax such as only a few great spirits of any time or country have attained."

To this basis will be added the best works from the other great masters and modern composers.

The course will include Theory, Musical History, and Sight-Singing.

CARRIE LOUISE BRADLEY.

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COMMENT JÉSUS GUÉRIT LES PETITS ENFANTS.

PAR MADAME JANE DOWIE.

QUAND NOUS voulons parler aux enfants, notre pensée se reporte tout naturellement vers ce passage de l'Evangile, nous racontant comment les petits enfants avaient été amenés à Jésus. Il avait dit alors:

Laissez venir à Moi les petits enfants; ne les repoussez pas; car le royaume de Dieu leur appartient.

Jésus avait parlé au peuple; on Lui avait fait des questions. Ses paroles étaient belles, pleines de pureté et de sagesse, car Il leur avait dit, en réponse à ces questions, que Moïse avait permis certaines choses, à cause de la dureté de leur cœur, mais qu'au commencement il n'en était pas ainsi; un seul homme avait été créé pour une seule femme. Tel avait été l'ordre de Dieu.

Nous pouvons nous imaginer comment les parents de ces enfants, après avoir écouté l'enseignement du Maître, après avoir contemplé le visage aimant de Jésus, Lui demandèrent de bénir leurs chers petits. Puis, sachant aussi que lorsque Jésus imposait les mains sur les malades, ils recouvraient la santé, ils Lui demandèrent d'imposer Ses mains sur eux, afin qu'ils fussent guéris de leurs maladies.

Ainsi ces mères, pensant d'abord à leurs enfants, essayaient hardiment de se frayer un chemin pour aller à Jésus.

Les disciples les repoussaient, mais Jésus dit:

Laissez venir à Moi les petits enfants; ne les repoussez pas; car le royaume de Dieu leur appartient.

Puis Il les prit dans Ses bras, leur imposa les mains et les bénit. Bien sûr, à ce moment, ils reçurent une bénédiction spirituelle, et ceux qui étaient malades furent guéris. Heureuses mères! heureux pères!

Heureux petits enfants, que les mains du Sauveur plein d'amour avaient touchés, et qui avaient reçu la bénédiction et la guérison de ces mains si tendres, si aimantes.



OVERSEER JANE DOWIE.

"Mais," direz-vous, "ces choses sont passées. Maintenant, Il ne guérit plus, Il ne bénit plus les petits enfants de cette façon. Il le fait par un autre moyen. Nous recevons sa bénédiction par l'intermédiaire des paroles du prêtre et du ministre; nous obtenons la guérison par l'intermédiaire du docteur. Tel est à présent le baûme de Galaad; ce sont les docteurs de nos jours. Jésus n'est plus ici maintenant," dit-on encore; "Il a été crucifié; il est mort et a été enseveli."

Est-Il mort? J'ai cru que l'ange avait dit aux femmes qui venaient au tombeau "Pourquoi cherchez vous Celui qui est vivant parmi les morts. Il n'est pas ici; Il est ressuscité!" Et Jésus Lui-même a dit: "Regardez, je serai avec vous, toujours, jusqu'à la consommation des siècles."

Nous présentons aux enfants un Christ vivant, un Sauveur ici-présent, un Guérisseur ici-présent.

Nous disons aux pères, aux mères, aux enfants de venir à Jésus pour être purifiés, guéris, fortifiés, car "Il est le même aujourd'hui qu'Il était hier, oui et qu'Il sera éternellement" Car Il n'a pas changé et ne changera jamais.

Ce passage des enfants amenés à Jésus est lu par les ministres lorsqu'ils ondoient les nouveaux-nés; mais rien dans l'Evangile n'établit un rapport entre le baptême et la bénédiction des enfants par le Sauveur. Le baptême doit être précédé par le repentir; il ne peut donc avoir aucun rapport avec la bénédiction.

Dans l'Eglise Chrétienne Catholique de Sion, nous croyons que c'est une chose bonne que les parents amènent les nouveaux-nés dans la Maison de Dieu, pour qu'ils y soient bénis. Aussi les parents les y amènent et les présentent au Seigneur. Son ministre leur impose les mains et les bénit au nom du Père, du Fils et du Saint-Esprit.

Les parents sont responsables de leurs enfents envers Dieu jusqu'à ce qu'ils soient assez âgés pour comprendre; et lorsque les parents amènent leurs enfants à la Maison de Dieu, ils promettent de les élever dans la connaissance des enseignements du Seigneur, et de leur donner, par leur vie, l'exemple de la sainteté.

Bien des fois j'ai raconté cette charmante petite histoire à nos enfants de Sion. Malgré qu'elle ait été répétée si souvent à travers les âges, elle ne perd jamais son charme. Il en est de même des récits des guérisons des enfants dans les Evangiles.

Qu'elle est touchante l'histoire de la petite fille de Jaïre; de ce père, venant implorer Jésus pour son enfant, et qu'elle est émouvante l'histoire de cette femme, guérie par Jésus, alors qu'Il etait en chemin pour guérir la petite fille de Jaïre.

Ah! combien à cette époque les chefs, aussi bien que les autres, sentaient la faiblesse de la force humaine, lorqu'elle est séparée de la force divine. Combien y en a-t-il encore, comme cette femme qui avait dépensé chez les médecins tout ce qu'elle possédait "sans aucune amélioration, mais qui devenait même de plus en plus malade." Avec quelle ardeur, ils invoquent le Grand Médecin!

Cette femme croyait que si elle pouvait toucher seulement le bord de Son vêtement, elle serait guérie. Et elle le fut.

La petite fille de douze ans fut ressuscitée des morts lorsque Jésus le Dieu d'amour, la toucha seulement.

Les enfants aiment à entendre raconter cette histoire.

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Ils aiment aussi l'histoire de ce noble qui vint supplier Jésus pour son fils, et à qui Jésus dit: "Va, ton fils vit."

Nous aimons à lire l'histoire de cette femme de Samarie qui conduisit à Jésus, sa fille terriblement tourmentée par le démon. Quand elle eut consenti à s'humilier, à mendier pour son enfant le pain des autres enfants, quand elle se fut abaissée à devenir comme les petits chiens et quand par ce moyen, elle put pénétrer dans la Maison du Maître, et manger les miettes qui tombaient de Sa table, elle fut admise dans le Royaume et sa fille fut délivrée de cette terrible possession du démon!

Nous avons ensuite l'histoire de cet homme qui amena son



WILLIE ESSER.

"Un petit enfant les conduira."—Isaïe II, 6. Paralysé et malade depuis six ans et demi. Sa hanche s'allongea et en un moment il recouvra la force de marcher sans béquilles, sans bretelles ou sans bottines à semelles épaisses. Sa foi en Jésus le sauva. (Voir: FEUILLES DE GUÉRISON, Vol. I, No. 1, p. 14.)

fils à Jésus. L'enfant était possédé du démon "et souvent il le précipitait et dans le feu et dans l'eau pour le détruire."

Cet homme implora Jésus "Je l'ai amené à Tes disciples, et ils n'ont pu le guérir."

Jésus dit: "Amène le ici, à Moi."

Ces disciples, pendant que Jésus était sur la Montagne, n'avaient cessé de se quereller entre eux pour savoir qui serait le plus grand; c'est pourquoi Dieu ne voulait pas se servir d'eux à ce moment.

L'homme amena son fils à Jésus, qui eut compassion de lui et chassa le mauvais esprit comme le père L'avait supplié de le faire.

Jésus quitta ce beau paysage de la montagne où Il avait été transfiguré avec Moïse et Elie, et en descendit pour chasser ces horribles démons et pour trouver Ses disciples qui continuaient à se quereller pour savoir qui serait le plus grand parmi eux.

Alors Il appela un petit enfant, le plaça au milieu d'eux et dit:

Celui qui deviendra aussi humble que ce petit enfant sera le premier dans le royaume des cieux.

Jésus veut que nous soyons véritablement Ses enfants, humbles et dociles.

Lui-même fut autrefois un petit enfant, ainsi Il connaît ce que ressentent les enfants et Il peut les comprendre.

Son Livre dit aussi que "Les anges des petits enfants contemplent toujours la face de Mon père qui est dans les cieux."

Comme un enfant, dans la maison paternelle, peut approcher de son père et lui parler, de même un enfant, qui est dans le Royaume des Cieux, sur la terre, peut demander et recevoir ce que son Père Céleste a promis de donner à Ses enfants; des dons à ceux qui Le prient; le Saint-Esprit à ceux qui Lui obéissent.

Nous disons aux enfants qu'ils doivent obéir. C'est la leçon par laquelle nous commençons dans la vie, c'est celle que nous devons toujours continuer d'apprendre.

Ils obéissent à Dieu d'abord. Pour un petit enfant, le père et la mère tiennent la place de Dieu jusqu'à ce qu'il comprenne.

"Enfants, obéissez à vos parents" telle est la loi divine. Combien il est nécessaire alors que les parents soient prudents avec leurs enfants et "ne les poussent pas à la colère." C'est aussi une loi divine.

Puis encore nous démontrons aux enfants la nécessité du Repentir et de la Confession.

Quand ils ont mal agi, il faut qu'ils se repentent et réparent leur faute. Il faut qu'ils l'avouent à ceux à qui ils ont fait tort, puis qu'ils l'avouent à Dieu, puis qu'ils demandent pardon à eux et à Lui.

Puis ils doivent demander à Dieu de mettre Son Saint Esprit dans leur cœur pour les garder du péché et pour qu'ils puissent se rendre compte dans leur âme qu'ils sont Ses enfants.

Si le Saint Esprit est dans leur cœur, ils n'aimeront point le péché. Il dira à leur conscience: "Ce n'est pas bien; ne fais pas cela!" et alors ils ne doivent pas le faire, ou ils affligeraient le Saint Esprit, et Il pourrait les abandonner aux conséquences du péché.

Nous devons aussi les habituer à demander à Dieu de chasser toute crainte de leur cœur, afin de pouvoir L'aimer d'un amour parfait.

L'amour parfait rejette toute crainte, parce que la crainte a sa punition; et celui qui craint n'a pas la perfection de l'amour.

"Mais," demanderez-vous, "ceci les aidera-t-il à obtenir la guérison du corps? Ses enfants peuvent-ils comprendre comment obtenir cela?"

Certainement ils le peuvent, et ils le font.

S'il était aussi facile d'enseigner aux hommes faits à connaître la Voie, que de leur montrer à ne pas croire et à chasser la simplicité de la foi, à force d'explications, l'Evangile de la Guérison serait maintenant reçu, avec joie dans toutes les églises, et les gens n'auraient pas été obligés de quitter les églises déjà existantes, afin de conserver leur foi en Jésus Christ le Guérisseur.

Mais Sion a été établie par Dieu Lui-même comme un refuge pour les affligés de Son peuple. Ses portes sont grandes ouvertes à ceux qui appartiennent au Royaume. Nous pouvons les recevoir tous.

Dans le commencement de notre œuvre à Chicago, après que nous eûmes construit notre premier Tabernacle de Sion, nous commençâmes à avoir un jour par semaine, spécialement consacré aux enfants, pour les instruire et prier avec eux.

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Je n'oublierai jamais cette époque et la quantité d enfants infirmes qui venaient à nous. Il y en avait de toutes sortes: des boiteux, des aveugles, des sourds, de mal-conformés, des idiots, et bien d'autres encore.

C'était un spectacle étrange, en vérité.

On se demandait d'où il pouvait en venir tant, de semaine en semaine.

Mon mari était tendrement aimé de ces pauvres petits enfants.

Lorsque l'heure de la prière arrivait, j'avais coutume de bien les mettre en ordre dans la salle, et de faire exactement ce que mon mari me disait.

Quelques uns d'entre eux n'étaient rien moins que propres, et tous souffraient de quelque désavantage, mais cela lui importait peu.

Il prenait chaque enfant dans ses bras, lui demandait quel était son mal, puis imposait les mains sur les parties malades et priait: "Au nom du Seigneur Jésus, par la Puissance du Saint Esprit, et selon la Volonté de Dieu, notre Père."

Puis, embrassant le petit enfant, il le reposait à terre et passait au suivant.

Peut être des prières avaient-déjà été offertes pour l'enfant qui suivait, une petite fille, et elle se sentait beaucoup mieux. Elle l'accueillait avec un sourire de bonheur, et lui disait que sa jambe trop courte s'était allongée de quatre pouces, et qu'elle ne souffrait plus d'aucune douleur.

La mère disait "Oui, Docteur, autrefois elle ne cessait de crier; maintenant elle est si heureuse, chante tout le jour et dort toute la nuit."

Lui, remerciait Dieu, priait de nouveau pour l'enfant, et disait à la mère de continuer de l'amener jusqu'à complète guérison.

Et il continuait ainsi, en envoyant plusieurs à la fois, et soulageant, par l'imposition des mains, entre cinq et six cents enfants dans une journée.

Les chères petites créatures aimaient à approcher le plus possible de nous, et, comme la salle était toujours pleine, que toutes les places étaient prises, nous leur permettions de s'asseoir sur l'estrade et sur les degrés qui y conduisaient.

Je devais souvent ouvrir la séance en attendant que mon mari arrivât; dès que les enfants le voyaient, leur figure s'illuminait de joie. Que leurs regards étaient différents de ceux avec lesquels ils accueillaient le chirurgien ou le médecin.

D'abord quelques uns de ces enfants criaient si mon mari approchait d'eux. Les mères expliquaient qu'ils avaient peur de tout homme en habit noir, tant ils avaient souffert du traitement des docteurs; ils craignaient même de se laisser toucher.

Mais lorsqu'ils se rendaient compte que nous priions simplement le Père Céleste, au nom de Jésus et qu'aucun Médicament désagréable ne leur était donné, la foi et l'amour remplaçaient la crainte. Leur seul chagrin était que "le bon Docteur, ne leur imposait pas les mains assez longtemps.

Leurs souffrances avaient disparu, leurs abcès étaient fermés, et les terribles inflammations dont ils avaient tant souffert n'existaient plus.

Mon mari disait toujours aux enfants: "Moi, je ne puis vous guérir. La guérison vient de Dieu qui a promis de guérir, et son Fils bien-aimé Jésus m'a dit d'imposer les mains sur vous en Son Nom."

Ainsi ils comprenaient clairement que c'était l'œuvre de Dieu, mais ils n'en aimaient pas moins le Docteur Dowie.

Il aimait à leur faire rendre témoignage. Sa manière favorite était de dire d'abord à tous les enfants boiteux qui avaient été guéris de se lever. Souvent il s'en levait jusqu'à vingt.

Il les reconnaissait tous, et leur demandait: "Où sont vos béquilles, où sont vos bottines à hautes semelles maintenant?"

Leurs petites voix argentines s'écriaient "Suspendues au mur, Docteur!"

"En avez-vous besoin maintenant?"

"Non, Monsieur!"

"De combien de pouces votre jambe s'est-elle allongée?"

Chacun répondait, et les réponses variaient depuis un pouce jusqu'à huit pouces.

Puis, de la même façon, il demandait à ceux qui avaient été aveugles et sourds de rendre témoignage.

Alors il en faisait venir quelques uns sur l'estrade et leur disait de donner tous les détails.



CORA CARLEY.

Sourde depuis trois ans; le tympan détruit; douze os enlevés du nez. Fut guérie si complétement qu'elle entend maintenant le plus léger murmure. Rendue à la santé par sa foi en Jésus. (Voir: FEUILLES DE GUÉRISON, Vol. I, No. 25, p. 385.)

Il me semble entendre encore leurs petites voix claires rendant témoignage.

Une petite fille dit "Quand je suis venue ici pour la première fois, je ne pouvais pas marcher du tout.

"Je n'avais jamais pu marcher.

"J'ai douze ans.

"Mon épine dorsale était paralysée.

"Ma mère me porta au Docteur Dowie. Quand il me vit, il me dit: 'Pouvez-vous marcher?' Je répondis: 'Non, Monsieur.'

"Alors, il mit les mains sur moi et pria; puis, il me prit les deux mains dans les siennes et me dit: 'Au nom de Jésus, vous pouvez marcher'—et je marchai!

"J'ai toujours marché depuis.

"Je remercie Dieu et je le supplie de bénir le Docteur et Madame Dowie, mes chers bienfaiteurs."

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Alors mon mari lui disait: "Montrez aux gens que vous pouvez bien marcher" et elle marchait de long en large sur l'estrade pour le montrer.

La mère rendait ensuite témoignage, le cœur plein de reconnaissance, disant le nom des docteurs qui avaient traité son enfant autrefois, et donnant leurs rapports sur son cas, qu'ils considéraient comme incurable.

Ce que l'homme ne pouvait faire, Dieu l'avait accompli.

J'entends encore une autre petite voix douce qui parle. C'est elle de la petite Mary Dowling.

Elle dit: "Lorsque ma maman m'a amenée ici, je ne pouvais pas voir; ma maman et ma sœur me conduisaient par la main.



MARY DOWLING.

Complétement aveugle de l'œil gauche depuis six ans et demi; presque aveugle de l'œil droit depuis huit mois. Elle peut maintenant lire l'impression la plus fine, et va à l'école. (Voir: FEUILLES DE GUÉRISON, Vol. I, No. 25, p. 401.

"Quand j'étais toute petite, j'avais eu la rougeole et mes yeux étaient restés faibles. Je pouvais à peine voir quand j'étais à l'école. Alors l'institutrice me renvoya à la maison, et maman m'emmena chez les médecins.

"Je ne pus continuer d'aller à l'école, et longtemps je fus entre les mains des docteurs.

"Ils me rendirent tout à fait aveugle.

"Alors ma maman m'amena ici.

"Je donnai mon cœur à Dieu, et alors lorsque le Docteur Dowie pria pour moi et me toucha les yeux, je pus voir.

"Maintenant, je vois très-bien. Je vais à l'école et je poursuis mes études.

"Je remercie Dieu et mon cher Docteur, et ma chère Madame Dowie."

Mon mari disait alors, "Voyons, vous dites que vous pouvez lire," et, ouvrant la Bible à l'histoire de la guérison de l'homme aveugle de naissance, et à qui Jésus avait rendu la vue, il lui faisait lire les versets:

Cet homme leur répondit: C'est ce qui est étonnant, que vous ne sachiez d'où il est, et qu'il m'ait ouvert les yeux. Or nous savons que Dieu n'exauce point les pêcheurs; mais si quelqu'un l'honore, et qu'il fasse sa volonté, c'est celui-là qu'il exauce. . . . . Si cet homme n'était point envoyé de Dieu, il ne pourrait-rien faire de tout ce qu'il a fait.

Nous ressentions ce qu'ils ressentaient autrefois. Nous avons vu d'étranges spectacles de nos jours, car Il a fait bien toutes choses. Il a fait que l'aveugle a vu, que le sourd a entendu. Ils ont glorifié le Dieu d'Israël.

Une autre petite voix commence à parler.

C'est la petite Cora Carley.

Après qu'elle a parlé, sa mère raconte son histoire, tandis qu'elle se tient debout sur la table du Docteur pour regarder les gens Il n'y a pas un atome de crainte dans son petit cœur, car elle rend témoignage au Christ.

La mère parle d'une voix forte et claire.

Elle raconte d'abord comment elle a entendu parler des œuvres merveilleuses de Dieu, et comment elle nous a amené sa petite fille.

Elle était venue de bien loin; mais en voyant tant d'enfants qui semblaient plus malades encore que la sienne, elle avait cédé sa place plusieurs fois, parce qu'il y en avait tant, que forcément un certain nombre devaient être remis au lendemain, et ellepouvait revenir.

Enfin son tour arriva, et elle dit qu'elle sentit que l'attente lui avait été bonne.

Cora avait une maladie qui lui avait carié les os du nez, de la partie postérieure de la tête, derrière les oreilles, et les os des oreilles elles-mêmes.

Des morceaux d'os lui sortaient du nez; ses cheveux étaient tombés de plusieurs parties de la tête, laissant de grandes places chauves.

La carie était épouvantable, en vérité.

Les docteurs — elle donna leurs noms — lui dirent que le tympan de la petite fille était complétement détruit

La pauvrette était tout à fait sourde.

Un docteur lui donna un médicament violent pour mettre dans les oreilles de l'enfant. Elle était forcée de l'étendre sur le plancher et de la maintenir avec force, tandis qu'elle lui introduisait ce médicament.

A cette époque, elle croyait devoir agir ainsi, elle croyait remplir son devoir envers son enfant, parce que les docteurs l'avaient ordonné.

La pauvre petite poussait des cris si lamentables que les voisins venaient lui faire des remontrances, et savoir pourquoi elle était si cruelle envers sa fille, dont les hurlements de douleur étaient plus qu'ils ne pouvaient endurer.

Elle avait alors entendu parler des œuvres de Dieu, des merveilleuses guérisons. Elle pensa que la Guérison divine serait plus miséricordieuse et plus en rapport avec les Voies de Dieu.

On pria pour la petite Cora, et elle rentra chez ses parents.

Le même jour, l'enfant jouait avec un petit garçon au bout de la cour. Ils s'amusaient dans le sable avec une cuiller.

La mère voulut faire rentrer Cora: "Alors," dit-elle, "je criai au petit garçon qui jouait avec elle de lui faire signe Mais Cora se retourna, tenant sa petite cuiller à la main, et courut vers moi, en s'écriant: 'O maman, maman! Je vous ai entendue, je vous ai entendue!'"

Depuis ce moment, elle a parfaitement entendu Ses cheveux ont repoussé et l'horrible mal a entièrement disparu.

Voilà certainement un miracle de guérison.

La petite Cora entendait donc et répondait à toutes les questions qu'on lui adressait, et comme elle avait écouté le

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récit de sa mère d'un visage heureux et souriant, il était évident pour tous qu'elle entendait tout ce que l'on disait.

Les faits précédents ne sont que quelques exemples, pris dans la quantité des guérisons admirables que Dieu accomplissait à cette époque.

De tous côtés les gens arrivaient en foule au Tabernacle de Sion.

Comme tant de personnes étaient guéries gratuitement, la Guérison divine s'obtenant sans argent et sans salaire d'aucune sorte, cela ne plut pas aux docteurs.

Comme les gens se retiraient des différentes églises, cela ne plut pas aux pasteurs. Cela ne plut pas non plus aux hommes appartenant aux Sociétés secrètes et à beaucoup d'autres dont l'existence était en danger. Leurs cœurs n'étaient point touchés de savoir que les pécheurs étaient délivrés d'une vie de péché; que les habitudes vicieuses étaient déracinées et que les malades étaient guéris.

L'histoire se répète toujours.

Ils voulaient faire périr les serviteurs, comme autrefois ils voulaient faire périr le Maître, ceux qu'Il avait dévoilés et exposés.

Ils s'unirent ensemble pour faire passer un arrêté au Conseil Municipal de Chicago. Grâce à cet arrêté, qu'ils avaient fait voter dans ce dessein, ils arrêtèrent mon mari et tâchèrent de l'emprisonner.

Ils mirent aussi en œuvre le Comité d'hygiène pour essayer d'arrêter ce qu'ils appelaient "d'inutiles guérisons." Ces docteurs décidèrent que prier pour les malades et leur imposer les mains, c'était pratiquer l'art de la médecine, et, comme nous le faisions sans leur autorisation, ils nous assignèrent devant un magistrat pour répondre de ce crime horrible.

La cause de mon mari fut jugée la première. Il ne fit aucun mystère qu'il priait pour les malades. Il appela eomme témoins un grand nombre de personnes qui avaient été guéries. Elles racontèrent toutes leur guérison, sans aucun médicament, guérison, venue comme réponse à leurs prières. Le docteur leur dit, répliquant à leurs questions, qu'il était ministre de l'Evangile de notre Seigneur Jésus Christ, et non pas docteur en médecine; qu'il avait reçu sa mission de la Bible Pour les convaincre, il leur en lut des passages.

Le magistrat, après que le débats eurent duré plusieurs jours, prit deux semaines pour réfléchir. Il rendit alors ce verdict monstrueux que mon mari était coupable de "pratiquer la médecine sans diplôme," et il le condamna à payer une amende et les frais. Il refusa de le faire, et dit en face au magistrat ce qu'il pensait de lui.

Mon mari en appela immédiatement à une plus haute cour de justice, et, comme ce juge était injuste, nous demandâmes un changement quand notre cause fut appelée

Ils ne renouvelèrent jamais leurs accusations, parce qu'ils savaient que la loi etait contre eux et qu'ils seraient défaits.

Mais ils décidèrent probablement que l'arrêt rendu par le Conseil Municipal devait être l'instrument de persécution.

Cet arrêt était vraiment intéressant et unique dans son genre.

Le crime qu'ils essayaient d'imputer au docteur, dans ce cas, était d'avoir fondé un hôpital sans autorisation. Cet arrêt définissait un hôpital comme un endroit où l'on recevait et où l'on soignait les malades. Il déclarait qu'il fallait obtenir une autorisation et payer dix dollars à la ville.

Comme nous recevions des malades dans notre maison, ils cherchèrent des témoins pour prouver qu'on avait vu ces malades entrer chez nous et ce fut suffisant pour établir que nous avions un hôpital. Comme nous refusâmes de demander une autorisation, nous perdîmes notre cause.

Mon mari prétendit que le verdict était illégal, parce que l'arrêt était contraire à la loi, et qu'un arrêt ne pouvait être valable que s'il était d'accord avec la loi générale.

De leur côté, ils soutenaient que mon mari commettait trois délits par jour, et l'arrêtèrent sur une centaine de témoignages.

Un dimanche, ils l'arrachèrent de sa chaire; ils avaient envoyé à cet effet des agents munis d'armes à feu cachées dans leurs poches.

Ces hommes l'emmenèrent le matin et le gardèrent jusque dans l'après-midi. Quand il revint pour prêcher à notre réunion de l'après-midi, il fut de nouveau arrêté et emmené devant un commissaire de police, à l'autre bout de la ville.

Il donna une caution et revint conduire le service du soir.

L'indignation de nos amis était très-grande, mais mon mari était très calme. Il parla tranquillement à la congrégation, lui recommandant de rester paisible; tout ceci se faisait au nom d'une loi à laquelle il fallait se soumettre, pour le moment au moins, bien que le procédé fut illégal. Il déclara que ce serait faire plaisir aux persécuteurs que de commettre des actes de violence et de nous faire regarder comme des perturbateurs de la paix.



ALTA GERTRUDE NOWELS.

Guérie d'une dériation de la colonne vertébrale, de paralysie partielle, de tubercules dans les poumons, etc., à la Maison de Sion. Les instruments de torture chirurgicale, autrefois employés sans résultat, lui occasionnaient de si atroces douleurs qu'elle perdait connaissance. (Voyez. FEUILLES DE GUÉRISON, Vol. II, No 14, p 200.

Nos amis firent tout ce qu'il leur disait.

Il se tourna vers moi et me chargea de faire le sermon le lendemain matin. J'obéis. Dieu me bénit et me donna une force merveilleuse. Bien que l'indignation fût à son comble, l'auditoire m'écouta avec tant de recueillement que l'on aurait pu entendre une épingle tomber.

Nos ennemis espéraient nous lasser en continuant ce système de persécution, et réussir à nous faire fermer nos Maisons de

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Guérison Divine, notre Tabernacle et notre Librairie de Sion.

Mais ils échouèrent dans tous leurs projects.

Ils ne savaient pas à qui ils s'attaquaient. Dieu était avec nous, et quand Il est avec nous, peu importe qui est contre.

L'arrêt fut enfin porté devant la Cour Suprême et là il fut définitivement cassé comme illégal.

J'ai introduit ici cette partie de notre histoire, parce que c'est à cette époque que j'instituai le Jour des Enfants au Tabernacle de Sion.

Bien des fois, juste au moment où le Docteur Dowie donnait son enseignement aux enfants, les agents de police arrivaient.



SUNSHINE HARDING.

Guérie de la fièvre scarlatine. Quand sa mère essaya de lui faire prendre ses médicaments, elle refusa, disant. "Pourquoi ne vous approchez-vous pas davantage de Jésus?" Un télégramme fut envoyé au Docteur Dowie; il le reçut et y répondit de la chaire, et Dieu guérit l'enfant. (Voyez FEUILLES DE GUÉRISON, Vol. II, No. 28, p. 433.)

Alors les formalités habituelles de trouver un magistrat pour offrir une caution et recouvrer la liberté prenaient un temps considérable. Et les débats de tous ces procès étaient cause de fréquentes interruptions. C'était alors à moi de le remplacer et de faire ce que je pouvais. Pas une réunion ne fut supprimée.

Dieu commença à cette époque à nous attirer de fidèles auxiliaires.

Le docteur Speicher, (maintenant Surveillant Général à Chicago) et J. T. Wilhide, (maintenant Surveillant Général en Australie) vinrent à nous à ce moment et furent pour nous des aides précieux. Maintenant nous avons un corps nombreux d'Auxiliaires Consacrés.

Comme ces petits enfants pleuraient quand ils savaient qu'ils ne pourraient avoir le "Bon Docteur" pour prier avec eux!

Je leur dis: "Jésus est là tout aussi bien. Il m'entendra, et c'est moi qui vous instruirai et qui imposerai les mains sur vous, au nom de Jésus."

Je commençai donc à présider régulièrement ces réunions d'enfants. Je le fis pendant trois ans. Je retirai une joie immense de ce travail.

Cela avait toujours été un bonheur pour moi d'être avec les enfants, car il est dans ma nature de les aimer. Les petits enfants ne m'ennuient jamais.

Dans les réunions de témoignages, je demandais à tous les enfants désireux de raconter ce que Dieu avait fait pour eux, de monter sur l'estrade à côté de moi et de le dire aux assistants. Je veux vous donner quelques uns de ces témoignages.

Deux garçons, charmants et intelligents, vinrent, accompagnés de leur mère. Ces enfants déclarèrent qu'ils avaient été complétement guéris d'un mal dont ils se rappelaient avoir souffert depuis leur jeune âge. Ils voulaient remercier Dieu et la servir toute leur vie, parce qu'Il avait été si bon pour eux. La mère se leva et dit: "J'avais amené mes deux fils avec moi pour entendre le grand prédicateur, mais, à notre arrivée, nous eûmes une grande déception, parce que nous étions venus de bien loin, de l'autre extrémité de la ville, et il n'était pas là. On l'avait fait comparaître devant les tribunaux.

"Je pensai d'abord à m'en retourner, mais lorsque Madame Dowie commença à parler, mon intérêt fut éveillé et j'écoutai. Je sentis qu'elle avait raison, que la maladie était le résultat du péché et l'œuvre du démon.

"Je compris que les docteurs ne pouvaient guérir; mais que Jésus était venu pour détruire l'œuvre du Démon, qu'Il guérissait les malades quand il avait pris un corps pour venir sur la terre, et qu'Il avait dit: 'Pour celui qui croît en moi, les œuvres que j'accomplis, il les accomplira aussi, et il accomplira des œuvres plus grandes encore, car moi, je retourne vers mon Père.'

"Je savais que j'étais malade et malheureuse, et que mes fils et moi nous avions souffert toute notre vie. Nous ne pouvions être soulagés que par des moyens artificiels, et notre existence n'était qu'une longue misère.

"Quand la séance fut terminée, j'allais me retirer, mais mes deux fils dirent 'Mère, nous voulons entrer dans la salle pour être guéris.'

"Je pensais en moi-même. 'Croient-ils être guéris?' Mais je vis qu'ils désiraient ardemment entrer, et j'entrai avec eux.

"La salle était comble, et Madame Dowie allait de l'un à l'autre, mettant ses mains sur la tête des enfants, faisant une courte prière avec chacun d'eux. Puis, elle les laissait aller.

"Mes fils sortirent tranquillement avec moi et nous prîmes le train pour rentrer à la maison. En chemin, nous passâmes devant la pharmacie où nous avions l'habitude de nous fournir, et je m'arrêtai pour y entrer.

"J'avais pensé en sortant de la chambre de prières 'Est-ce là tout ce qu'ils peuvent faire!' Et je m'apprêtais à nous soigner comme par le passé.

"Mon fils me posa la main sur le bras et me dit: 'Non, mère, nous n'avons plus besoin de tout cela. Je suis guéri. D'ailleurs tu sais que nous avons promis à la dame que nous ne prendrions plus de médicaments.

"Je pensai en moi-même! 'Est donc là son intention? A-t-il plus de foi que moi?' Je regardai son visage; je vis qu'il était bien résolu.

"Je me passai donc de médicaments, et cette nuit-là et le lendemain mes fils recouvrèrent la santé.

"C'était merveilleux.

"Jamais plus je n'ai pensé depuis que la prière n'était rien. Je sentis combien ma foi était faible en la comparant à celle de mes enfants.

"Le dimanche suivant je vins entendre la merveilleuse doctrine du Dr. Dowie. A la fin, je me repentis dans les larmes et me donnai tout entière au Seigneur. Je ne crois pas

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avoir été une vraie chrétienne auparavant, bien que je fisse profession de l'être.

"Le mardi, le Dr. Dowie pria sur moi et m'imposa les mains; je fus guérie de six maladies différentes.

"Je loue Dieu.

"Jamais plus, je ne considérerai la prière comme inefficace."

Combien de personnes, si vous leur dites que vous priez lorsque vous êtes malade, s'écrient épouvantées: "Mais vous ne faites rien pour vous guérir?"

Vous répondez: "Si, je prie. C'est quelque chose; c'est la force la plus puissante de la terre. La puissance de Dieu se manifeste en répondant à la prière."

Un jeune homme amena son petit frère pour rendre témoignage dans le Tabernacle de Sion.

Le petit infirme avait douze ans. Il avait été blessé par la chute d'un mur; son dos avait été brisé.

Il ne pouvait marcher qu'à l'aide de ses mains, à quatre pattes, comme un animal.

Son frère l'amena à Chicago, parce que les docteurs de Milwaukee, qui l'avaient soigné longtemps, voulaient lui briser le dos de nouveau pour essayer de le redresser par ce moyen.

L'enfant était tout heureux de venir. Il dit à son frère, "Je crois que Jésus me guérira!

On le porta dans la salle de Prières, dans une petite voiture qui servait à le transporter.

Il fut guéri.

Son frère dit "Il marche maintenant sur ses deux pieds." Nous le fimes monter, et il montra, le visage rayonnant de bonheur, comment il pouvait marcher et même sauter. Il fit devant tout le monde un saut d'environ un pied de haut.

Son frère lui dit alors "Montre comment tu marchais auparavant, et il marcha comme autrefois, sur ses mains, juste comme un animal marche sur ses pattes. Tous les assistants pleuraient et poussaient des cris de joie. Je trouvais que Dieu était si bon de répondre à mes prières de cette façon merveilleuse. C'était un effet de Son adorable bonté.

Voici encore une histoire du Tabernacle de Sion.

Un père et une mère n'avaient qu'un enfant, un petit garçon de huit ans.

Il devint aveugle.

Quand les amis de la famille l'apprirent, ils écrivirent à la mère, lui indiquant les différents docteurs auxquels elle pourrait s'adresser à Chicago.

Parmi les lettres s'en trouvait une d'un ancien ami intime qui avait écrit à mon mari pour obtenir le secours de ses prières et avait obtenu une guérison merveilleuse et certaine.

Cet ami envoya aux parents un exemplaire des "Feuilles de Guérison" et les supplia de remettre leur enfant entre les mains de Dieu et de demander au Docteur Dowie de prier pour lui.

Le petit garçon écouta la conversation de ses parents à ce sujet, et lorsque sa maman l'emmena eucore chez un nouveau docteur qui ne donna pas plus d'espoir que les autres, il dit, en sortant: "Mère, emmène-moi au Tabernacle de Sion. C'est mardi, le jour des enfants. Je voudrais y aller, parce que Dieu peut me guérir, mère, si les docteurs ne le peuvent pas."

Elle y alla. Elle croyait entendre le Docteur Dowie, mais ce n'était que Madame Dowie. Elle entendit cette simple histoire de l'Evangile, la guérison de la petite fille de Jaïre.

Elle vit des enfants qui témoignaient de leur guérison, mais elle les entendait sans y prendre garde, car son cœur était rempli d'angoisse à la pensée que son fils était aveugle, et elle ne pouvait distraire son esprit, de ce que le docteur lui avait dit.

Il n'en était pas de même pour l'enfant. Il ne pouvait pas voir, mais il pouvait entendre. Le Saint Esprit pénétrait dans son cœur, parce qu'il était prêt á le recevoir. Il buvait toutes ces paroles d'espérance.

A la fin, je dis: "Que tous ceux qui croient que Dieu les guérira aujourd' hui restent et entrent dans la Salle de Prières. Je veux croire que Dieu guérira aujourd' hui tous ceux qui Lui obéissent et croient en Lui."

La mère, prenant la main de son fils, se dirigea vers la porte de sortie. Mais l'enfant, la sentant se retourner, lui dit: "Non, mère, pas de ce côté là. La dame a dit que la porte de la Salle de Prières était derrière elle; vous ne prenez pas le bon chemin."

La mère observa le visage de son enfant, il était empreint de la plus ferme confiance, de la plus douce espérance Elle



MICHEL N. LINDSKOG.

Guéri des effets de la morsure d'un chien enragé. La guérison divine est plus efficace que le traitement Pasteur pour la rage. (Voyez: FEUILLES DE GUÉRISON, Vol. III, No. 40, p. 625.)

dit "Croyez-vous, mon chéri, que Dieu vous guérira aujourd' hui?"

"Oui, mère, je le crois. Je sais qu'Il me guérira aujourd' hui."

Elle reprit le bon chemin avec l'enfant, et, ce jour-là, il recouvra la vue.

Lorsqu'il rentra chez ses parents, il voyait.

Un petit enfant peut-il comprendre? peut-il croire? Surement, il le peut.

Nos enfants de Sion regardent maintenant comme un péché la moindre pensée de prendre un médicament. On leur enseigne à prier eux-mêmes, et, s'ils ne reçoivent pas de rèponse à leurs prières, c'est à eux de chercher dans leur cœur d'où vient l'obstacle. Puis ils ont leurs parents pour prier avec eux et si la réponse ne vient pas, ils obéissent à la parole de Dieu et envoient chercher un Ancien de l'Eglise, ou encore les parents amènent l'enfant à la Salle de Prières.

Il y a eu peu, très-peu de morts parmi nos enfants de Sion, si nombreux pourtant.

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Un dimanche matin, juste comme nous descendions de l'estrade, mon mari fut appelé par un de nos adeptes de Sion qui demanda qu'on lui permît d'entrer dans la sacristie. Il portait son fils enveloppé dans une couverture.

Ce petit homme, âgé de trois ans, était un grand favori du Docteur. Il mettait tous ses sous de côté pour Sion; puis, quand son sac était plein, il les apportait à l'œuvre, surprenant le Docteur par le grand trésor qu'il avait amassé.

Sa petite figure ronde était rouge de fièvre ce jour là. Il était chaussé tout de travers; on l'avait assis sur la table, et, quand la couverture fut enlevée, on vit ses jambes qui pendaient lamentablement, tandis qu'une expression de tristesse était répandue sur son visage.



MADEMOISELLE ETHEL POST.

Guérie d'un cancer de la bouche et d'un empoisonnement du sang quand son cas était considéré comme désespéré par un célèbre docteur. (Voyez: FEUILLES DE GUÉRISON, Vol. III, No. 48, p. 753.)

On pouvait voir que non seulement il souffrait, mais encore que sa conscience était troublée. Il était évident qu'il avait péché.

Que s'était-il passé?

Son père raconta l'histoire d'un ton sérieux et solennel, tandis que les yeux bleus du petit s'ouvraient tout grand pour écouter.

Il avait péché, volontairement péché.

Son père fabriquait des charrettes, et les ouvriers, dans leurs allées et venues, laissaient souvent la porte extérieure ouverte.

Il pleuvait, et la mère de Micky lui avait dit qu'il ne devait pas aller à l'humidité et surtout qu'il ne devait pas aller avec de méchants enfants qui disaient de vilains mots.

Micky attendit que sa mère fut occupée, puis il s'enfuit et sortit pour jouer avec les petits mauvais sujets. Sa mère ne put courir après lui et il resta fort longtemps dehors.

La conséquence de cette désobéissance fut pour Micky une attaque de rhumatisme aigu. Il en avait dans tout le corps. Ses petites chevilles, ses genoux, ses épaules, ses poignets étaient enflés. Chaque mouvement lui causait une douleur, et il avait une grosse fièvre par dessus tout cela.

Tel avait été le résultat immédiat d'un péché volontaire.

Le docteur lui dit: "Micky, je suis désolé de penser que vous ayez pu être si coupable. Qu'avez-vous a dire?"

Sa petite bouche se contracta; ses grands yeux bleus se remplirent de larmes qui coulèrent le long de ses joues. "J'ai été bien méchant, docteur, je ne le ferai plus. Je me repens bien."

On lui ordonna de dire à Dieu qu'il se repentait; alors il joignit les mains, ferma les yeux et répéta une prière.

Le docteur le prit alors sur ses genoux et pria, passant ses mains sur les articulations. Puis il fit mouvoir les chevilles sans douleur, ensuite les genoux, les bras et les poignets.

Micky put alors se tenir debout et marcher. Le docteur lui dit de remercier Dieu; il le fit.

Nous l'embrassâmes et il se disposa à s'en aller le docteur lui dit "Eh bien, Micky, Dieu a été très-bon pour vous." Avec un éclair de malice, dans ses yeux noirs, il ajouta: "Je ne suis pas sûr que vous l'ayez mérité; mais maintenant il faut être bien résolu à ne jamais recommencer."

L'enfant avait pleinement conscience de la gravité de sa faute. Lui, un petit garçon de Sion, qui avait déjà été guéri en réponse aux prières, s'était montré volontairement désobéissant envers sa mère; il avait joué, dans l'humidité et la boue, avec les enfants du démon et avait écouté leurs vilains mots.

Il savait qu'il avait gagné les gages du démon.

Voilà l'histoire de la guérison du petit Michel Lindskog; il avait déjà été guéri d'autres maux, entre autres, de la morsure d'un chien enragé.

Dans les témoignages que j'aimais le plus à entendre étaient ceux des personnes qui me racontaient comment la crainte avait disparu de leur cœur.

Une mère me dit "Je vous aime tant parce que, grâce à vous, la crainte est bannie de l'âme de mon petit garçon. Il était craintif depuis sa naissance, et ne pouvait dormir sans une lumière dans sa chambre. S'il s'éveillait dans l'obscurité, il poussait des cris de frayeur. Maintenant il me dit: "Mère, éteins la lumière. Je n'ai plus peur, car Jésus est avec moi. Il prendra soin de moi."

J'ai fait tous mes efforts pour chasser la crainte du cœur des mères; car, autrement, les enfants héritent de ce sentiment, même avant leur naissance.

La famine et les épidémies en ont tué des milliers, mais la peur en a tué des dizaines de milliers. Même lorsqu'on croit qu'elle est chassée à jamais, elle essaye de montrer encore sa tête hideuse.

Bien des enfants sont venus au monde ayant déjà hérité de la crainte.

Et même la crainte a empêché bien des jeunes âmes de venir au monde. Elle a tué bien des enfants avant leur naissance.

Mères, ne craignez pas d'avoir vos enfants. Dieu prendra soin et d'eux et de vous, si vous voulez Lui obéir.

N'écoutez pas les mauvais conseils des médecins qui vous disent de faire des choses qui sont de véritables péchés envers votre corps. Nos corps sont merveilleusement faits et si délicats dans leur organisation. Aussi longtemps que les lois de Dieu sont observées, on peut les garder en bon état. La Bible est le livre qui nous instruit à ce sujet. C'est l'intérêt des médecins de rendre les femmes malades et non de les guérir. L'ordre de Dieu au premier homme et à la première femme fut: Croissez et multipliez, et peuplez la terre. Cet rodre fut donné avant la chute tout aussi bien qu'après.

Le Livre de Dieu dit aussi: Voyez, les enfants sont un héritage du Seigneur.

Quand un mari et une femme s'unissent pour élever leur enfant pour Dieu, et vivent comme Dieu le leur commande, alors les promesses faites à la descendance du juste seront accomplies pour eux et ils auront la terre comme héritage. Dès leur plus tendre enfance, mes enfants connurent Dieu. Ce fut une des premières choses qu'on leur enseigna, aussitôt qu'ils purent parler et marcher.

L'aîné, mon fils, qui est maintenant un jeune homme, commença à parler tout jeune et à montrer de l'intelligence.

Déjà, à cinq ans, il lisait sa Bible d'enfant; il n'avait pas encore trois ans qu'il répétait par cœur le second chapître de Luc, rien que pour l'avoir entendu lire quelquefois à notre culte de famille.

Je ne me rappelle pas que son cœur ait jamais connu la crainte. Il pensait que tout le monde était son ami; il avait un heureux naturel. Le nom d'enfant que nous lui avions donné lui convenait à merveille. C'était Joyeux. (Gladdie.)

Nous fûmes obligés de nous absenter de chez nous quand il avait moins de cinq ans et il alla quelque temps en pension chez une dame dont la vieille cuisinière était irlandaise.

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Cette vieille cuisinière, Madame O'Leary, était une bonne domestique, mais elle avait un malheureux défaut. Elle avait des périodes où elle se mettait à boire. Puis l'accès d'ivrognerie lui passait et elle se remettait consciencieusement à l'ouvrage. Sa maîtresse se désolait à son sujet et essayait de la supporter à cause de ses bonnes qualités.



MADEMOISELLE ALMA KELLER.

Guérie instantanément d'une maladie de la hanche; sa jambe s'allongea de trois pouces et demi en réponse aux prières du Docteur Dowie. (Voyez: FEUILLES DE GUÉRISON, Vol. I, No. 23, p. 353.)

Quand elle se remettait des effets des spiritueux qu'elle avait absorbés, elle avait peur de tout.

Une fois sa maîtresse lui demanda de traverser la rue pour aller chercher quelque chose à quelques mètres de la maison. La nuit était sombre, elle avait peur et elle le dit.

Le petit Gladdie l'entendit; il la regarda d'un air de surprise, alla vers la pauvre créature, et lui mettant la main dans la sienne, déclara: "Je vais aller avec vous, Madame O'Leary. Alors vous n'aurez pas besoin d'avoir peur, car Dieu prend toujours soin de moi."

Elle regarda l'enfant et dit: "Sûrement, j'irai avec vous, car je crois fermement que Dieu vous garde."

Je suis sûre que bien des mères redoutent pour leur fils les dangers et les difficultés. Mon enfant était très-aventureux, mais il ne lui arriva jamais aucun mal.

Quand je sus ce qu'il avait dit à la vieille servante, je compris qu'il avait foi en la protection de Dieu.

Ma fille, lorsqu'elle était encore toute petite, eut le cœur pénétré de crainte. Elle avait environ dix-huit mois à cette époque et n'avait jamais connue la peur auparavant.

C'était par une chaude nuit d'été, quand nous demeurions à Melbourne, en Australie. La bonne, qui était avec nous depuis quelque temps, nous quitta pour aller chez elle, à la campagne. Ce fut avec la nouvelle bonne que ceci arriva.

Un jeune homme, le fils d'un de nos adeptes, fut pris d'une crise d'épilepsie. Sa mère vint nous prier d'aller la voir et nous y allâmes.

Il fallait douze hommes forts pour le maintenir, tellement il était possédé. Lorsque nous arrivâmes, mon mari ordonna de le lâcher; il s'agenouilla près de lui, lui tint les tempes avec ses mains et pria. Au nom de Jésus, le démon fut chassé.

Nous rendîmes encore une autre visite, et revînmes à la maison vers 11 heures du soir, sans aucune inquiétude au sujet de nos enfants, parce qu'ils ne s'éveillaient jamais la nuit, après qu'on les avait couchés.

Nous avions notre clef avec nous, et, en l'introduisant dans la serrure, nous fûmes surpris d'entendre le bruit de sanglots étouffés venant de la chambre des enfants. Je dis: "C'est notre petite Esther, et nous montâmes vivement vers elle.

Elle était dans son petit lit, se cachant le visage dans la couverture qu'elle tenait serrée dans ses deux mains. Il semblait qu'elle avait sanglotè depuis si longtemps, qu'elle était épuisée et n'avait plus la force de pleurer.

Son corps et sa figure étaient mouillés de sueur.

"Esther, ma chérie, qu'y a-t-il donc?" lui demandai-je.

Son père essaya d'enlever la couverture, mais elle s'y cramponnait de toutes ses forces, en criant: "Oh! non, je ne peux pas. Il y a un homme noir, là!"

Nous lui dîmes: "Non, ma chérie, il n'y a pas d'homme noir. Papa et maman sont là.

Mais elle répétait: "Il y a un gros chien noir dans la ruelle, et il va venir m'emporter."



MADEMOISELLE CLAUDIA THOMAS.

Guérie lorsqu'elle se mourait d'une hydropisie du cœur et d'une maladie des reins, suites d'une fièvre typhoïde. Son corps avait été disséqué par les docteurs en dix-sept endroits sans aucun resultat, comme à l'ordinaire. Ses parents confirment son témoignage. Elle est maintenue en bonne santé par la puisance de Dieu. (Voyez: FEUILLES DE GUÉRISON, Vol. IV., No. 20, p. 321.)

Nous vîmes tout de suite ce qui était arrivé.

On n'avait jamais dit à l'enfant que l'exacte vérité, et elle croyait implicitement tout ce qu'on lui disait. Cette nouvelle bonne avait voulu la faire dormir tout de suite pour une raison

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à elle, et lui avait dit ces choses pour qu'elle se couchât et se cachât sous ses couvertures.

Puis elle s'était réveillée; et l'horrible homme noir était revenue dans sa vive imagination. A cette époque, elle n'avait encore jamais vu aucune personne de couleur, et n'en aurait pas eu peur si elle en avait vu une. Quant au gros chien, elle n'avait jamais été effrayée d'aucun animal. Mais cette méchante bonne avait introduit la crainte dans son cœur.

Immédiatement son père dit: "Esther, chérie, il n'y a d'autre personne ici que papa, maman et Jésus. Il est ici. Il est toujours ici, même quand nous n'y sommes pas. Il prendra toujours soin de notre petite fille." Elle cessa tout de suite d'étreindre la couverture, et nous sourit, tout en promenant ses regards autour de la chambre. Nous raisonnâmes avec elle, après lui avoir ôté ses vêtements mouillés de transpiration. Nous mîmes des draps frais à son notre chère petite. Alors elle lit et une fraîche robe de nuit à se recoucha, se disant à elle-même "Rien que papa, maman et Jésus."

Lorsque nous lui eûmes dit bonsoir en l'embrassant, nous éteignîmes la lumière et rentrâmes dans notre chambre. Elle s'endormit au bout de quelques minutes.

Le lendemain matin, lorsque nous nous levâmes, les enfants avaient déjà déjeûné.

Je la vis d'abord, au haut de l'escalier, la chérie, ave cses grands yeux bruns étonnés, bordés de cils noirs, et sa jolie tête couverte d'une épaisse chevelure brune et bouclée.

Elle restait là, à me regarder. Je lui dis: "Qu'y a-t-il, ma chérie?"

Elle répondit: "Maman, j'ai cherché Jésus."

Elle retourna dans sa chambre, regarda derrière la porte, sous le lit, partout. Je l'observais pour voir ce qu'elle allait faire.

A la fin, elle dit "Je ne peux plus Le trouver, maintenant, maman. Il était ici hier soir. Je L'ai vu; mais Il n'est pas ici maintenant."

Alors je compris ce que ses regards signifiaient; je lui dis: "Esther, Il est toujours ici, ma chérie. Nous ne pouvons pas Le voir, mais son Esprit est ici. Bien que vous ne Le voyiez pas, papa et maman vous affirment qu'Il veille toujours sur Son petit enfant, et que les méchants ne peuvent vous faire de mal. Vous pouvez toujours Lui demander de veiller sur vous."

Elle prit un air heureux, et me dit en souriant: "Il est toujours ici, maman."

Jamais plus, elle n'eut le sentiment de la peur.

Il va sans dire que nous renvoyâmes sur le champs la personne qui l'avait si méchamment effrayée.

Quand les malades vinrent chez nous pour y chercher la guérison, comme ils le firent bientôt après cette époque, elle prenait le plus grand intérêt dans les enfants malades et leur parlait de Jésus. Un jour sa poupée tomba et se cassa la tête. Elle courut tout de suite vers son père et frappant à la porte de la chambre, où il priait avec les malades, elle entra, et, lui posant la poupée sur les genoux. "Ma bébée est malade, papa," dit-elle; "priez pour elle."

Son père prit la poupée brisée, et doucement tâcha d'en rattacher les morceaux. Il lui expliqua qu'une poupée n'était pas tout à fait comme une petite fille, mais qu'il ferait le possible pour la réparer.

Notre fils et notre fille sont grands maintenant. Ils ne connaissent pas la peur et croient que ce que Jésus a dit est vrai "Voyez, je suis toujours avec vous!" Pourraient-ils craindre ceux qui croient véritablement ces paroles; ils peuvent dire en leur cœur: "Je ne craindai pas le mal: car Tu es avec moi."

Nous espérons et nous comptons que, dans l'avenir, toute l'instruction, toutes les connaissances que notre fils et notre fille acquièrent en ce moment avec tant d'ardeur dans les grands centres d'instruction, seront employés à faire prospérer l'œuvre de Dieu. Ils Lui ont été consacrés depuis le commencement de leur vie. Puisse-t-Il toujours les garder et les bénir. De même que nous avons prié pour vous et les vôtres, nous vous demandons, en retour, de prier pour nous et les nôtres.

Je pourrais encore vous dire bien des choses, mais je crois que ce petit ouvrage est déjà assez long.

Je veux seulement ajouter que, depuis vingt-cinq ans, Jésus a été le seul Docteur de notre famille; nous voudrions qu'Il fût aussi le vôtre. Nous ne vous disons pas de faire ce que nous n'avons pas fait nous-mêmes.

Jamais une goutte de médicament n'est entrée chez nous, soit pour nous, soit pour nos enfants.

Nous avons vécu au milieu des malades la plupart du temps, mais Dieu nous a préservés; et, quand la maladie est venue, Dieu a répondu aux prières, faites en notre faveur.

Encore une seule petite histoire, pour terminer. Un artiste peignit une fois un magnifique tableau représentant les mères amenant leurs petits enfants à Jésus.

Sa conception de Jésus était magnifiquc et les petits enfants étaient superbes. Jésus étendait les mains vers eux, et les regardait avec amour; mais quelques uns d'entre eux se cachaient derrière les robes de leurs mères et se reculaient, tandis que les mères usaient d'une douce violence pour les faire avancer.

L'artiste emmena sa petite fille voir son tableau, et lui demanda ce qu'elle en pensait.

Elle regarda le visage du Christ et sa figure s'éclaira; puis elle regarda les enfants. "Ne sont'ils pas beaux, lui demandat-il?

Elle répondit: "Non, papa; je ne les aime pas Si Jésus m'avait regardée de cette façon, j'aurais couru vers Lui. Je n'aurais pas eu besoin qu'on me poussât.

Il vit son erreur. Il les effaça et mit à leur place cette magnifique peinture de petits enfants, étendant les bras et accourant, pleins d'ardeur, vers Jésus.



EUGENE H. BOETCHER.

Rapidement guéri d'une fracture à la jambe en répons eaux prières du Surveillant Général. Fait maintenant partie du Chœur des Garçons de Sion. (Voyez: FEUILLES DE GUÉRISON, Vol. V, No. 44, p. 845.)

Ah! voilà le grand malheur! Notre Père Céleste, le Seigneur Jésus Christ et le Saint-Esprit, n'ont pas été présentés au monde tels qu'ils sont, la glorieuse Trinité, les trois Dieux en un seul.

Si on nous L'avait toujours montré comme un Père aimant, miséricordieux et bienveillant, plaignant Ses enfants comme un père sait plaindre; si nous avions toujours pensé qu'Il nous aimait d'un Eternel Amour, dont la miséricorde endure à jamais; si nous nous L'étions représenté, comme Celui qui sympathise avec les malades et les malheureux, les soulageant de leurs fardeux de péchés et de maladies; si nous avions toujours présent à l'esprit ce qu'Il a dit: "Laissez venir á moi les petits enfants; ne les empêchez pas: car c'est à eux qu'appartient le royaume du Ciel;" si nous étions persuadés qu'Il est toujours prêt à les prendre dans Ses bras et à les bénir, que le monde serait différent de ce qu'il est!

Le temps ne serait pas éloigné alors, en vérité, où la prière que Dieu a enseignée à Ses disciples recevrait son accomplissement:

Que ta volonté soit faite sur la terre comme au Ciel.

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6 per cent per annum, on and after October 1, 1902, a contingent dividend of 2 per cent, making this an 8 per cent investment.

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7 per cent per annum, with privilege of discount on lumber and building material purchased of the Association.

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payable in 5, 10, 15 and 20 years, 6 per cent per annum, increased to 9 per cent per annum on and after October 1, 1902.

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Ten Thousand Eight Hundred and Forty-Nine Baptisms by Triune Immersion Since March 14, 1897.

Ten 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 June 14, 1901, by the General Overseer	4582	
Baptized by Elders, Evangelists, and Deacons	2281	
Total Baptized in Central Zion Tabernacle		6863
Baptized in places outside of Chicago by the General Overseer	504	
Baptized in places outside of Chicago by Elders, Evangelists, and Deacons	3007	
Total Baptized outside of Chicago		3511
Total Baptized in four years and three months		10,374

Baptized since June 14, 1901:

Baptized in Central Zion Tabernacle by Evangelist Fisher	16		
Baptized in Central Zion Tabernacle by Elder Royall	6		
Baptized in Central Zion Tabernacle by Elder Voliva	10		
Baptized in Central Zion Tabernacle by Elder Mercer	7		
Baptized in Central Zion Tabernacle by Elder Simmons	13		
Baptized in Central Zion Tabernacle by Elder Excell	6	58	
Baptized in Zion City, Illinois, by the General Overseer	134		
Baptized in Zion City, Illinois, by Overseer Mason and Elder Voliva	86		
Baptized in British Columbia by Elder Brooks	2		
Baptized in British Columbia by Elder Simmons	2		
Baptized in California by Elder Taylor	6		
Baptized in England by Evangelist Cantel	34		
Baptized in Illinois by Elder Fockler	41		
Baptized in Illinois by Deacon Sprecher	2		
Baptized in Illinois by Elder Reed	4		
Baptized in Indiana by Overseer Mason	2		
Baptized in Indiana by Overseer Speicher	2		
Baptized in Iowa by Elder Adams	31		
Baptized in Kansas by Deacon Klein	4		
Baptized in Michigan by Elder Hayden	2		
Baptized in Michigan by Elder Kennedy	4		
Baptized in Michigan by Deacon Lake	7		
Baptized in Minnesota by Deacon Crane	5		
Baptized in Minnesota by Elder Jenson	5		
Baptized in Nebraska by Elder Hoy	4		
Baptized in New Jersey by Elder Hammond	7		
Baptized in New Jersey by Elder Leonard	4		
Baptized in Ohio by Elder Bouck	2		
Baptized in Ohio by Elder Reiff	3		
Baptized in Ohio by Overseer Mason	5		
Baptized in Ohio by Elder Basinger	2		
Baptized in Oregon by Elder Ernst	2		
Baptized in Washington by Elder Simmons	3		
Baptized in Wisconsin by Evangelist Loblaw	3		
Baptized in Wisconsin by Deacon Stochholm	9	417	475
Total Baptized since March 14, 1897			10,849

The following-named eight believers were baptized in Central Zion Tabernacle, Chicago, Wednesday evening, August 7, 1901, by Elder R. M. Simmons:

Bick, Elizabeth ..... Republic, Michigan
Bruner, Miss Minnie H ..... Clear Lake, South Dakota
DePew, Walter T ..... 1254 Michigan Avenue, Chicago, Illinois
Green, Mrs. Mabel ..... 565 West Fourteenth Street, Chicago, Illinois
Hartsfield, William Elmer ..... 4518 Armour Avenue, Chicago, Illinois
Keller, James ..... 1343 Michigan Avenue, Chicago, Illinois
Knight, Lloyd G ..... Mitchell, South Dakota
May, Mrs. Harriet ..... 39 Fortieth Court, Chicago, Illinois

The following-named six believers were baptized in Central Zion Tabernacle, Chicago, Wednesday evening, July 31, 1901, by Elder J. G. Excell:

Evans, Miss Hannah Jane ..... Hunter, Ohio
Hamilton, Mrs. Ella ..... America City, Kansas
Kenney, Mrs. Mary ..... 31 Ridge Street, Binghamton, New York
Warner, Mrs. Frances Elizabeth ..... 1306 Michigan Avenue, Chicago, Illinois
Wehling, William ..... 594 West Thirteenth Street, Chicago, Illinois
Wehling, Mrs. Dina ..... 594 West Thirteenth Street, Chicago, Illinois

The following-named believer was baptized at Port Huron, Michigan, Friday, August 2, 1901, by Elder E. B. Kennedy:

Clark, Elihu W. ..... 1521 Oak Street, Port Huron, Michigan

The following-named fifteen believers were baptized in the Caledonian Road Public Baths, London, England, Lord's Day, July 28, 1901, by Evangelist H. E. Cantel:

Ayre, Alfred ..... 27 Broke Road, Dalston, London, England
Brewer, Mrs. Emma ..... 4 Hensbridge Pl., St. John's Wood, London, England
Chatfield, H. E ..... 172 Higham Hill Road, Walthamstow, London, England
Cornell, G ..... 18 Claremont Road, Walthamstow, London, England
Cornell, James ..... 18 Claremont Road, Walthamstow, London, England
Cornell, Arthur ..... 18 Claremont Road, Walthamstow, London, England
Dove, Miss Alice ..... 21 Stamford Road, Kingsland, London, England
Humphrey, Mrs. Agnes ..... Cliff Road, Leigh, Essex, England
Kingsby, Mrs. C. Fanny ..... 78 Winston Rd., S., Newington, London, England
Meredith, A. Ernest ..... 23 Montague Street, Worthing, Sussex, England
Meredith, Mrs. Agnes ..... 23 Montague Street, Worthing, Sussex, England
Porter, Mrs. ..... 14 Grange Street, S., Newington, London, England
Rickards, Henry ..... 2 Chapel Park Stores, Addlestone, Surrey, England
Wade, J. S ..... 100 Farrington Road, Kings Cross, London, England
Wayman, Miss Clara L ..... Elinstone, Green Lane, Northwood, England

The following-named four believers were baptized at Belvidere, Illinois, Thursday, July 4, 1901, by Elder D. A. Reed:

Gould, Horace A ..... 306 West Hurlbut Street, Belvidere, Illinois
Johnson, Jennie M ..... Cherry Valley, Illinois
Johnson, George Alex ..... Cherry Valley, Illinois
Webber, Elmer ..... 1027 Union Avenue, Belvidere, Illinois

The following-named three believers were baptized at San Francisco, California, Wednesday, July 24, 1901, by Elder W. D. Taylor:

Marshall, Mrs. Eva Modena ..... Willows, California
Read, Almeda ..... Orland, California
Read, Ebenezer ..... Orland, California

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, AUGUST 21st or 22d.

Inbred Demons.

1. *Demons of sensuality, lust, licentiousness, fornication, adultery, incest, etc.*—Ephesians 5:1-7.
   Most evil spirits lead to uncleanness.
   Filthy talk will defile the body.
   Joking and jesting do not help keep the body clean.
2. *Demons of passion, anger, malice, wrath, hatred, strife, variance, sedition, etc.*—James 1:12-21.
   Quick to anger makes a man foolish.
   Anger poisons the body and causes death.
   It destroys the action of the heart and impairs the circulation.
3. *Demons of appetite, narcotics, stimulants, opiates, cravings, disordered tastes, etc.*—Philippians 3:15-21.
   To live for the belly is to surfeit the body.
   Some will have what they crave even if it sickens them.
   Morbid appetites fills the body full of poison.
4. *Demons of pride, of form, face, appearance, dress, opinion, reputation, position, etc.*—Psalm 10:2-11.
   To have a little authority makes some people foolish.
   Some do wrong and are too proud to make the wrong right.
   The proud always overestimate their value and security.
5. *Demons of fear, want, loss, failure, hardship, sickness, disease, and death.*—Psalm 115:9-18.
   To fear the conditions of old age shortens life.
   We are charged to fear only God in the sense of trusting Him for all things.
   He can save from death, and bless the whole life.
6. *Demons of covetousness for riches, property, honor, power, or relations.*—James 4:1-7.
   Covetousness comes from seeking happiness in things, and not in God.
   Many who have things seem to be happy, but are not.
   To worship something and not God is ever the Devil's trick.
7. *Demons of doubt, distrust, suspicion, jealousy, misgivings, imaginings, etc.*—Romans 14:13-23.
   Not to live by faith sees life's path harder.
   To have large faith in God shows how helpful one can be to others.
   To treat every one with suspicion is destructive to social intercourse.
8. *Demons of indifference, listlessness, dullness, incapacity, half-heartedness, etc.*—Matthew 13:12-17.
   Some act as though they had no concern to achieve success.
   They seem to have no desire for increase or advancement in usefulness.
   They hear and learn of things but no impression is made on them.

The Lord Our God is a Demon-Destroying God.

SUNDAY BIBLE CLASS LESSON, AUGUST 25th.

The Devil's Mastery.

1. *Demoniacal possession is a lost-sight-of truth.*—Matthew 17:14-21.
   Christ attests the fact that demons are in people.
   He came to show man's condition, and the cause.
   He came to manifest what God wanted to do for His people.
2. *It begins by broken fellowship with God.*—Genesis 3:1-5.
   To listen to the Devil is to be overcome by him.
   He ever tells people he knows how to make them happy.
   He seeks ever to get one to go contrary to what God has said.
3. *Numerous demons may come between us and God.*—Luke 8:1-3.
   The number of demons in persons varies greatly.
   The Devil makes womankind a special subject of his destroying power.
   He may enter into man even in hosts of thousands of demons.
4. *He first binds the master of the house.*—Matthew 12:22-30.
   The Devil seeks first of all to enslave the spirit.
   Through sin he cuts off the spirit's communication with God.
   He will destroy every hope and every joy with all faith.
5. *He ruins the valuable contents of the house.*—Romans 1:18-25.
   He takes the imagination and debases it.
   He controls the reason and darkens it.
   He perverts the will and subdues it.
6. *He finally destroys the house as well as the furnishings, and makes prisoners of the occupants.*—Luke 8:14-26.
   Fellowship with demons defiles the body.
   The strong man can protect his house if he wills to.
   When God is let in myriads of demons cannot enter.

God's Holy People Are a Devil-Resisting People.

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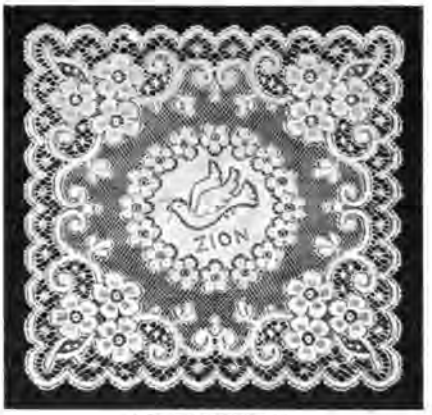
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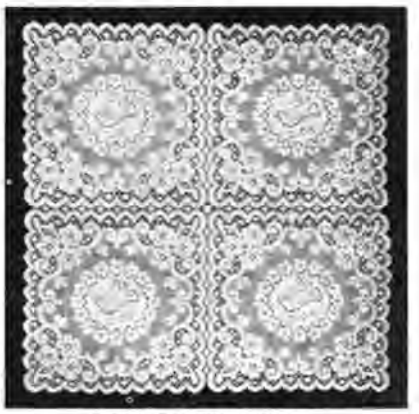
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General Overseer of the Christian Catholic Church in Zion

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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.

VOLUME IX. NUMBER 17. CHICAGO, AUGUST 17, 1901. PRICE FIVE CENTS.

GOD'S WITNESSES TO ZION IN SOUTH AFRICA.

"AND THE LEAVES OF THE TREE WERE FOR THE HEALING OF THE NATIONS."

Throughout the whole of the terrible war in South Africa our prayers have constantly ascended to God for our beloved friends on both sides in that cruel strife, in which so many lost not only life and property, but in which so many terrible deeds of blood and violence redounding to the shame of so-called Christian nations have been wrought. General Sherman did not err when he said, "War is Hell!"

For British and Boer alike we have prayed, and to both armies we have continually sent from Zion our Little White Dove, LEAVES OF HEALING, with God's Message of Peace and Purity and Love.

From the British provinces of Natal and Cape Colony, and from the Orange and the Transvaal, we have continually received, even when the war was at its height, letters telling us that God was blessing Zion's Message to the men on both sides of the firing line.

And now that the war is drawing to a close, we are delighted to know that the good work goes on. We did not think it wise to publish many of the communications received during the war, lest we should compromise the writers, but we think the time has come to publish at least some of the more recent letters and several pictures.

The first three letters which we subjoin are written to us from the Boer Prisoners' Camp, Diyatalawa, Ceylon, British India, by our Brother P. N. J. van Rensburg, late of Johannesburg, South Africa.

He went of his own free will five thousand miles to share the sorrows of his brethren in exile; and his ministry has been greatly used of God in telling the story of Jesus as the Saviour and Healer.

The thirteen Boer prisoners of war, represented in the pathetic little picture which we present on this page, are brethren in Christ, and most of them are most earnest and active



A. Linden. M. Heyns. H. Papenfus. H. du Plessis.
I. Vivier. J. v. d. Merwe. B. v. d. Berg. P. van Rensburg.
J. Homfeld. J. Hennings. J. Prinsloo. D. Botha. J. Botes.

THIRTEEN BOER PRISONERS OF WAR AND SOLDIERS OF ZION IN BRITISH CAMP AT DIYATALAWA, CEYLON, BRITISH INDIA.

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members of the Christian Catholic Church in Zion.

They all testify to spiritual blessing and healing through the teaching of Zion.

We have had great joy in responding to their earnest appeal that we should pray that they might be yet further blessed and entirely cleansed and enabled to live henceforth righteous lives.

They are only a few of a large number who, in this Camp, have been blessed.

It has been a great delight for us to look upon their faces.

We trust that they will all soon be restored to their homes and their families and be made a blessing all over South Africa, and we pray for the consolation and Divine protection of the sorrowing wives and children of these exiles.

A number of them are thinking of coming to America, and we shall be delighted to receive them at our Headquarters in Zion.

All through the war we have had constant communication with many Zion friends among the British soldiers operating in all parts of the extended field of conflict, and we publish now a number of letters from the Conductor of the Zion Gathering in Pietermaritzburg, Natal, Brother John Thomson, and from several British soldiers.

We also give the pictures of three of these soldiers of Zion in this issue.

LEAVES OF HEALING has been used of God to the salvation and healing of large numbers of the British troops.

Above all things, we rejoice that our Little White Dove has taken not only a Message of Healing to the spirits, souls, and bodies of the combatants on both sides, but that it is bringing Healing to the Nations involved.

Zion has a great future in South Africa.

We have earnest calls from every part of the great land for help.

Let all the officers and members of the Christian Catholic Church everywhere pray that the Message of God, which we are continuing to send to all parts of South Africa, may continue to prove to be "Leaves of Healing from the Tree of Life" for the afflicted Nations who have been in such deadly strife.

As soon as God enables us we shall send an Overseer and Elders to South Africa.

From all Zion we send hearty Christian love, and the assurance of our continuous prayers, to both our Boer and British brethren.

May they love and help one another even now, and in the days to come live in peace, and labor together for the evangelization of bleeding Africa.

Let Zion bring them into perfect union beneath her Banner, and let this brotherly love blot out every remembrance of former strife.

Hundreds Healed and Blessed in Ceylon.

PRISONERS' CAMP, HUT 59,
DIYATALAWA, CEYLON, January 2, 1901.

REV. AND DEAR BROTHER IN THE LORD:—You will, no doubt, be surprised at the receipt of this letter from Ceylon, since my residence is at Johannesburg, South Africa.

The Lord has been glorified here in Zion.

During November and December, 1900, the fever and other diseases were raging amongst the prisoners of war here. On one occasion no less than 600 were confined in the various hospitals. The total amount of prisoners at that time numbered 4500.

Hundreds were restored to health through the prayer of faith.

The medical officers refused to grant me admission to the hospitals to "use medicine without a license;" but, nevertheless, and in spite of all that, many names of those practically dying and given up as hopeless by the doctors, were brought to me by the hospital assistants, which names were laid at the cross of Jesus, and they were healed.

One evening, thirty, altogether, who were in a critical state with fever, were healed through the prayer of faith.

God's servant sent word to them that they had to confess their sins to God, and that a prayer of faith would be sent up at 8 o'clock P. M. for their recovery from sickness and sins.

The following morning, I received a message that they complied with my instructions and that they were all enjoying sound health again.

Since, up to this date, only four have died, against sixty to seventy-five the former two months.

You can, therefore, realize that there must be a vast number of some hundreds on their way to Zion.

The stinkpots are being done away with by the hundreds.

One is now praying for the other the prayer of faith, and recovery follows.

I could not arrive here unless I desired to be an imprisoned Paul or Daniel, and to be like them.

I have been greatly encouraged by the following verse taken out of LEAVES OF HEALING, and dated November, 1899:

"I'll go where You want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what You want me to say, dear Lord,
I'll be what You want me to be."

I am longing for more LEAVES OF HEALING, also to go out on the island or elsewhere; but the Lord has not opened the way thereto.

The prisoners of war here reside all over South Africa, consequently Zion's name will thus be more widely circulated and advertised when they return home.

Many old complaints have been healed here, even rheumatic fever, together with heart disease of thirty years' duration.

The ministers are thus in a regular little fix at present, for fear of Zion; the same as King Herod was, when the child Jesus was born at Bethlehem. They are complaining that they shall be losing their church members. They are right, too.

With kindest regards,

Your Faithful Brother in Zion,

P. N. J. VAN RENSBURG.

Hundreds of Prisoners in Ceylon Eagerly Read Leaves of Healing.

HUT NO. 59,
KRIJGSGEVANGENEN KAMP,
DIYATALAWA, CEYLON, May 27, 1901.

REV. JOHN ALEX. DOWIE.

Dear Brother in the Lord:—I am in receipt of your very welcome letter, for which many thanks.

Please also accept my hearty thanks for the roll of LEAVES OF HEALING, which has had a wide circulation here in less than no time.

Hundreds of people have already read them with much interest, by night as well as day.

I should, therefore, feel greatly obliged if you would kindly send me some more of them.

I trust that you will all remember us in your daily prayers, so that we may soon have peace in our country.

The wealthy people here (prisoners) are very anxious to go and have a look at Zion's institutions after the war, and I feel sure that some will go.

Our prisoners of war are Burghers of the Orange Free State and South African Republic, and not soldiers.

Martial law, which has not yet been recalled in the above Republics, has caused many families to be placed in camps; hence the reasons why I came to Ceylon to render my services for Zion's purpose.

I am now anxious to return to my native land to render my services in the camps there.

With fraternal regards to you all,

Yours Faithfully in Christ,

P. N. J. VAN RENSBURG.

Many Blessings and Healings Among Boer Prisoners of War in Ceylon.

KRIJGSGEVANGENEN KAMP,
DIYATALAWA, CEYLON, July 1, 1901.

REV. JOHN ALEX. DOWIE.

Dear Brother in the Lord:—Herewitb please find a photo, in group, of some of the Boer prisoners of war here at Diyatalawa, including myself (standing on the left wing with a roll of papers in hand).

Those represented in the picture are brethren and some of them working members of Zion in camp.

These brethren, who have been sent hither a distance of 5000 miles and as prisoners of war, have been laid up in a serious state with fever, etc.

They confess that they are reformed, besides again enjoying a sound state of health, which is all due to the great and valuable teachings of Zion.

They desire that we may remember them in our prayers daily, so that they may be entirely cleansed in Jesus' blood and henceforth live a righteous life.

If I am not prevented by unforeseen circumstances, I shall leave for South Africa in August next.

I greatly desire to take a trip from here to America.

With kindest regards to yourself and Overseer Jane Dowie, and all the other sisters and brethren I am,

Faithfully yours in the Lord,

P. N. J. VAN RENSBURG.

P. S.—Brethren J. v. d. Merwe and M. Heyns were given up by the doctors and not expected to live.

Brother J. Botes suffered fifteen years from infections of the chest and immediately recovered on the prayer of faith.

How God Blesses the Work in South Africa.

NATAL BANK,
PIETERMARITZBURG, NATAL, March, 1901.

DEAR GENERAL OVERSEER:—Enclosed you will find application for membership by Lachlan McKinnon Irvine, who wrote to you some little time ago.

He came to our Gathering some three months ago, and said he wished to subscribe to LEAVES OF HEALING, but he never came back again until two evenings ago.

We had a visit from him at our house.

Mrs. Horn, another member of the Congregational Church, is sending her application to you direct.

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She has not been very much among us, owing to her being organist for the Y. M. C. A., but she is getting out now and is going to take up visiting for Zion.

I expect Mrs. Buchanan's application to go in by next mail.

Zion's Voice is heard everywhere, and it is wonderful what a stir there is through the Literature that has been distributed here.

Ministers of the various denominations are naturally annoyed and are trying to turn the sheep away, but they have already tasted the water and have proved it good.

The denominations are driving the sheep into the fold.

God is blessing us and increasing our numbers as we obey the Voice from Zion.

It is wonderful how far-reaching its power is.

We hear good reports of John Taylor's work from those outside. One of the army Scripture readers who came down recently, said in a meeting at the Y. M. C. A., that none of the evangelists had done so thorough a work as John Taylor, and that he believed those who opposed him misunderstood him.

Yours in Jesus, JOHN THOMSON.

Zion Going Forward in Pietermaritzburg.

PIETERMARITZBURG, SOUTH AFRICA, June 7, 1901.

DEAR GENERAL OVERSEER:—It is with great pleasure that I write to you, telling you of the gracious way God is blessing Zion in Pietermaritzburg.

Only a few months ago the attendance at the meeting averaged five or six.

Last Sunday we had twenty worshipers.

Zion's progress is steady and sure.

Zion has increased month by month, never gone back, and God has been blessing us abundantly.

A baby organ has been bought and the meetings are full of God's Spirit.

We began our open-air meetings last Saturday night (June first), and the people received the Full Gospel of Repentance, Salvation, and Healing.

Quite a large number of people stood and listened to what they had never heard before.

It would have done your heart good to have heard our brothers and sisters testifying of God's power to cleanse and heal and keep the spirit, soul, and body.

Each testimony had the power of God behind it, which must have made an impression on the minds of the people standing there.

The greatest opponents of Zion are the denominational Christians. It is what we expected, but God is giving Zion great victories.

We need your prayers, but clad in the armor of God we mean to Go Forward in His service.

Yours in Christ,

LANCE CORPORAL BUTTERS.

Soldiers Crying Out For Leaves of Healing.

SOLDIERS' HOME, STANDERTON, February 5, 1901.

DEAR BROTHER IN CHRIST:—Mr. John Thomson, Natal Bank, Pietermaritzburg, sends me some booklets and LEAVES OF HEALING.

Blessed be God, the men are simply crying out for them.

I am praying that shortly there may be a representative of Zion in every regiment in the British Army.

Yours faithfully in Christ, JOHN TAYLOR.

Marvelously Kept From Injury in Battle.

SOUTH AFRICAN FIELD FORCE.

REV. JOHN ALEX. DOWIE.

Dear Sir:—Beloved in the Lord Jesus Christ, I hope, sir, you will not think I am taking a liberty in writing to you, but I do feel I must tell you how much I have been blessed since the Lord taught me, out of your books, which were lent me by dear Brother J. Taylor.

I have not read many as yet, but I could see before I had read much that there was no "uncertain sound" about it; so I asked the Lord to teach me the truth as it is in Christ Jesus, and I do believe the Lord is leading me.

John Cosgrove. Private Markel. Ernest Cox.



THREE BRITISH SOLDIERS OF ZION IN SOUTH AFRICA.

You will see by my address that I am a soldier (serving two masters—King, and King of Kings).

I have been all through this awful war with General Buller. The dear Lord has proved to me in a most striking manner the ninety-first Psalm (which we call the soldiers' Psalm).

I have not been hit once all the way through, although I have been covered by dirt caused by shells bursting close to me. Nothing hurt me. It is wonderful!

But, dear sir, my heart is not in this war. I do believe it is the very work of the Devil; for as I look around and see the suffering, the pain, and sorrow caused by this war, I ask myself, "Is this of God?" and a voice seems to say, "Nay, God is love."

John Taylor and I have such beautiful blessings in helping others, and we are ourselves helped.

Your loving Brother in the Lord,

WILLIAM H. YOUNG.

Praises to God for Wonderful Healing.

122 GRAYLING STREET, PIETERMARITZBURG, NATAL, SOUTH AFRICA, July 4, 1901.

DEAR GENERAL OVERSEER:—I praise God I am able to testify to His healing power in my body.

From December 11, 1900, until January 9, 1901, I was dangerously ill with pleurisy and was under the treatment of doctors. I was then at the front.

After I came home, I began to feel sick again, and felt at my wit's end to know what to do.

I always believed that God could heal still, but I could not trust Him in my case.

I heard that a Branch of the Christian Catholic Church had been formed, during the time I had been away. I went to see for myself. I felt I must get right with God. I had LEAVES OF HEALING sent to me when at the front, and in the hospital when I was troubled in spirit very much.

I felt as if I would sink into perdition.

I had to take drugs to make me sleep.

From that time to the time of my coming to Zion I scarcely had one night's rest.

Praise God, He has given me sleep.

No more troubled conscience!

No more wakeful nights!

I have not lost one night's sleep since coming into Zion.

I have had to repent deeply.

God, through His Son Jesus, has given me grace to go through the ordeal. To Him be the glory.

One month ago I had a serious attack of sickness.

First it was a touch of malarial fever.

I prayed and trusted for healing nearly a week, and felt I was recovering.

At last the crisis came, one night after coming home.

The Devil attacked me, it seemed to me, with three diseases at once.

I lay down on my bed in agony.

I could hardly move, the pain was so terrible all through my body.

I cast myself upon God, and a distinct Voice told me to go up to Brother Thomson.

I said to myself, "I cannot walk, but must obey God at once."

I staggered up the street about three-quarters of a mile, taking half the pavement to myself, like a drunken man. Brother Thomson met me at the door of his house, and I simply staggered in and told him I wanted to be prayed for.

After prayer, all pain left me, color returned to my face, and the dull heavy look left my eyes.

I drank a cup of cocoa and ate some brown bread and butter.

Brother Thomson then went part of the way home with me.

How I do thank God for His goodness to me!

Since I was healed I have had neither ache nor pain. I feel God's power through me!

I sent a request for prayer that I might have the hearing of my right ear restored.

I cannot remember any time in my life that I heard any one speak through this ear. If a person shouted I could hear, but in ordinary conversation I could only hear sound.

Last Sunday I could hear the leader say the words of the Consecration Prayer.

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I thank God again that He is All and in All to me.

We have about seventeen members in our Gathering now, and I feel we require an Elder.

We all want to obey God in Baptism by Triune Immersion.

God is very definitely with us in the work here, although we are but few.

On Sunday we have two meetings; and one on Wednesday evening.

Friday evening, we have a Cottage Meeting; Saturday evening, two open-air meetings.

The other three evenings we have for our Zion Seventy work.

It is a glorious privilege to testify to God's saving, cleansing, healing, and keeping power.

My prayer is that you may be spared to see God's work go ahead more and more, and that the Devil's drugs may be done away.

I only wish I had come to Zion years ago.

May God bless you and all Zion's people.

Your Brother in Christ, W. FOWLER.

Saved and Delivered From Spiritualism and the Tobacco Habit.

FORT NAPIER, PIETERMARITZBURG, SOUTH AFRICA, February 6, 1901.

DEAR GENERAL OVERSEER:—It is with great pleasure that I write my testimony, telling you of the blessing I have received since attending Zion's meetings.

Several months since, I renounced Christianity for Spiritualism. The cause of it was that I had become so disgusted at the ways and conduct of some professing Christians that I said to myself, "If they are Christians, I'm not mean enough for one."

The Devil came along in the form of a spiritualist, and before long I was in his grasp.

It was fascinating for a time.

I could get tables to rap, and I was developing into a splendid clairvoyant. In fact, I could see too well.

When I did not wish to see any spirit forms, they would appear.

Before I began to meddle with Spiritualism, I had good nerves, but they became completely shattered.

In the dark I would start at the least thing, and my heart would be beating at a fearful rate.

I could see then that it was of the Devil, and I called upon God to deliver me from it.

He heard my prayer.

The Sunday following my escape from the Devil, I went with a comrade of mine to a Zion meeting, presided over by Mr. Thomson.

There I found rest and peace which I had never known before.

I was a very heavy smoker. I smoked so much that when any of my comrades saw me without a pipe in my mouth, they would ask me if I was ill.

The morning after I had been to Zion, I lit my pipe and began to smoke, when the Voice of God told me to take it out and do away with my tobacco and pipes.

I obeyed, and I feel as if I had never known the taste of tobacco.

My comrades can hardly believe their own eyes. They gave me three days to keep from it, but, thank God, I have gone seventeen days, and if God can keep me seventeen days, He can keep me forever.

I have been almost everything that is bad, but the blood of Jesus is sufficient to cleanse the vilest.

I have taken Christ as Saviour of my body as well as my spirit.

I am sending a form to become a member of Zion.

May God prosper Zion in all lands.

Yours in Christ,

LANCE CORPORAL H. BUTTERS.

Instant Healing of Lameness.

FORT NAPIER, PIETERMARITZBURG, Sunday, September 9, 1900.

MR. AND MRS. THOMSON.

Dear Brother and Sister:—I feel drawn this morning to put on record God's love to me in answer to prayer.

Just before we parted, last night, I asked for prayer, for I had a very sore leg.

Every time my leg went forward, it was very painful. I could not walk in a proper manner, but had to lean very heavily on a stick.

You remember my saying, as I sat on the chair, how uncomfortable I was and you changed seats with me. I felt a little more at ease after the change.

I heard you speak with great joy.

I am so glad to tell you how profitable the little talk was.

That Dr. Dowie should claim to be Elijah (Malachi 4:5) was a most extraordinary and astonishing thing to me. I believe it; for the very works' sake which God does through him.

Common sense compels me to believe what Dr. Dowie says of himself. If what he says is not true, why does God answer his prayers?

God never testifies to a lie. If he were not sent from God, He would not keep him safe from those who would kill him.

I praise God that He has given me a life to live in these latter days and to see His glorious works.

Last night, as soon as we arose from our knees and went outside, I was thrilled through and did not feel any pain caused through walking.

I walked with freedom.

I could not do that before prayer was offered up to God for me.

After I got a little way up the road I stopped and was going to come back and tell you that all soreness had gone, but I would not have had time to get to camp; so am writing today.

I was determined to have an answer to the prayer, and it came.

It has sent my faith up with leaps and bounds.

I am so thankful to God.

The Devil tried to tell me this morning that the soreness was not gone; but that I only thought it was made better, and that when I had any walking to do it would be as sore as ever.

Oh what a rush I made to God, and how that lie was flung back in Satan's teeth by God; for I was sent into Commercial Road on duty, and you know what a long walk it is from where I stop.

I walked with ease. I did not stagger at the promise of God through unbelief, but was strengthened in faith, giving glory to God. (Romans 4:20.)

I believe this is the beginning of greater things.

Yours in One Who Saves and Heals and Cleanses, ERNEST COX.

Blessing Through Leaves of Healing.

PIETERMARITZBURG, NATAL, SOUTH AFRICA, September 21, 1900.

REV. JOHN ALEX. DOWIE.

Dear Brother:—It is with joy that I apply for membership in the Christian Catholic Church in Zion.

What a blessing I have gotten, through reading LEAVES OF HEALING!

I praise God for bringing me in touch with you.

God healed me a short time ago of a very sore leg.

It was a great victory over the enemy.

Yours in His Service, ERNEST COX.

PIETERMARITZBURG, NATAL, SOUTH AFRICA, October 6, 1900.

DEACONESS SARAH E. HILL.

Dear Sister:—With joy I pen these lines to you to tell you what a blessing LEAVES OF HEALING has been to me.

I am going to do all I can to bring a lost world to Christ.

I shall pray that the people's eyes may be opened to see the farce of doctors and drugs.

It gladdens my heart when I read of the perfect peace Zion has in all the terrible persecutions that she is going through.

God is with Zion, and all who fight her will perish.

Thank God for His Messenger in these latter days, and for the blessings I receive through his ministering.

Yours till Jesus comes, ERNEST COX.

Swine's Flesh Given Up Through Reading of Leaves of Healing.

FORT NAPIER, PIETERMARITZBURG, NATAL, SOUTH AFRICA, Friday, July 13, 1900.

DEAR BROTHER IN CHRIST:—It is not two weeks ago since I heard a gentleman named Thomson testify to the healing power of Christ.

It was at a meeting in our Soldiers' Home here.

He said that one day, not very long ago, he cut one of his fingers almost to the bone, and that he immediately went to a chemist, but he could do very little for him.

When he returned home he and his wife (who was present whilst he testified) united in prayer to God to heal his finger, and it was immediately perfectly healed, for there was not a mark to show his finger had been cut.

The lady in charge of the Soldiers' Home (Mrs. Price, formerly of an Australian Mission, but now of the S. A. G. M.) said she could testify to the truth of Mr. Thomson's statement, because she remembers the case quite well.

Since then Mrs. Thomson has given me and some of my Christian comrades several copies of LEAVES OF HEALING, and we have all been wonderfully blessed by reading them.

We have all sent them to our friends and relatives in England.

May God teach and bless all who shall read them.

I may say that, as a result of reading them, I have ceased to eat swine's flesh, and that, sir, has been a real sacrifice to me; for there is nothing I like better than bacon. I had it every morning for ten years as a lad, and I have very often eaten it since I have been a man.

But I have sacrificed it in order that God may be glorified in me.

I am glad you make no compromise on the questions of drink and tobacco, for I simply hate both.

I am but a young man, nearly twenty-nine years of age.

With Christian love, I remain,

Yours very faithfully, JOHN COSGROVE.

Mother and Child Praise God for Healing.

COLUMBUS, NEBRASKA, July 22, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I thank you for your prayers for me last spring.

I was sick with indigestion. I was healed.

I give God all the praise.

I thank you, also, for praying for our dear little John.

About three months ago he fell and ran a nail into his knee; it became so painful he could not walk.

When I wrote to you for prayer, he was healed almost instantly, and has been all right ever since.

We all thank you kindly, and give God all praise and glory,

I have been healed many times through my own prayers.

Your Sister in Christ,

(MRS.) CLARA STOWELL.

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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, through His prophet, here speaks of a strange mountain. It is called the Destroying Mountain, because it is composed of the evil things which destroy all the earth.

It is a terrible mountain in its power to destroy, yet it does not appear terrible in the eyes of those who go to it to be destroyed. It is the Devil's mountain and he has made it appear very attractive to the eyes of all classes and conditions of people.

There is something in it to appeal to each: False lights shine on it; siren songs float from it to lull the senses; luscious fruits grow on it, full of death to those who eat.

There is the saloon, with its music and mirth, calling the young and old to drink of the sparkling cup where the serpent lies coiled.

The gambling hell is there, with its promise of wealth for a throw of the dice; and there, too, is the door of her whose house "is the way to Sheol, Going down to the chamber of death."—Proverbs 7:27.

The merciless physician, with his deadly drugs and knives ready to destroy the bodies of mankind, is there. They appear as angels of mercy to the disease-smitten sufferers seeking life and health, who turn away from the merciful Christ, ready to forgive their sins and heal their sicknesses. "For Himself took our infirmities, and bare our diseases."—Matthew 8:17.

How can they turn from Him to the pills and potions of the drug store whose red lights shine out, alluring to the Destroying Mountain?

See the great army of stinkpots ascending the mountain, and plucking the filthy nicotine weed which grows cancer and other diseases! The smoke of their torment ascendeth continually in rainbows of promise to them. Among these are youths puffing cigarettes steeped in opium. Many of these are narcotic slaves before they reach manhood.

All unclean food which God forbids man to eat, is there. The disease-producing pig runs riot all over the mountain, followed by hosts of his devoted friends.

Oh, the myriads of books on this mountain: Unclean books which pollute the minds of the readers and bring forth harvests of evil deeds; so-called religious books, with much of good in them, but enough evil mixed in to destroy the spiritual life of the readers; Christian Science and theosophical books; books on spiritualism; books which vitiate the taste and pervert the characters of those who read—to say nothing of the daily newspapers with their legions of lies which no man can number.

Secret Societies abound there, with their mystic shrines erected to the worship of the sun-god, Baal, and their multitudes of deceived worshipers.

There are found the doctrines of apostate churches who reject sound teaching, following the traditions of men, rather than the commandments of God.

There, too, are the many false religions which destroy the earth with their mixture of truth and error.

This mountain is entrenched on the rocks of old beliefs and the customs and traditions of men, but God will roll it down from its fortifications. It trembles now under the blows from the "battle ax" of the Lord, and the devils are enraged at the Hand that shakes it.

God says it shall be burnt. This can only be done by the Holy Spirit's power.

Zion teaching, as it goes out on the printed page filled with the fire of the Holy Spirit, burns out of the hearts of the people, the love for these evils. Zion Literature opens their eyes to them in their true character.

"I will cause it to go forth, saith the Lord of Hosts."—Zechariah 5:4. God calls you, dear reader, to take a part in this great work of destroying the Mountain of Evil. He will do His work through us.

A single copy of LEAVES OF HEALING has destroyed the love of evil in the heart of the one who received it. You do not know what a great work you are doing when you send out Zion Literature. Only eternity will reveal that.

God calls each to work while there is opportunity, for the time may be short.

The Little White Dove in South Africa.

One of Zion's earnest workers in South Africa writes as follows:

DEAR MISS HILL: I thank you for continuing to send LEAVES OF HEALING and tracts to us.

God is sending more laborers into the field, so that we can cover more ground.

I trust, therefore, you will continue sending us the Little White Dove. Very soon we shall subscribe regularly to the Literature Mission, that the blessing may also go to others.

God is blessing the Literature very much, and is using it to add new members to Zion.

Many are inquiring about the Truth. I do not think they will be satisfied until they know it.

Some who have received blessing are sending their testimonies to Zion.

We could do much more had we more literature; but, then, I know it is just the same in many parts.

Zion Literature Among the Troops and in the Hospitals of South Africa.

An evangelist, writing from a Soldiers' Home in South Africa says that the troops on the field, and especially those in some of the hospitals, are glad to read Zion Literature.

He sends for Zion Literature, saying that he has glorious opportunities of proclaiming Salvation, Healing, and Holy Living.

Healed Through Reading Leaves of Healing.

METHUEN, MASSACHUSETTS, July 7, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I have been very much interested in you and the Christian Catholic Church in Zion.

Since I began to read LEAVES OF HEALING, and learned to believe that Jesus is just the same today, I have had two remarkable cases of healing.

One was a severe stomach trouble, and another was a rupture.

Both cases were cured instantly by simply asking God to do it.

My little girl was also healed of stomach trouble, and the healings have been permanent.

May the Lord bless you and Zion is my prayer daily.

Your Brother in Christ, M. J. SAWYER.

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 10, 1901.

18,617 Rolls to.....Various States of the Union.
2,175 Rolls to.....Hotels of the World.
413 Rolls to.....Various Foreign Countries.
Number of Rolls for the week.....21,205
Number of Rolls reported to Aug. 10, 1901. 1,381,546

Zion Junior Schools.

Zion Junior Schools will begin the coming year's work on September 16, 1901. Special preparations are now being made that the children may do the very best work possible. Every parent who can possibly do so is expected to have his children in Zion Junior Schools from the very first day. DEACON J. H. SAYRS, Superintendent.

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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.

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

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CHICAGO, ILLINOIS, SATURDAY, AUGUST 17, 1901.

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EDITORIAL NOTES.

"ZION HEARD AND WAS GLAD."

OUR DECLARATION as Elijah the Restorer, made on Lord's Day, June 2d, in the great Chicago Auditorium, has been received with great delight throughout the Whole World by the many thousands of Zion.

The same Spirit which moved upon the Multitude gathered in the Auditorium, numbering about Seven Thousand, seems to have rested upon Zion everywhere.

It would take more than the pages of this entire issue to give even the letters of our Ordained Officers and the members of Zion's Seventies who have expressed their joyful adhesion to our Declaration.

Zion realizes more fully than ever her place at the opening of the Twentieth Century. The *Literary Digest* (New York) of this date voices the opinion of all thoughtful people when it says "the Christian Catholic Church in Zion is among the most vigorous and interesting" of the religious bodies of America.

IT WAS not to be expected that we should not lose some who were weak in the faith, and some who were afraid to go forward because they were cowards, and "sinners in Zion."

But so far as we can judge, the entire number who have withdrawn in consequence of this Declaration does not amount to two in a thousand of our number—or one-fifth of one per cent.

The additions to our fellowship, in the last three months, and the numbers baptized and blessed through our ministrations and those of our faithful people, have numbered thousands. The removals do not number one hundred.

God has rebuked the cowards who shrink from the conflict with the priests of Baal, and all the powers of hell.

The Power of God has gone forth with the Declaration.

The people are everywhere awakening more and more earnestly to the fact that the Christian Catholic Church in Zion is leading the Van of God's Army in the Glorious Times of the Restoration of All Things which have now begun.

AS ELIJAH THE RESTORER, we have issued the following brief Proclamation to the People in Every Land, preparatory to the delivery of a Series of Special Messages, beginning on Lord's Day, September 1st, and continuing, God willing, without interruption, for nine months:

ZION, CHICAGO, August 17, 1901.

TO THE PEOPLE:

Friends:—As Elijah the Restorer, God has sent me to you, and to all the World, with Authority to deliver—

First:—A Message of Purity (*Malachi 3*).

Second:—A Message of Peace (*Malachi 4:2-6*).

Third:—A Message of Power (*Matthew 11:17*).

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More than two thousand members of Zion's Seventies will carry these words to every Continent, saying, PEACE BE TO THIS HOUSE!

In the Chicago Auditorium, every Lord's Day, from September 1st, and in all Zion Tabernacles, I earnestly invite you to hear the Gospel of the Kingdom of God: for "the Great and Terrible Day of the Lord" is at hand.

This is the Day of God's Grace, Love, and Mercy.

I am, faithfully, God's and thine,

JOHN ALEX. DOWIE.

"BEHOLD, I WILL send you Elijah the prophet before the Great and Terrible Day of the Lord come.

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse."

AT A GLORIOUS Rally of Zion Seventies held last Monday night in Central Zion Tabernacle, at which we set apart and consecrated fifty new members of the Seventies, we directed the sending forth into Chicago of Half a Million cards containing the Proclamation quoted above.

These will, God willing, be put into every home in Chicago by the more than One Thousand members of Zion Seventies in and around this city.

IT IS OUR intention to have this Proclamation translated, as rapidly as possible, into German, French, Italian, Swedish, and the many other languages spoken by the many nationalities composing the population of Chicago.

We have further determined, God willing, to send it forth, through our Seventies, to every great city of the United States, and throughout the continents of North and South America.

We further hope to send it in Chinese, Japanese, and other Oriental Languages to the hundreds of millions of the continent of Asia.

We shall hope, also, to reach the peoples and nations in Africa, Europe, and Australasia, and in the Islands of the Sea.

THE MISSION of Elijah the Restorer is worldwide.

It has been in the All-Wisdom of God, a wonderful Providence of His Grace that the Christian Catholic Church is already planted on every continent; and that the Banner of Zion, the Kingdom of God, has been given into the hands of thousands of faithful people of heroic spirit at this time, when the "Enemy has come in like a flood."

OUR SPLENDIDLY equipped little Printing and Publishing House, with its beautiful new machinery, is busy turning out the first half-million copies of this Proclamation; and Zion's Seventies are already eagerly going forth upon their Mission, beginning at Chicago.

THIS MATTER, amid all the pressure of the constant details of our administration at Headquarters in Zion, is the One Great, and Supreme, and Commanding Claim upon every power that God has given to us.

We must make God's Eternal Covenant Known, and proclaim Divine Restoration.

In the Name of Christ our King, we demand the coöperation and practical help of all in Zion, in the sending forth of this Proclamation to every People, and Tribe, and Nation.

"ZION HEARD and was glad."

GREAT JOY IS filling the heart of Zion everywhere at the Glad Tidings of the Opening of Zion City.

WITHIN THREE weeks eighty houses, large and small, have risen, scores of contracts have been let, and lumber and building materials by millions of feet and hundreds of tons are pouring into Zion City.

THE WHOLE of the First Series of lots offered have been disposed of, and great interest is now centering upon the Second Series, which is in course of preparation.

Investors are eagerly taking up stock in Zion Land and Investment Association, which secures for them a position in the next selection of lots, each certificate entitling the owner to his proper place in the order of the choice. This was found to be of great value in the First Series.

ALL IS JOY, gladness, and peace, and yet there is constant and intense activity, in the Infant City.

THE BEAUTIFUL machinery of Zion Lace Industries has begun to turn out in magnificent style the lovely fabric which has made Nottingham so renowned.

Experts admit that the products of Zion skill are not excelled by the mother city in the old land from whence our skilled experts have come to establish this industry.

In a few years, we believe, millions of dollars will be produced annually by the profits of Zion Lace Industries for the extension of the Kingdom of God.

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CONFIDENCE THROUGHOUT the business world is rapidly increasing, and proposals are being made to us by Eastern capitalists to aid us by lending us millions of dollars on our bonds.

WE RAISE OUR hearts in grateful praise to God as we see this glorious City rising beside the blue waters of the Great Lake, and as we welcome those who are coming from all the Lands to cast in their lot with Zion there.

THE SPIRITUAL intensity of the Builders of the New City is only equalled by their shrewdness and industry and quietness and good order.

THE SPIRIT of Zion is beyond all question the Spirit of God.

WE CAN truthfully say that not one note of discord has jarred our ears, notwithstanding the inevitable discomforts attending all pioneers.

These have been made light of, and each has helped the other by kindly words and kindly deeds, and oftentimes by giving place one to another.

IT IS ONLY right that we should endeavor to set forth this fact that true brotherly love prevails, and that the walls of Zion are rapidly rising, because "the people have a mind to work."

THE SIGHT is being presented to the world of a great religious community which can do something else beside sing and talk and indulge in moans and groans and beseechings which some call prayers.

Every morning, shortly after sunrise, the voice of praise and prayer is heard from all the camps.

Joyfully fed by the Living Bread, Zion's people drink at the Living Streams of Divine Revelation, and go forth with glad hearts to their work of laying the foundations not only of a city but of a "strong nation."

"The little one" is "become a thousand"; "the small one" must "become a Strong Nation."

God has said, "I the Lord will hasten it in its time."

WERE IT POSSIBLE in these brief notes, written after a week of great toil, early on the morning of their publication, to tell the hundredth part of the story of what God is doing in and through Zion in all the lands, it would be a record so wonderful that it would seem almost incredible.

Lying upon our desk and all around us is a vast correspondence from every continent, and almost every land, beneath the sun; and few are the letters which do not close with a heart-touching appeal for help and for the establishment of a Branch of Zion.

When we are tempted to be impatient at the limitations which are for the time being imposed upon us, through inadequate resources both in men and money, to respond to these appeals, oftentimes there come to our spirit the words of Inspiration—

Ye have need of patience,
That, having done the Will of God,
Ye may receive the Promise:
For yet a very little while
And He that cometh shall come,
And shall not tarry.
But My righteous one shall live by faith:
And if he shrink back,
My soul hath no pleasure in him.

SO ONWARD we go, patiently laying the foundations of this beautiful City of Zion by the hands of many hundreds, and even thousands, of willing workers.

Toiling by day and night in our Headquarters offices, we direct the operations, aided by a splendid staff of helpers, of all the three great departments of Zion: Ecclesiastical, Educational, and Commercial.

We are thankful for the privilege of spending our every power for God, and we consecrate to Him, with an ever brighter hope and a more self-consuming and burning love, every talent with which He has entrusted us, in the joyful certainty that *at last* the "flood" of iniquity has begun to be driven back, and that the Standard of the Lord is pressing forward to constant victory.

BRETHREN, PRAY FOR US.

A MOST IMPORTANT NUMBER.

LEAVES OF HEALING, VOLUME IX, NUMBER 7 contains a General Letter from the Rev. John Alex. Dowie, concerning His Mission as the Messenger of the Covenant, Elijah the Restorer, and "That Prophet" of whom Moses spoke.

Two Pages of Editorials.

Picture of the General Overseer addressing 10,000 people at Zion City Site, Thursday, May 30, 1901.

Sermon delivered before 7000 people in the Chicago Auditorium, by the General Overseer, on "The Messenger of the Covenant" and "The Coming of Elijah, the Restorer of All Things."

As we would like this issue in every home in the United States and Canada, which will suitably reply to the lies of the press, we shall be glad if every member and friend of Zion will widely circulate this issue among their friends.

We will assist in doing this by sending the paper and mailing same for three cents per copy.

Friends will kindly send names as soon as possible.

Sample copies may be had from

ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois.

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GOD ANSWERS ELIJAH'S PRAYER FOR RAIN

BY DEACON O. L. SPRECHER.

THE SUPPLICATION of a righteous man availeth much in its working.—*James 5:16.*

ZION rejoiced and thanked God as she read the report of God's special answers to Elijah's prayer for rain, recorded in LEAVES OF HEALING dated July 27, 1901.

The apostate churches and the world received the report with varied feelings of ridicule, mocking, envy, and rage.

The record stands. It is truth. The world is not able to disprove it.

God lives! He is interested in the welfare of His true children. He hears and answers the prayers of His servants.

No good thing will He withhold from them that walk uprightly.—*Psalm 84:11.*

And all things, whatsoever ye shall ask in prayer, *believing*, ye shall receive.—*Matthew 21:22.*

While the Church and the world are meditating upon the record given in the issue of LEAVES OF HEALING mentioned above, we have the pleasure of recording some more testimonies, showing that God again heard and answered the prayers of the General Overseer of the Christian Catholic Church in Zion and sent rain to the dry and thirsty land.

Those who attended Zion's Feast of Tabernacles in Shiloh Grove, Zion City, will remember that the General Overseer very specially prayed, at the beginning of the meetings there, for rain to come to the thirsty land generally, that the crops might be saved, and that the people might have the food and clothing and other blessings needed.

A very copious rain fell on Zion City Site during the time of the meetings, and many localities for which prayer had been requested were greatly refreshed by heavy rains almost immediately.

Those who were present at the last meeting of Zion's Feast of Tabernacles, conducted by the General Overseer, on Tuesday morning, July 23d, will recall that he again prayed earnestly in that meeting that God would bless the land with sufficient rains.

The writer of this article had received a letter the day previous, which he placed in the General Overseer's hands at that meeting, requesting that he pray, according to the request therein, that the needed rain might come.

We give extracts from that letter and a letter which was received a few days later, showing that on the very next day a glorious rain had come in answer to the prayer offered.

We are glad, also, to print a number of letters from members and friends of Zion showing that God heard the prayer of the General Overseer and blessed with abundant rains at that time.

To God be all the glory. And yet we rejoice that "The supplication of a righteous man availeth much in its working."

ORCHARD POSTOFFICE,
ONTARIO, CANADA, August 5, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—Your kind letter of July 26th received.

I thank you very much for praying for rain and for the Seventy work in this vicinity.

God answered your prayer and we have had beautiful rains since.

On the 24th of July, at 4 o'clock in the afternoon, we had a little shower. On Thursday morning, July 25th, it was cloudy and misty; and at 11 o'clock it began to rain, and it kept raining harder all day and all that night.

Then there were two or three showers between the 25th and the 28th.

It rained all day Sunday, the 28th.

There was no thunder or lightning with any of the rain.

We thank God for the lovely rains. We do thank our Father in heaven that we can be glad as children of Zion and rejoice in the Lord our God (Joel 2:23).

I thank God for the privilege of working as a Seventy under Elijah in these latter Days of the Restoration of All Things.

My prayer is that God will bless you and Overseer Jane Dowie more abundantly in the future.

Faithfully yours in the Master's service,

(MRS.) M. Q. JACK.

ARKANSAS CITY, KANSAS, August 4, 1901.

DEAR GENERAL OVERSEER:—We want to thank you for your prayers, and give God the glory for answering.

On July 24th we wrote, asking you to pray for our cattle. The pink-eye was in the herd and one of our cattle had it. We also requested prayer for rain, as it was extremely dry and there was no pasture for the stock.

On the night of July 29th, we had a glorious rain, and every night since a heavy dew. It has been raining all day and is cloudy, and I think we will have more. Praise the Lord!

August 2d we went to see our calves. The one that had the pink-eye was well and the pasture was much improved.

We give God all the praise that the season's drought has been broken.

We are also very thankful that we have a General Overseer whom we can ask to pray for us when in need.

May God bless you with many more years.

Ever your Sister in Christ,

(MRS.) EMILY VANFOSSAN.

DEKALB, ILLINOIS, July 26, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—Your letter of July 22d received, and I write to tell you that God graciously answered.

On the morning of July 24th we had a severe electrical storm and considerable rain fell. In the evening of the same day we had another rain, and through the night and early morning of the 25th more showers, so that a great relief was received. The corn is waving this morning, while for days it had been as stiff as if cured for storing.

We desire to record our thanksgiving to God for His loving kindness, and also to again thank you for praying.

We are the only Zion people in our community, and I have circulated Zion Literature quite freely here, and have told some of the neighbors how God sent the last rains in answer to your prayers. Some are bitter against Zion.

With Christian love and thanks, I remain,

Yours in Christ, (MRS.) J. R. TUDOR.

OTTERVILLE, MISSOURI, June 7, 1901.

DEAR GENERAL OVERSEER:—Your letter of May 31st received, saying you prayed the Father for rain in our vicinity.

We received your kind letter on June 5th, and a good rain came that night.

We thank you very much for your kindness to us, and we praise God for His goodness and mercies and for His "wonderful works to the children of men."

About a year ago, or a little over a year, I sent in a request for you to pray for my wife. She had been sick for a good while with several different ailments—dropsy for one thing.

Since you prayed for her she has had better health for about a year than she had for some time before.

Praise God from whom all blessings flow!

Thanking you again, I remain, as ever,

Yours in the Master's Service,

JAMES J. MOSBY.

GRAYMONT, ILLINOIS, July 30, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—A few days ago I wrote to you a request to pray for rain, and today I write to tell you that on Sunday night, July 28th, we had a beautiful, gentle shower which lasted nearly all night.

The neighbors, having found out that I had sent such a letter, were making sport of it; and when my husband went to the station the day before, some of them would laugh and sneeringly say, "Why don't it rain?" But now it is our time to laugh.

I thank you, Dear General Overseer, for your faithful prayers; but I thank God for the rain and give Him all the glory.

Faithfully yours in Jesus,

(MRS.) ZEPHYR TUTTLE.

POLO, ILLINOIS, July 20, 1901.

DEAR BROTHER IN CHRIST:—God has been very good to me; better than I deserve.

He has given us a good crop of oats and hay, for which I am thankful.

We are having very dry weather now. Pasture is all dried up. We have 66 head of cattle and not much to feed them.

I ask all Zion to pray for rain.

Faithfully yours in Jesus, W. D. AMBROSE.

POLO, ILLINOIS, July 29, 1901.

DEAR BROTHER IN CHRIST:—

The rain came Wednesday evening.

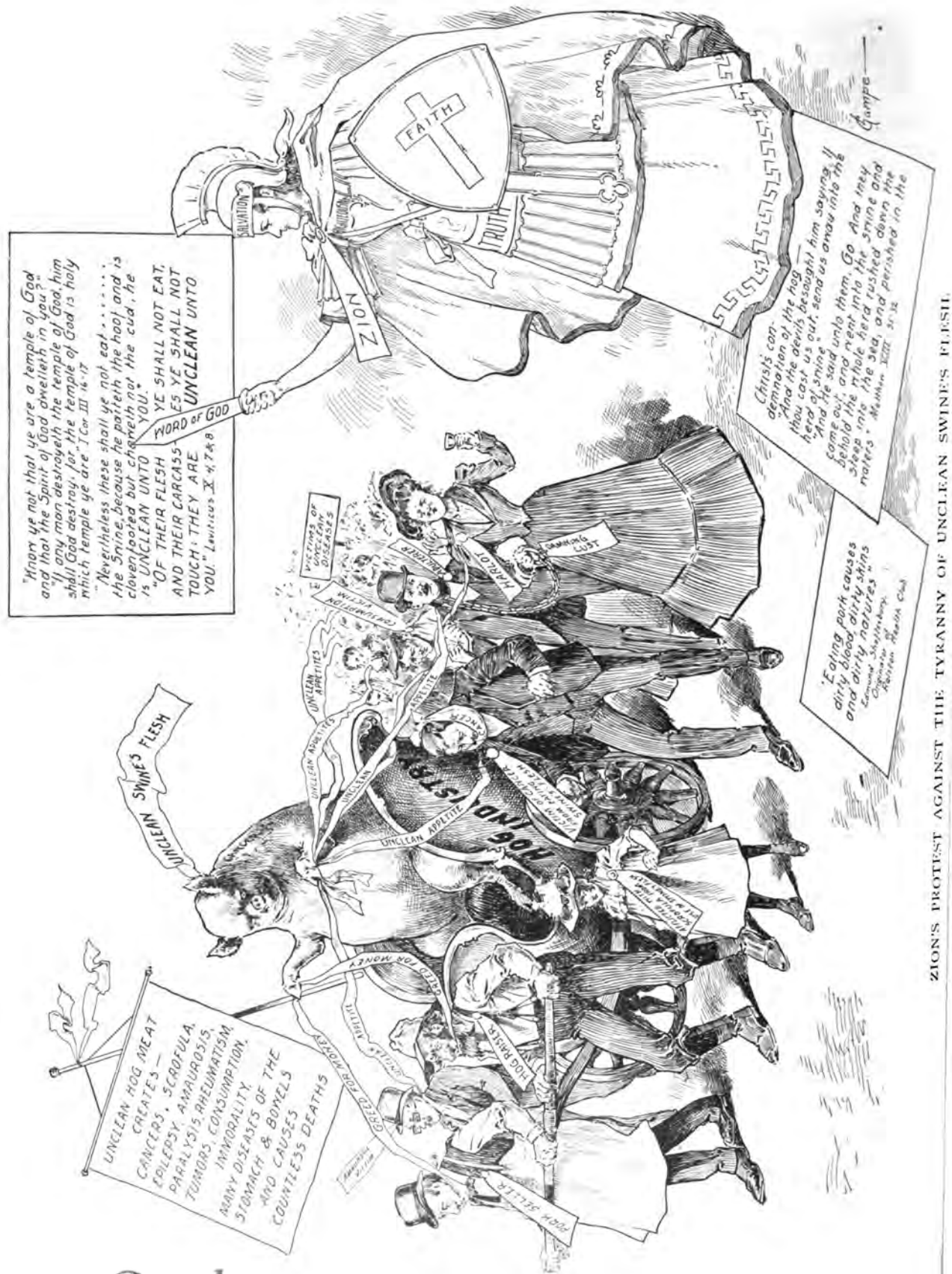
It just poured down.

To God be all the glory.

It has rained a good deal since, and the ground is pretty wet.

Your Brother in Christ, W. D. AMBROSE.

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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 South Side Zion Tabernacle, Lord's Day Morning, August 11, 1901. Sermon: "The Seven Gospels."
Report of Meeting held in Central Zion Tabernacle, Lord's Day Afternoon, August 11, 1901. Exposition of Isaiah 35 and Acts of the Apostles 10. Sermon: "Obedience in Baptism.' Baptism of Twenty-five Candidates by Triune Immersion.

REPORTED BY S. D. AND E. W. AND D. B.

ON LORD'S DAY morning, August 11, 1901, the General Overseer conducted a splendid service at the South Side Zion Tabernacle, in Englewood. Although there had been but little announcement, the large seating capacity of this Tabernacle was nearly filled, about two thousand five hundred people gathering to hear the Message from God's Messenger to Zion.

The General Overseer spoke in the power of the Spirit of God, with telling effect.

Although hundreds in the great audience were strangers, the man of God had close and most respectful attention, with an almost unanimous expression of a desire to live the Gospel, at the close.

The blessed influences of that service continue and are bearing fruit.

In the afternoon, Central Zion Tabernacle was thronged with a vast audience which laughed, prayed, applauded, praised God, and was hushed into deeply thoughtful silence by turns, as the Messenger of the Covenant delivered the effective Message which God had given him for the people on that occasion.

Those who defiled their bodies with swine's flesh, tobacco, and alcohol heard with horror his vivid description of the inevitable harvest which they must reap from such a sowing.

Many arose with prayer in their hearts and on their lips, that God would give them power to overcome their body and soul-destroying habits and become clean men and women, fit habitations for God's Spirit.

A ringing call to Obedience in Baptism was followed by a solemn charge to the candidates, and the service closed with a blessed Ordinance of Believers Baptism by Triune Immersion, "into the Name of the Father, and of the Son, and of the Holy Spirit," administered by the General Overseer.



THE SEVEN GOSPELS.

South Side Zion Tabernacle, Lord's Day Morning, August 11, 1901.

The service was opened with the Processional, after which the General Overseer pronounced the invocation.

The congregation joined in singing Hymn Number 116:

There's a royal banner given for display
To the soldiers of the King;
As an ensign fair we lift it up today,
While as ransomed ones we sing.

CHORUS.

Marching on! Marching on!
For Christ count ev'rything but loss;
And to crown Him King, toil and sing,
'Neath the banner of the cross.

The Apostles' Creed was next recited:

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.

The General Overseer then read the sixtieth chapter of the Prophet Isaiah.

Prayer was offered by Overseer Voliva and the General Overseer.

Overseer Piper then made the announcements, following which the tithes and offering were received.

After the following invocation, the General Overseer delivered the morning discourse:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be prontable unto this people, and unto all to whom

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these words shall come, in this and every land, in this and all the coming time, till Jesus come. (Amen.)

The words from which I shall especially speak to you are contained in the first chapter of the Book of the Revelation of Jesus Christ, which God gave unto His servant John.

I desire to read to you the first eight verses, but to speak to you specially concerning the sixth verse.

TEXT.

The Revelation of Jesus Christ, which God gave Him to shew unto His servants, even the things which must shortly come to pass: and He sent and signified it by His angel unto His servant John; who bare witness of the Word of God, and of the testimony of Jesus Christ, even of all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

John to the seven churches which are in Asia: Grace to you and peace, from Him which is and which was and which is to come; and from the Seven Spirits which are before His throne; and from Jesus Christ, who is the Faithful Witness, the firstborn of the dead, and the Ruler of the kings of the earth. Unto Him that loveth us, and loosed us from our sins by His blood; and He made us to be a Kingdom, to be Priests unto His God and Father; to Him be the glory and the dominion for ever and ever. Amen. Behold, He cometh with the clouds; and every eye shall see Him, and they which pierced Him; and all the tribes of the earth shall mourn over Him. Even so, Amen.

I am the Alpha and the Omega, saith the Lord God, which is and which was and which is to come, the Almighty.

I take out of these wondrous verses a part of the fifth and sixth verses.

Unto Him that loveth us, and loosed us from our sins by His blood; and He made us to be a Kingdom, to be Priests unto His God and Father; to Him be the glory and the dominion for ever and ever. Amen.

I Am Glad That There Are Seven Gospels.

Matthew, Mark, Luke, and John have each given us a Gospel; that is, "glad tidings." They are books full of Glad Tidings.

Gospel means "good spell" in old Saxon, and in plain, modern English it means Glad Tidings. Εὐαγγέλιον (*euangelion*) is the Greek—a good message; a happy, glad message.

Matthew tells the Glad Tidings; Mark tells it; Luke tells it, and John tells it.

Then the Acts of the Apostles is a Gospel. It is a book of Glad Tidings.

It tells us that after Jesus Christ died and was buried, He arose again; that He reascended into heaven; and, best of all, the Holy Ghost came to dwell with us forever; and that the same glorious works of Divine love and mercy continued.

The Acts of the Apostles is a glorious Gospel; a *euangelion* —a Good Message, Glad Tidings.

It Is the Fifth Gospel.

It tells how, after the Risen Christ, the Holy Ghost came, and multitudes were saved, healed, and blessed, and the Church established.

The glorious story is told that a tempest-tossed Apostle, sailing in a convict ship, was wrecked upon the Island of Melita, the modern Malta. There God wrought through him one mighty miracle and he preached the Gospel to the poor heathen islanders, and won the whole island to God. A Jewish convict—naked, suffering, tempest-tossed, and wrecked man though he was—blessed the whole island.

You know how the Book ends. He reaches Rome; he tells the Jews that they must go away into darkness because they will not accept the Christ. Then he preaches the Gospel.

Here the veil falls. Paul passes away, but the Gospel goes on: for ancient Rome had its thousands and, probably, tens of thousands of Christian martyrs.

That Fifth Gospel is followed by a Sixth, which is more wonderful to my mind than any of the Gospels.

The Sixth Gospel.

The Sixth Gospel is the Revelation of Jesus Christ which He gave to His servant John, that Disciple whom He loved.

John was about ninety years old, a prisoner for Christ, having been banished to the Isle of Patmos.

In the Spirit on the Lord's Day, this aged Apostle, who outlived all the other Apostles—for all of them had even then passed away—received this wonderful Revelation.

The Revelation of Jesus Christ was partially from Christ's own lips; then, most wonderful to tell, a great and mighty spirit came with the glorious Revelation. He was so great, so Divine, that John fell at his feet to worship him. That mighty one said:

See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: Worship God.

Falling at the Feet of the Pope.

That miserable old Pope at Rome will allow people to fall at his feet, and kiss his toe or his slipper—it does not matter which—and let them adore and grovel there.

"Stand up," said Peter to Cornelius, "I myself also am a man. Worship God."

"Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Adoration and worship must be reserved for God alone. All who offer adoration or worship to any other than God, our Eternal Father, are idolaters. No matter what they may call themselves, they are idolaters.

The Book of Revelation Is the Gospel of the Present and Future.

This Sixth Gospel is one that the Church of today, the true people of God, must understand.

It is the Gospel of the present, it is the Gospel of the future. There are things in it which have come to pass—for in the last chapter the statement, "It is finished," should be translated, "They are come to pass."

An Unspeakably Glorious Reality.

What has come to pass? Why, the things that God has said would come to pass: That, for all who are in Christ, a new heaven and a new earth have come; that the sea is no more; that the Holy City, the New Jerusalem, has come down from God to earth; that the Tabernacle of God is with men; that He does dwell with them; that they are His people; that God Himself is with them and is their God; that He is wiping away every tear from their eyes, and that death is no more; there is neither mourning, nor crying, nor pain any more; the first things are passed away; because He that sitteth on the Throne says:

Behold, I make all things new. And he saith, Write: for these words are faithful and true. And He said unto me, They are come to pass.

Not, they *shall* come to pass. They *are* come to pass.

I did not put these words there.

They are the Revised reading, accepted by every scholar throughout the world. It is the plain meaning of the Voice that spoke from heaven.

Old things are passed away. Behold all things are becoming new, and Satan, and Sin, and Disease, and Death, and Hell are overcome by those who believe that these things "are come to pass."

Do Not Crowd Present Redemption Off Into the Future.

But you put them away into a remote future and say, "Some day, some time, somewhere, these things shall be; but, oh, not now, for sin, and disease, and death, and hell must reign. But by and by, Satan, and sin, and disease, and death, and hell shall be overcome."

No! "They are come to pass." And for all who will trust God, the Tabernacle of God is with men.

He stands at the door, and knocks, and seeks admission by His Spirit, to make your spirit and your soul and your body His dwelling place.

The primitive purpose for which God created man was to make him "a habitation of God through the Spirit."

The purpose of our Lord Jesus Christ was to make atonement for our sins and for our sicknesses.

"By His stripes we are healed."

"He hath abolished death, and brought life and incorruption to light through the Gospel."

If a man keep His sayings, he shall never see death, because He hath given us victory over Hell. Death and Hell are beneath His feet;

> And countless voices far and wide
> Sing sweet beneath the sky,
> All that is beautiful shall abide,
> And all that is base shall die.

Through the atonement of Christ, a living, sinful, mortal man may be cleansed from his sin, may be cleansed from his sickness, and may be filled with the life of God, *here and now*.

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He will become an embodiment of all that is Divine; if the Kingdom of Heaven is within him.

Repentance, Consecration, and Persevering Faith.

So these things are come to pass for those who, by repentance and faithful consecration and patient perseverance in well-doing, claim the promises and become partakers of them.

It is for you. It is for me. It is for all who will, to believe either in a future or present good.

You can postpone blessing, or you can get it now.

You do not need to wait for it till by and by, in a remote future. You can get it here and now as well as by and by.

This Sixth Gospel is the Gospel which tells us that God is with us in the flesh, tabernacling in these temples of clay; that God Himself is wiping away tears from our eyes and destroying death and sorrow and crying and pain: for He hath said:

Write: for these words are faithful and true. And He said unto me, They are come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give unto him that is athirst of the Fountain of the Water of Life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be My son.

But—

There is a terrible alternative.

But for the fearful, and unbelieving, and abominable, and murderers, fornicators, and sorcerers—

Φαρμακοί—Pharmacists—is the pure Greek, meaning the very same thing as we mean by that word today, "makers and venders of deadly poisons."

—and idolaters, and all liars, their part shall be in the Lake that burneth with fire and brimstone; which is the Second Death.

The Sinner Is Tormented in His Sins.

You need not go far for that lake of fire and brimstone. The brimstone match, the cigarette, and the tobacco will give you both the brimstone and the fire, and the stink of it all.

You will find it a lake of fire and brimstone.

All over this earth the fire and the brimstone, and the smoke of their torment—the torment of the deadly nicotine brain poison—ascendeth forever and ever.

The realities of these things are very plain. They are not mystical. They are practical. They are real. They are not only future; they are also present.

So I speak today concerning a Gospel that I call the Sixth Gospel, and that is the Gospel that tells us that "Unto Him that loveth us, and loosed us from our sins by His blood," we ascribe the glory, because He hath "made us to be a Kingdom, to be Priests unto His God and Father; to Him be the glory and the dominion for ever and ever. Amen."

Let Us Believe What Is Written,

or let us plainly say that we are infidels.

Stand on one side or the other.

You cannot sit on the fence.

You cannot halt between two opinions.

If God is God, serve Him. If Baal, serve him.

If the Bible be true, believe it and obey it: if it be not true, fling it into the fire.

Go your own way and find something that is true.

You Cannot Be Both Evil and Good.

Do not imagine that you can be a believer and an unbeliever; that you can be a thief and an honest man; that you can be a whoremonger and a good, true, faithful man; that you can be a liar and a teller of the truth; that you can be a good citizen and sell liquid fire and distilled damnation by the glass, the pint, the bottle, or the hogshead; that you can have "fellowship with the unfruitful works of Darkness" and yet be a Christian who "walks in the Light" of Him who said, "In secret spake I nothing."

There are those of you who sell nicotine poison, which maddens men and destroys poor little boys, robbing them of their manhood, shattering them both in stomach and brain, shortening life, and degrading the poor little creatures until they become shriveled little habitations of unclean and impudent devils.

Do not imagine that you can sell that accursed nicotine poison and go to any other place than hell.

You cannot go to heaven for selling tobacco.

You cannot go to heaven for selling liquor.

You cannot go to heaven and leave your Lord Jesus Christ out in the Secret Lodge.

You are everywhere ashamed of Him, except that now and then you acknowledge Him on Sunday, as a matter of courtesy—a mere "bowing acquaintance," you know, which costs nothing, and is worth less.

You hypocrite! You are no Christian. You are a mass of hypocrisy, and you will receive your proper condemnation.

Obedience Is the Pathway to Heaven.

If you wish to do right, eschew evil, consecrate your spirit, your soul, and your body to the God that gave you being.

Obey the Christ who came to earth and died for you.

Obey Him who ever lives to make intercession for you.

Obey the Holy Spirit.

Obey those who give the Message which God gives.

Then you will get to heaven, because God has not left His people to be a disorganized mass.

This Sixth Gospel tells us of another Gospel:

A Seventh Gospel.

Where is it?

In a measure that Gospel has been written in all the ages.

That Gospel is written in the fire, in the blood, in the tears, in the groans, and in the triumphant songs of ten thousand times ten thousand martyrs throughout all the ages.

It was written in part by those who dared to face the fiery furnace under papal Rome.

Rome Was a Murderer From the Beginning.

Rome boasts that she is always the same. Yes, she is. *Semper eadem*, always the same old beast.

Remember that Papal Rome is the same brute as Pagan Rome, and that Papal Rome has imbrued her hands in the blood of countless martyrs for Christ.

All over Europe, all over America, all over Asia and Africa she has shed the blood of martyrs.

There is but one land she has not been able to stain with martyr blood, and that is Australia.

May God be thanked that that land has never been stained by the blood shed by Papal and Pagan Rome.

The apostate churches of Greece and Rome are today the same old brutal beasts at bottom that would tear to pieces any one who dares to differ from their statement.

A New Lie.

Among the lies of the press of this city, which must have been born speaking lies, and which has never done anything but lie, so far as I know, was a fresh one told day before yesterday.

It stated that a poor woman, who lived in this part of the city, had committed suicide. It was the first I knew of it, but I was reported to have said when she sought me in her discouragement, "If you do not believe as I do, you had better die and go to hell."

I never said it. I never thought it. It is an infernal lie made out of whole cloth, and the statement that I said it is a vile calumny.

What God Says and Thinks Settles Everything.

We must remember that what I believe does not matter; that what you believe does not matter. The only thing for you and for me is to believe as God believes, to think as God thinks.

I will say with Jesus Christ, that if you should cause one of these little ones to stumble which believe in Him—I use His own words—it were better for you that a millstone were hanged about your neck, and that you were cast into the depths of the sea.

I am glad to tell you that salvation is not dependent upon my thinking, or your thinking, or the thinking of any man or any Church.

Salvation Is Dependent Upon What God Says, and What God Thinks.

You must think as God thinks, and say what He says, or you will be damned. But if you think as God thinks, and say and live as God commands, you shall be saved.

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No mortal man ever heard me say the foolish thing that if somebody does not think as I think, he shall go to perdition.

The Horrid Advice of a Spurious Holiness Teacher.

No, that was a lie made out of whole cloth, except this, and I will make the admission, that an apostate minister who occupied this platform and deceived us, made a wrong statement to the poor, miserable woman. She had already attempted suicide in this neighborhood, and he told her that if she did not believe in his spurious holiness, and get the kind of holiness he talked of and never lived, she had better be dead and in hell.

He had the spirit of a murderer, as so many "spurious holiness" teachers have. But he is the man whom the newspapers have delighted to honor, and he is the man to whom they gave column after column, in which to lie about Zion.

Ground for Immediate Expulsion from Zion.

He is their prophet; he is their man. But he was "removed" from Zion "for cause."

If any Elder or Evangelist should ever say the vile and blasphemous and shocking thing, that the salvation of any man or woman depends upon what they think or I think, as soon as I know it he will be out of Zion.

But the newspapers will never take back their lies. They tell them and triumph in them.

Such will have their part in the lake that burneth with fire and brimstone, and they have already, because they are mostly full of fire and brimstone, stinkpots! They stink like devils, with but few exceptions, all the time! They are lighting up their brimstone, and they are smoking their cigars, and they are puffing them out all over the world, and saying, "Now what is the next lie we can tell about Dowie?"

I do not trouble about them. They are like so many poor, miserable briars and thorns that the fire will devour.

Let me return to the point from which I diverted for a moment.

Unto Him that loveth us, and loosed us from our sins by His blood; and He made us to be a Kingdom, to be Priests unto His God and Father; to Him be the glory and the dominion for ever and ever.

The Seventh Gospel Is Being Written.

Its prologue was written in the fire of the martyrs. It continued to be written when the apostate churches of Greece and Rome strove to suppress all thought except what the Pope thought, or what the Greek Patriarch thought, or what the King thought, or what they pleased to make the creed of the day.

"Thank God," the theologian said,
"The reign of violence is dead,
And no man suffers loss,
Or bleeds for thoughts that men call heresies."

Longfellow, that was a magnificent sentiment, but it was not true! The reign of violence is not dead.

The Reign of Violence Continues.

Today men are being persecuted and beaten for "thoughts that men call heresies!" In this City of Chicago some would murder us but for the hangman's noose that dangles before their eyes. They are afraid.

Cowards! like wolves they would hunt in packs. If they could only come on in thousands, and nobody be responsible, they would like to murder us this minute.

But there is one glorious thing, a man whom God sends is immortal until his work is done. (Amen.)

I tell you that no life in Zion can ever be taken until that life has lived itself out. Thank God for that.

I want to tell the World, the Flesh, and the Devil, and the apostate Church something they do not know:

The Kingdom Has Been Established; the Priesthood Is Here.

He made us to be a Kingdom, to be Priests unto His God and Father.

He loved us. He loves us still.

He loosed us from our sins.

We and our sins could never have parted company unless He had loosed us from them by His blood.

It takes blood to emancipate.

It took blood to emancipate the slave, the blood of America's best, the blood of Abraham Lincoln, the martyred President.

"Without the shedding of blood there is no remission of sins."

It took the blood of Jesus Christ to make an emancipation for mankind. And only blood can loose us from our sins. Only His blood, but He has done it.

He has loosed us from our sins, and He does not stay content with that. He makes us something. He makes us to be a Kingdom.

A Man Had Far Better Die Than Live to Report Lies.

I want to be very careful. Yet no matter how careful I may be, I shall be wilfully and shockingly misrepresented. You will probably read tomorrow that the offspring of vipers who are always sitting around, have represented this discourse just as they are told to represent it.

Young men who write these infernal reports, you had better break stones on the street for a living, than live to be the mercenary liars of the dirty press that you serve. (Amen.) Better! Far better!

"A man must live," said a poor fellow to me one day.

I said, "No, a man can die."

It is always left open to a man to say, "If I cannot get bread without lying and stinking, then I can die."

A man can live in this land and not die, and yet not lie.

"Oh," said this poor fellow, "I have been waiting so long for something to turn up that I had at last to become a reporter."

"Well," I said, "it had been better for you to have taken a spade and shoveled dirt than to have been a reporter; better for you that you had never been born; better that a millstone had been hanged about your neck, and that you were cast into the depths of the sea, than that you should cause one single child of God to stumble or keep back God's Kingdom by one hair's breadth."

I want to tell the Apostate Church, World, Flesh, and Devil that there is a Kingdom, and that our Lord Jesus Christ came to establish it.

It is written in Mark, first chapter, fourteenth and fifteenth verses, "Now after that John was delivered up, Jesus came into Galilee, preaching the Gospel of"—what?

Voices—"The Kingdom of God."

General Overseer—The Gospel of the Kingdom of God; not the Republic of God.

The Sheep Electing Their Shepherd.

Not a republic where all the little Christian try-to-do-its get together and vote as to who shall be and who shall not be parson or pastor.

That is a mighty poor little business, is it not?

Just imagine all the little goats in a flock, or all the little lambs in a flock, getting together and bah-ing, and saying, "We will vote for a shepherd."

Magnificent creatures these, are they not, to vote for a shepherd? When did the sheep ever elect their shepherd?

In the Kingdom of God there are no such things as elections, and let me tell you there are no such things as elections in the Republic of the United States of America just now.

Our Next President Will Not Be Elected.

Do you imagine you are going to elect the next President?

You are mightily mistaken. The Democratic boss and the Republican boss may possibly get together and have a talk. They will settle as to the two candidates that they will bring up. They will so maneuver the whole business that you will only have one of these two to choose from, you geese! (Laughter.)

You imagine that you elect the President! You are mightily mistaken. He is elected long before you cast a vote.

With the Republican boss and the Democratic boss it is just a question of Cæsar and Pompey as to which is the blacker.

This thing must stop, and it will stop. It will not be by the people's voting, because they cannot vote wisely.

The day is coming when they will shout for Jesus Christ; when they will proclaim Him King; when the Ten Commandments shall rule; yes, better than this, when the Eleventh Commandment shall supplant the wicked selfishness of the carnal heart, and when the Kingdom shall be established.

That is the kind of voting they are going to do.

This Law of Love will keep liquor from their neighbors' throats; it will keep tobacco out of their mouths. They will pass a law which will keep out digitalis, nux vomica, arsenic,

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and strychnine; a Maine law that will be a prohibitory law in general, not against one poison—alcohol—but against all.

The Laws of the Kingdom Are Already Passed.

Have you not yourselves passed, in Zion, a prohibitory law that intoxicating liquor shall never enter your throats and your homes?

Voices—"Yes."

General Overseer—Can you keep that Zion law?

Voices—"Yes."

General Overseer—Have you not passed a prohibitory law against nicotine?

Voices—"Yes."

General Overseer—And against pig?

Voices—"Yes."

General Overseer—And against medicine?

Voices—"Yes."

General Overseer—And against unclean books?

Voices—"Yes."

General Overseer—And against cards?

Voices—"Yes."

General Overseer—And against theaters?

Voices—"Yes."

General Overseer—And against reading the *Daily Liars?*

Voices—"Yes."

General Overseer—That is right. (Laughter.) That is a good Zion law. Keep it; and it will help you to train up godly families.

This Kingdom Is Started.

It started when the first child of God was born into the Kingdom, born of God.

That miserable fellow, Nicodemus, could not make it out at all.

He was a Teacher in Israel, but he asked, "How can a man be born when he is old?"

I say, brother, were you not born when you were old? Were you not an old Roman Catholic?

Voice—"Yes."

General Overseer—Were you not serving Rome and Rum?

Voice—"Yes."

General Overseer—And were you not born again?

Voice—"Yes."

General Overseer—You were, thanks be to God.

That is an old ex-Papist. His wife was, also. They were born of God, and they were born when they were old.

"How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?"

No. No, Nicodemus; but the Holy Spirit can come into his heart and change him and take out the Roman Catholicism of more than half a century.

The Holy Spirit can take out the liquor and the tobacco.

The Holy Spirit can change him until he is a new man in Christ Jesus.

That is what He did for you, Brother Helbach, did He not?

How many others did He do that for? Up with your hands. (Many hundreds raised their hands.)

Hallelujah! Hundreds of you! Zion is a Kingdom. When you were born, you were born into the Kingdom of—whom?

Voices—"God."

The Four Kingdoms.

General Overseer—There is an animal kingdom, there is a vegetable kingdom, and there is a mineral kingdom; and some of you belong to all three. Some of you are mineral, because your heart is as hard as the coin that you carry and seek continually; you are vegetable, because you are living mere vegetable lives; you are animal, because you are mostly brute.

But there is another kingdom. There is the Kingdom of God. Do you belong to that Kingdom?

"He hath made us to be"—what?

Voices—"A Kingdom."

General Overseer—That is a good thing to know: we are a Kingdom.

The Primitive Christians Did Not Comprehend the Kingdom.

The trouble with Christianity in early days was that they did not understand this.

Apostles came and preached the Gospel of the Kingdom, and the Jews set up a cry against them. What hypocrites these Jews were! They pretended that they were acting in the interest of Cæsar, the ruler of the Roman Empire. Much they cared for Cæsar!

They cried out, "The decree of Cæsar is being broken. These Christians are saying there is another King, one Jesus."

So we say today. Do we not say that He is the Ruler of the Kings of the earth?

Voices—"Yes."

General Overseer—Do we not say He is King of Kings?

Voices—"Yes."

General Overseer—Do we not say that His Kingdom is an Everlasting Kingdom?

Voices—"Yes."

General Overseer—Do we not say that He is the Alpha and the Omega, the Beginning and the End, the First and the Last, the Ruler of the Kings of the earth, and that we will obey Him?

Voices—"Yes."

General Overseer—First, last, and all the time?

Voices—"Yes."

General Overseer—Is that true?

Voices—"Yes."

General Overseer—You are a part of the Kingdom.

The Apostate Church Has Forgotten the Kingdom.

The Church has forgotten the Kingdom and the King.

When I was born, I was born into the Kingdom of God, even though I lived in the valley of dry-bones among the Congregationalists, with Brother Griffith over there, whom I shall baptize in Central Zion Tabernacle today. He was a minister in a suburb of the city of Adelaide thirty years ago, about the time I was ordained.

I was born in the valley of dry-bones; and lo, they were very dry. Oh, they were very dry. Any of you who have ever been in the Congregational Church will know that.

The Baptists have some water, but it is mostly mud now. (Laughter.) They have mingled the valley of dry-bones with just enough water to make it mud. They do not know what a Real Baptism is.

Baptism is into the Name of the Father, and of the Son, and of the Holy Ghost, a Triune Immersion. It represents Death to Sin, Life in God, and Power for Service—a Triune Blessing, the Seal of the Living God. They know nothing about that.

One man said, "When I was baptized by a Baptist parson he said: 'I baptize you into the Name of the Father'—he did not dip me then; 'and of the Son'—he did not dip me then; 'and of the Holy Ghost'—and he did not dip me then; but he then said, 'Amen,' and he dipped me. I was dipped into the 'Amen' (laughter); that was all."

He was a Baptist "Amen"—"so let it be."

You miserable Baptists, get properly baptized. Be baptized as Christ commanded; then you will know something about Baptism, and cease to fight Zion.

This is a Kingdom into which He has called us.

He did not call us to be Baptists, or Congregationalists or Methodists, did He?

Voices—"No."

General Overseer—He did not call us to be Presbyterians or Episcopalians, did He?

Voices—"No."

General Overseer—He did not call us to be a number of other denominations which are too numerous to mention, and too foolish to mention. He called us to be—what?

Voices—"A Kingdom."

The Church of God Is Taken from the Kingdom.

General Overseer—"He made us to be a Kingdom, and to be Priests unto His God and Father."

The first thing is to get into the Kingdom. Unless you get into the Kingdom of God, you have no place in the Church of God: for the Church of God is taken from the Kingdom.

If you take your Church from the World, then you take simply those who are in the World, the Flesh, and the Devil, and it is a Church of Hell.

A man must be born of God, born into the Kingdom of God, and then he can be brought into the Church of God. I want you to be in the Kingdom of God.

He who loveth us, and loosed us from our sins by His own blood, opens the door of our prison, and calls us into the Kingdom.

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SHALL THE "POINT WITHIN THE CIRCLE" REPLACE THE NATIONAL FLAG?

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A Pathetic Incident Keenly Illustrating Spiritual Hopelessness.

"Shall I die? Must I never see the sky, and stand amid the flowers, or on the mountain top, and see the sun rise and set? Shall I die in this dungeon?"

It was a prisoner who knew he was innocent. They had condemned him to die. The shackles were on his hands and feet, and the cruel jailer had entered and said, "One hour and you will hang on the gallows outside."

"Must I die," he said, "and innocent?"

Presently, in came that very jailer.

"Take off his manacles," he commanded. The smith struck off his irons that fastened him to the wall and fastened him to the floor.

"You are free," said the jailer. "The door is open, walk out."

"Walk to my death," he said, "never! I am innocent."

The jailer said, "No, the King has pardoned you, and set you free."

"Set me free?" And he fell in a dead faint on the floor. When he awoke they were around him, and he said, "Go away; do not lie to me; do not get me to come out of this prison by a lie, and then execute me. No, it is a lie."

"Look at it again," said the jailer. "There is the King's own seal."

"Yes," he said, "I know the seal of England."

"There is the King's own signature."

"Yes," said the prisoner, "I know the writing of the King, and am I free? Oh, I cannot believe it. Let me stay in the prison."

At last the jailer said, "I cannot stand here with the door open forever. Come out, come out!"

He came out, and found he was free.

The Gate Into the Kingdom Is Open.

Now listen! You have been crying in the darkness, "Guilty! must I die? Shall I never see heaven? Shall I never be loosed from my sins?"

Yes, if you repent and seek God's mercy, you are loosed from your sins.

Every manacle is struck from you.

The gate is open.

Walk out and come into the Kingdom of God.

All who will come, stand and tell Him so. (Nearly all arose.)

Now pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs; to truly repent, fully believe, and to trust in my God for Jesus' sake.

Forgive my sins. Cleanse my spirit. Take away the bondage, the fetters of evil habits, filthy doings, and filthy thought. Set me free. Make me clean in spirit, in soul, in body. Bring me into Thy Kingdom.

I give myself to Thee. Open the gate of Righteousness and Peace and Joy that I may enter into Thy Kingdom, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Audience—"Yes."

General Overseer—Then live it.

After Hymn Number 271 had been sung, and the Recessional had taken place, the service was closed by the General Overseer's 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.

AFTERNOON SERVICE.

Central Zion Tabernacle, Lord's Day Afternoon, August 11, 1901.

The meeting was opened by singing Hymn Number 63:

"For God so loved!" Oh, wondrous theme!
Oh, wondrous key to wondrous scheme!
A Saviour sent to sinful men—
Glory to God, the Father!

After singing, all united in repeating the Apostles' Creed.

The General Overseer then read from the thirty-fifth chapter of the Book of the Prophet Isaiah, after which he also read from the tenth chapter of the Acts of the Apostles.

Now there was a certain man in Cæsarea, Cornelius by name, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway. He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. And now send men to Joppa, and fetch one Simon, who is surnamed Peter: he lodgeth with one Simon a tanner, whose house is by the seaside. And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually; and having rehearsed all things unto them, he sent them to Joppa.

Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: and he became hungry, and desired to eat: but while they made ready, he fell into a trance: and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. And a Voice came unto him again the second time, What God hath cleansed, make not thou common. And this was done thrice: and straightway the vessel was received up into heaven.

Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, and called and asked whether Simon, which was surnamed Peter, were lodging there. And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. But arise, and get thee down, and go with them, nothing doubting: for I have sent them. And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned of God by a holy angel to send for thee into his house, and to hear words from thee. So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshiped him.

Just stop here. You might say, "Well, that will justify any one falling down at the feet of the successor of Peter."

But read on.

But Peter raised him up, saying, Stand up; I myself also am a man.

The Pope Has Nothing in Common With Peter.

If that miserable Pope were Peter's successor, he would tell these cardinals and bishops to "Stand up"; and if they did not, he would give them a kick when they want to kiss his old toe. Ugh! A disgusting spectacle!

Stand up; I myself also am a man.

The Pope says that he is Peter's successor. That is a lie. Many facts prove it to be so. If he is Peter's successor and imitator, as he says he is, where is his mother-in-law? (Laughter.) Peter had a wife.

One day when Jesus came into Peter's house He found his wife's mother sick with fever. He touched her hand and the fever left her, and she arose and ministered unto Him.

Where is the Pope's mother-in-law? If the Pope is a successor of Peter, he ought to have a wife. That is the curse of the papacy: An enforced celibacy, an Antichristian and an ungodly practice.

The very first miracle that Christ wrought upon this earth, was wrought at Cana of Galilee, at a marriage feast.

The Apostle says, "Let marriage be had in honor among all, and let the bed be undefiled: for fornicators and adulterers God will judge."

Let marriage be honorable in all.

When the Pope enforces celibacy upon his priests, he simply fastens immorality upon them.

An Honest, God-Fearing Priest.

Why was that priest not permitted, the other day in Chicago, to do what the canons of the Church of Rome gave him a right to do? That priest had a right, under the canons of the Church of Rome, to step before the altar and tell the Cardinal that Father Muldoon had no right to be Bishop, because he was an immoral man.

That is what he wanted to do. That is what he had a right to do under the canons.

Bishop Muldoon and Archbishop Feehan have not heard the last of that yet.

May God bring that priest out of Rome. (Amen.)

Brave fellow! He knew what he was doing, and he knows it still, and may God bless him. May God bless the man who had the courage to want to go before the altar and declare to

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that Cardinal that that Priest Muldoon was an immoral man. He had a right to have the investigation.

Open Sin of a Cardinal.

But what can you expect from Cardinal Martinelli, when Cardinal Antonelli, the late Secretary of State for Pope Pius IX, lived in open and shameless adultery in Rome; the proof of which is that his daughter entered an action in the courts of the Italian kingdom that she should have her father's estate, and she proved her paternity and won it? That is a fact. It is not ancient history. It is the history of our own day.

If the Pope were a man, instead of a miserable kind of ecclesiastical hermaphrodite he would say to these cardinals and priests who come to kiss his old toe or slipper, "Stand up; I myself also am a man." Would he not?

Voices—"Yes."

General Overseer—But he is not the successor of Peter.

"Well, Doctor, do you not believe in apostolic succession?"

I do.

"But do you not believe in the apostolic succession of the Pope?"

I do, I believe that the Pope is the lineal successor of Judas Iscariot (laughter), who sold his Master for thirty pieces of silver and betrayed Him with a kiss. As the Abbe Lammnais said:

"In Rome They Would Sell Everything.

"They would sell the Father, the Son, the Holy Ghost."

You know it. You know the cry of the old Irish woman when the Priest wanted her to sell her cow to have mass said for her husband's soul, and she said, No. It was all she and her children had to live upon.

I heard the woman weeping in a little street called Campbell Street in Newtown, Sydney. I turned in. I knew what a poor woman she was, and I asked her the question, "Can I help you?" I had seen the Priest leaving the house. It was the street which was on the side of the hill, and I was on the top of the hill when the Priest left the house. I said, "Madam, can I help you? Is there anything I can do for you?"

She looked up and she said, "Your reverence, I do not like to tell you what has happened."

I said, "What has happened?"

She said, "That thafe of a Praste has got all my money, and now he wants me to sell the cow for more masses for my husband's soul."

High Money, High Mass; Low Money, Low Mass; No Money, No Mass.

She rose up and dried her eyes and uttered these words:

"It is always the way in Rome. If you have high money, it is high mass; if you have low money, it is low mass; and if you have no money, it is no mass. (Laughter.) I have no money."

"Well," I said, "do not sell the cow."

I do not want to say what I did, but I did what any man ought to do who knows that "pure religion and undefiled before our God and Father is this, to visit the fatherless and the widows in their affliction," and I helped her.

She said to me: "Your reverence has prayed for me and helped me. That thafe of a Praste wanted to steal the cow. I will go no more to St. Joseph's." (Laughter.)

She never did. Christ won her heart. She went no more to St. Joseph's.

I repeat, if the Pope is St. Peter's lineal successor, why does he not tell these groveling cardinals and bishops to get on their legs and not to kneel at his feet. Adoration and worship should be given to God alone. (Amen.)

I had this sent to me today (exhibiting a crucifix encased in a frame covered with glass). This is the kind of thing they have to worship. A poor woman who has been a member of this Church for some time has kept this in her house. She is a converted Roman Catholic.

Rome's False Representation of Christ.

They have only three ways of representing Christ. One is like that—a dead man on a cross. The other is a baby in a woman's arms. The third is the biggest lie, for they take a bit of bread that has been hocus-pocused by a priest, and they tell you that it is God Almighty.

Observe how this thing is arranged: A death's head at the bottom; a dead man on the cross; all kinds of emblems, things connected with the crucifixion. Then they say, "Bow down there and worship at that shrine."

That is the way to make pagans, is it not?

What did God command? Repeat the words—

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

(The thousands present joined most impressively in repeating the Commandment.)

Roman Catholics Are Idolaters.

The apostate Roman Catholic Church breaks that commandment every hour of every day. It does not belong to Christ at all. The papacy is the same old beast of Rome all the time. Pagan Rome with the blood of the martyrs is no different from Papal Rome with the blood of the martyrs. The Pontifex Maximus of Jupiter was turned into the Pontifex Maximus of Christos. These heathen were turned into priests: priests who bow down to the graven image on a cross; priests who bow down to a graven image of the Virgin Mary and the baby Christ; priests who bow down to the infernal lie that the hocus-pocus of a man can turn a bit of wet flour into the body, blood, and bones of Jesus Christ. Oh, that is a lie!

No wonder that the Mohammedans have rejected Christianity. I would reject it, too, if that were Christianity.

And he said unto them, Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God shewed that I should not call any man common or unclean.

The Symbol of the Sheet Explained.

"And he said unto them, Ye yourselves know how that it is an unlawful thing for a man that is a"—*Baptist* to keep company with a member of the Christian Catholic Church in Zion. (Laughter.)

Is that right? Well, it is true. That is the modern, up-to-date version of it, is it not?

Voices—"Yes."

General Overseer—I will give it to you as it is written here:

Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God shewed that I should not call any man common or unclean.

"Call any *pig* common or unclean."

Is that right? (Laughter.)

Voices—"No."

"God hath showed me that I should not call any *bird* common or unclean."

Is that right?

Voices—"No."

"God hath showed me that I should not call any *beast* common or unclean."

Is that right?

Voices—"No."

General Overseer—What is it?

Voices—"Man."

General Overseer—Oh, it is man. Then, what was that symbol of the sheet that was let down? Did it make the pig clean?

Voices—"No."

General Overseer—Of which God had said, "Of their flesh ye shall not eat, and their carcasses ye shall not touch."

Did that vision make the pig clean? Did it take the cholera out of it? Did it take the trichinosis out of it?

Voices—"No."

General Overseer—Did it take the tuberculosis out of it?

Voices—"No."

General Overseer—Did it take the cancer out of it?

Voices—"No."

General Overseer—You eat that filthy swine's flesh and you will get cancer, trichinosis, and tuberculosis, you dirty, stinking pig-eaters. (Laughter.) You do not often hear your names.

You are in the place, now, where truth is fearlessly spoken.

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God said, "Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you."

Did He make them clean?

Voices—"No."

Christ Never Cleansed the Filthy Swine.

General Overseer—"Jesus made every creature clean," some say. Did He?

Voices—"No."

General Overseer—He once found a man who had a legion of devils. A legion meant from 4000 to 10,000. It shows how many devils can get into a man that eats pig. He belonged to Iowa—I mean Gadara. (Laughter.) He lived where the pig-eaters lived, and he had a legion in him.

When Christ was about to cast the devils out, He asked, "What is thy name." The answer was, "My name is legion; for we are many."

As Christ was about to cast the unclean devils out, they started in to pray, and one of the most remarkable things in all the Bible is that prayer. The devils prayed to Jesus Christ that He should not send them away into the abyss; but they said, "Send us into the swine." There were 2,000 swine feeding near by.

What did Jesus say?

Did He say, "No, I am not going to destroy this people's good property. They have fine pigs here at Gadara, out of which they make Armour hams." (Laughter.) Philanthropic men, Jews, like one of the "big four" of the Stockyards, with their tongues in their cheeks, feed you Gentiles with diseased pig. I wonder how long you are going to be so stupid.

Did He say, "No, I am not going to destroy these nice pigs, because they are the people's property. It is all they have."

No. When the devils asked Jesus to be allowed to go into the pigs, He looked at the dirty pig wallow, and He looked at the man full of devils; He put this and that together, and He thought the proper place for a devil was a pig, and He said, "GO!" and they went away into the abyss, 2000 of them. (Laughter.) They were all drowned.

What a blessing it would have been had the whole set been drowned, because a doctor of any sense will tell you that if you eat pig, you eat scrofula; you eat trichinosis; you eat cholera; you eat tuberculosis; you eat cancer.

It is full of disease right through, and you know it, you dirty pig-eaters.

Ugh! Smells nice, does it? It stinks like everything that has been defiled by the Devil. (Laughter.)

Have you ever found a pig yet that wanted to be clean?

A Farmer's Accurate Criticism.

I have read of a farmer in the British National Gallery standing before a picture that had been hung upon the line. The old fellow was standing there, laughing. He laughed again and again, and the artist who was near said to him, "May I ask what you are laughing at in that picture?"

"Well," was the answer, "I do not know what fool painted it, but I never saw ten pigs all in a row feeding at a trough, and not one of them with its feet in it. (Laughter.) That fellow does not know anything at all about pigs. Two or three of them would be lying down in the spew and the mess. He does not know pigs."

If you know pigs, you will know that they are the dirtiest, filthiest, most disease-breeding creatures on the earth.

If you want to know the meaning of the word scrofula, take your dictionaries, and you will find that scrofula comes from *scrofa*, a breeding sow. *Scrofulæ* are the little pigs, and you who eat pigs will have little pigs all over you in the form of little yellow boils. Pigs on the brain will make you insane.

Did that sheet mean that the skunk was made clean that day?

Voices—"No."

General Overseer—What woman would like to give her husband skunk for dinner? (Laughter.)

Did it mean that the buzzard was made clean that day?

Voices—"No."

General Overseer—Let us see what it did mean.

National Emblems Are Mostly Representations of Unclean Animals.

Every nation upon earth is represented by some animal, or some bird, mostly unclean. I am sorry to say, America has an unclean bird, because the eagle is nothing else than a mean thief. It steals chickens, and it sometimes steals children. It is nothing but a vulture. There is nothing noble about a vulture.

It is a mean, dirty bird of prey, loving carrion, and it is the emblem of pagan and papal nations, and I would like to see it gone from America.

A dove would be much better than an eagle.

The eagle is more befitting Papal Rome and the nations where she still holds sway.

But there it is, the eagle with its talons in the hearts of the people.

England's emblem is unworthy of that nation. A lion is often a coward. It takes four lions to fight an elephant. The elephant can sometimes whip the whole outfit. A mighty mean creature is a lion. No use talking about its bravery.

Then there is that stinking Russian bear. How it smells!

Then there is that little impudent Gallic cock crowing. Lots of crow and talk, but mighty little in it. It is a poor emblem for so great a nation.

Persia is represented by a civet cat.

All the nations are represented by beasts, or birds, or reptiles.

China is represented by the dragon.

That Sheet Let Down From Heaven Represented the Nations of Earth.

Peter was a Jew and up to that time he did not understand that the Gospel was for all nations.

He was a narrow-minded bigot, and he thought as a Jew that he could not go to the Gentiles, and that sheet was to show him that the Lord Jesus Christ had tasted death for every man—the black man, the white man, the yellow man, and all kinds of shades between, and that what God had cleansed he was not to call common or unclean.

This interpretation is proven by what he says later to Cornelius:

> And he said unto them, Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God shewed that I should not call any man common or unclean.

That was it. It was not birds and beasts and fishes and pigs; it was men that were represented by that sheet let down from heaven.

You pig-feeders cannot get over it. You will never get over it. I call you criminals.

A man who feeds a pig and knows it is a mass of disease, when it is nearly dropping dead with cholera or cancer, and sends that down to Chicago for the people to eat, is a criminal. He sends down disease. The wretched *trichinæ spirales*, full of poison, that fasten upon the muscles and eat them out, are sold in the pork by the pound.

Conductors, engineers, and trainmen generally on the railway, eat ham sandwiches, scarcely cooked at all, at wayside public restaurants. Presently the big man begins to wilt. He begins to be just a shadow of himself, for the trichinæ in the pork of the sandwich have gotten into his muscles, and are eating him out.

That is the trouble with some of you. You are suffering from trichinosis; dirty, filthy *trichinæ spirales* are eating you out.

The Horrid Traffic in Swine's Flesh.

Can a man be a good citizen or a good Christian who creates that kind of thing? I tell you no, not if he makes his millions by it. He may make his millions by selling liquid fire and distilled damnation, but he is a murderer still; and the man who makes his millions by cholera pigs, cancerous pigs, pigs that are a mass of disease, is a thief; he is a criminal. He is a bad man, sending out that which kills quicker than almost any other poison.

I almost wish it would kill more quickly. I have seen children with thirty-two abscesses, with their bones rotting in their little bodies; and their agonies and cruel tortures, too horrible to describe, were caused by eating that filthy swine's flesh.

Oh, you criminals of Gadara, Iowa, or wherever you live! The Lord Jesus Christ thought that the proper place for a devil was a pig, and if you think that the proper place for a pig is your stomach, then that is the proper place for a devil, too.

"Can I Not Eat What I Like?"

Yes, you can eat what you like and be a mass of disease.

"Can I not drink what I like?"

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Yes, you can drink what you like and be a drunkard.

"Can I not smoke what I like?"

Yes, you can smoke nicotine and get amaurosis and paralysis and cancer.

You can go to the Devil if you like, but if you are going to obey God and be a clean man and a blessing to your wife and family, and to the nation, and to God's cause and Kingdom, you will eat and drink only what is good.

In that case you will neither drink intoxicants nor eat pig nor smoke nicotine poison. A good many other things you will not do, and you will be clean.

You are not clean now, you dirty pig-eaters. I should not wonder but what you are sick now with the pig you ate at dinner. (Laughter.)

Wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord.

A Man Ready for All the Truth.

That is the way you should be. If you are only present to hear just what pleases you and to throw away what does not please you, then you are not like Cornelius.

He was an honest, straightforward man, and he said, "I am here to listen to Peter, to whatever God has commanded him to say."

Are you here for that purpose?

However that may be, I have you, and I have gotten some things into you that you never heard before, you stinkpots.

Ugh! You dirty chewers and smokers of tobacco, who go around the place squirting out on the pavement, you dogs! You are sowing nicotine, but you will reap paralysis, and you will send down shattered nerves to your children, you dirty fellows.

May God save you from that filthy poison—tobacco.

I want to get at you when I can. I have got you now. (Laughter.)

There is not a woman in this place who is not with me. Every woman who believes that a man who drinks alcohol and smokes tobacco is a dirty fellow, say Yes.

Voices—"Yes."

General Overseer—Contrary.

One Woman—"No." (Laughter.)

General Overseer—May God bless her. I think that was a mistake. Every woman who said Yes, say Yes.

Voices—"Yes."

General Overseer—On the contrary, say No.

One Voice—"No."

General Overseer—Well, there is one woman here to convert. Thank God for that. Perhaps she has her best young man by her side and is afraid to say Yes. But I am right, am I not?

Voices—"Yes."

General Overseer—I had a little boy, the son of my secretary, in my office. I said, "Do you like to go to Zion Tabernacle?"

"Sure thing," he said.

Now, this is a sure thing. I will put that again, because I still think it was a mistake.

Every woman who thinks tobacco smoking and chewing and that kind of muck is a bad, dirty, and stinking thing, say Yes.

Voices—"Yes."

General Overseer—On the contrary, No.

Voice—"No." (Laughter.)

General Overseer—That woman has the courage of her opinion. I found such a woman once before in one of my audiences, and it puzzled me until I found that she was a slave to snuff. I hope this woman will yet see with the other thousand or fifteen hundred women now present.

Amazing Expenditure for Tobacco, Liquor, and Upon the Lodge.

I will tell you the $700,000,000 that is spent every year upon tobacco is not only a waste, but it is a crime.

The $1,300,000,000 (thirteen hundred millions) that is spent upon liquid fire and distilled damnation is another crime.

What you spend upon these secret lodges is another crime. You know it, you fellows who took off all your clothes and put on a thin pair of drawers and a little undervest. With one shoe off and one shoe on, you came into the room, with a hoodwink over your eyes and a tow-rope around your neck.

Oh, you heathen dogs! You knelt down at a pagan altar, the altar of Baal, and you took a vow which was "a Covenant with Death, and an Agreement with Hell," and you left Jesus Christ out from start to finish. You dare not bring Him into the Entered Apprentice, or the Fellowcraft, or the Master Mason degrees of the Blue Lodge.

Is that true, ex-Masons?

Voices—"Yes."

Masonry Leaves Jesus Christ Out of Its Religion.

General Overseer—There is not a Mason who speaks the truth who will tell you that in all the thirty-two degrees of straight Masonry is Jesus Christ acknowledged as the Son of God, and the Atoner for the Sins and Sicknesses of all men, by His Life and Death and Resurrection. Never, and He is not in the Blue Lodge at all.

The stinking body of Hiram Abiff is raised from the dead by King Solomon upon the five points of Masonry, and the omnific word is whispered into his ear, "Mah-hah-bone."

Ma, have you got a bone? (Laughter.)

God Almighty is tired of you and your accursed Baal-worship. Drop it. Quit it. Get rid of it.

Be men, not grovelers at the altars of that god whose emblem is the Point within the Circle, the Phallic worship, the worst form of heathen worship ever known to mankind. It is the worship of the procreative powers of nature, the worship of the sun-god, and Israel is always falling into that detestable worship, since the days of the worship of the Golden Calf in the desert, and the days of Ahab and Jezebel when Elijah overthrew the altars of Baal at Carmel.

Are you here in the sight of God to hear all things commanded me of God? If you are, you will hear something.

And Peter opened his mouth, and said,

Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him. The word which He sent unto the children of Israel, preaching good tidings of Peace by Jesus Christ (He is Lord of all)—that saying ye yourselves know, which was published throughout all Judea, beginning from Galilee, after the baptism which John preached; even Jesus of Nazareth, how that God anointed Him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the Devil; for God was with Him.

Every one whom Christ healed; every diseased being whom Christ saw nineteen centuries ago, was afflicted by the Devil.

Every disease was his work.

Christ came to destroy the works of the Devil, and disease is the Devil's work now. Christ is the same Healer, for He is with us all the way.

And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging Him on a tree. Him God raised up the third day, and gave Him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who did eat and drink with Him after He rose from the dead. And He charged us to preach unto the people, and to testify that this is He which is ordained of God to be the Judge of quick and dead. To Him bear all the prophets witness, that through His Name every one that believeth on Him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we? And He commanded them to be baptized in the Name of Jesus Christ. Then prayed they Him to tarry certain days.

May God bless His Word.

Prayer was offered by Overseer Piper, after which the General Overseer prayed also, specially presenting a large number of requests for prayer.

The tithes and offering were then received.

OBEDIENCE IN BAPTISM.

The General Overseer 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, O Lord, my Rock and my Redeemer.

Jesus said:

TEXT.

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

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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 all the days, even unto the Consummation of the Age.

The Consummation of the Age Is Not the End of the World.

The old translation is, "even unto the end of the world"; but it is a bad translation. There is no end to this world that we can foresee, or that God has foretold.

It is true that this world shall be changed, but that is not the end, for a "new heavens and a new earth, wherein dwelleth righteousness," will be the result of that change.

So the correct translation is that which I have given to you, and it is accepted by scholars.

"Lo, I am with you All the Days, even unto the Consummation of the Age."

The age is reaching its consummation, beyond all question. The lines are being drawn, and Zion will help to draw them more sharply.

There Is Absolutely No Neutral Ground.

There can be no compromise between Good and Evil, between God and Satan, or between the Powers of Heaven and the Powers of Hell.

Satan, Sin, Disease, Death, and Hell stand opposed to God, Salvation, Health, Life, and Heaven, and there can be no compromise between these warring powers, and there is no discharge in this war.

You vainly think that you can stand neutral while God and Satan, while holy angels and unclean devils, while good men and bad men, fight out this great conflict; but you cannot be neutral.

The Consummation of the Age will find all humanity grouped under the Standard of the Cross or under the Black Flag of the Devil.

The Powers of Good and Evil are massing for great conflicts. It is a trite saying, and a universally accepted fact, that things cannot continue as they are.

If you were to ask the majority of men how many kingdoms there are in this world into which all things are divisible, they would probably answer: "Three: The mineral, the vegetable, and the animal kingdoms."

Zion answers, "There are four kingdoms," and tells you that these lesser kingdoms are but a part of the Kingdom of God.

Protestantism Has Ceased to Protest.

An apostate Church has fallen deeply into a Protestantism which does not protest; a Protestantism which acquiesces in and lets alone not only the powers of Rome, against which it originally arose in protest, but also all the other Powers of Evil, until it is simply an axiom that the average of church members can do as they like and go as they please.

God says you cannot.

The day has come when you must take your part. You must stand with God or against God.

You must gather for God or scatter for the Devil.

You must fight for your own life, and for the lives of others, and you must be willing to lose your life that you may save it.

The days have come when men stand under one of the two banners:

Along our ranks no sabers shine,
No blood-red pennons wave;
Our banners bear one single line:
"Our mission is to save."

That is the mission of the Church: "Our mission is to save." But there is another army.

It marches to the drum-beat roll,
The deep-mouthed clarion's bray;
It bears upon a crimson scroll:
"Our mission is to slay."

Against that army we stand for God and say, "Thou shalt not kill."

This command is written by God's finger, and whether you kill at the bidding of a government or your own passion, you are alike a murderer.

"Thou Shalt Not Kill" Makes War, Murder.

I speak plainly. War is infernal everywhere, at all times, and under all circumstances. The God who gave us life gave us no power to take it from any man.

There is no exception to the command, "Thou shalt not kill," and I stand here today declaring this truth against the deep-mouthed clarion's bray, against the roll of drums, against the panoply of war, and say, wherever this voice from Zion can reach, "Thou shalt not kill." No matter whether you be King or Kaiser, or whether you be Czar or President, you must not kill. It is God's to kill. It is God's to make alive. Vengeance is His, and it were better that you should die for humanity than slay it.

The Age is hurrying on to its Consummation; to its Armageddon, to the fields of blood where contending empires will fight for supremacy.

Thirty Millions of Men Ready for Battle.

America, Europe, Asia, and, in a measure, Africa and Australia, have become great armed camps.

Today, there are either in actual armies or in the first, second, and third reserves, subject to bear arms and to go into battle, no less than 30,000,000 of men armed with weapons that can deal death to thousands within a few minutes.

The horrible rattle and roll of cannon and Gatling gun are almost within our hearing.

They mowed down the hosts of the Dervishes at Khartoom. They mowed down countless numbers in the last great war in Europe, the Franco-German war. Today the powers are ready with liddite, dynamite, and every means of destruction that infernal cunning can devise, to cause the fields of earth to run blood in rivers within a few days of the beginning of a great conflict.

Multitudes will perish in the Valley of Decision; but God's Church, God's people, must come back to the primitive words,

"Thou Shalt Not Kill."

The brow of every murderer, whether he be Emperor, King, or President, must bear the burning stamp that God put upon the brow of Cain for killing his brother. Whether it be by decree of a monarch, of a synod, of a government, or of a robber chief, it is murder to kill.

The White Man's and the Black Man's Sin in the South.

"Thou shalt not kill."

The world will not have this. The world thinks it has a right to kill. The world thinks that if a man has wronged a woman in the South, presuming that his color is black, it is proper to lynch him. If his color is white it is quite a different thing.

It is a very different thing for a black man to commit a rape than for a white man.

It is true that the South has hundreds of thousands of half-caste people that are the product of generations of rape and fornication; but then, that was only a white man's work. Let a black man do it, and of course he must be lynched, tortured, and burned to death!

The great God who sees all hearts, sees the hearts of those who have the black stain upon them.

Deep Need of Education After Centuries of Bondage.

You say the negro is illiterate, is ignorant.

Whose fault is it?

You set him free after centuries of bondage.

Why did you not educate him?

Why did you not give him the knowledge that would make him competent to exercise franchises which you thrust upon him?

Why did you not demand that the Nation should not leave to Chance, to Church, or to Charity that Education which is essential to make a true, intelligent citizen? Why did not the United States government and the Congress of the United States tax the entire Nation to provide for those who were oppressed for centuries?

You can find money to murder by wholesale in Cuba and in the Philippines; you can find millions to sink these Spanish ships and send your enemies to bloody graves. Yes, but were it not better for you to find money to educate the black man within our Nation? (Amen.)

O God, that it might be so!

A crime, a cruel crime, is wrought, that is within the reach of an educated and an intelligent people by a system of National, Compulsory, and Free Education to remedy.

A Splendid Investment for the Nation.

Every dollar spent in the education not only of the ignorant blacks, but also of its ignorant whites, would enrich the Nation.

Let the Nation use her great wealth in educating the poor children who are left to grow up in illiteracy in the levees of

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our great cities; growing up a pestilence and a danger, to curse the country by their power to vote.

O friends, that the money spent on war were spent in peace; were spent in providing education for the ignorant, help for the helpless; teaching the black man to use his fingers and his mind!

He is your brother, made of the same blood. Those who do not say that are not Christians; for it is written, "He made of one every nation of men, for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation."

You took the black man from his distant habitation and enslaved him here. You must return him to his own land or make him a worthy citizen. The first is scarcely possible. Then the second is the inevitable.

The Cowardly Rulers at Washington.

I say this because my heart is stung with indignation at and detestation for the cowardly men who bear rule in Washington, who ought to step in and exercise the Federal authority to suppress murder in the Southern cities. If it is not done, there will be a terrible penalty to pay.

But men think, "O no; all we have to do is to lynch the negro and burn him; and when we do not like what a man says, all we have got to do is to knock him on the head and kill him."

That is what the newspapers of Chicago think about me. How dare he differ from the doctors! How dare he differ from the men of science! How dare he say that medicine is of no use!

I Am Only Saying What the Doctors Themselves Say:

What Dr. James Mason Good says, in one of the greatest medical works of this time, that medicine has "destroyed more lives than war, pestilence, and famine combined."

Oliver Wendell Holmes said it would be better for the United States if all the medicine were poured into Massachusetts Bay, but it would be very much worse for the fishes.

Sir Benjamin Brodie, physician of the late Queen Victoria, said that medicine was not a science; that it was an unmitigated humbug; that it was only conjectural, and was very much improved by murder, meaning that the most humane thing would be to kill the patient outright rather than murder him slowly.

What am I saying? I am saying only what every intelligent man knows; but, of course, that is not understood by the papers, for they, apparently, do not hire intelligent men, and they themselves are not intelligent enough to see that Truth will always prevail.

They are men full of prejudice and passion and venom, and they vainly imagine that Falsehood can conquer Faith, Hope, and Love—can overcome God.

They say, "If you do not agree with us, you cannot live in Chicago." But we can live in Chicago, and still not agree with this "offspring of vipers."

At any rate we are going to keep on living in Chicago, and we are going to keep on lashing the powers of hell, and tell our fellowmen that the way to settle a question is not to murder the man from whose opinions and conduct you differ.

When You Have Murdered the Man, His Spirit Marches On.

It is an easy way out, is it? No, it is not; for when you have killed John Brown's body, his spirit goes marching on.

You thought you would kill emancipation down South when you "hung John Brown on a sour apple tree," but when you had the apples to eat you did not like them, did you? When you had to drink blood, you did not like that, did you?

You sowed dragon's teeth, and you had to reap carnage, death, and woe.

"Whatsoever a man soweth that shall he also reap." When Pilate said "Let Him go, I find no evil in Him," the Jew said: "No, let Him be crucified. His blood be on us and on our children."

Little did they think that it would come. It came upon them.

When they heard the apostles preaching after Christ rose from the dead, and the Holy Ghost came, with fear and horror they said to each other, "These men intend to bring the blood of Christ upon us."

They were afraid, and they are afraid still, for the blood of Jesus Christ rests upon the Jew until he repents.

O Jew, the blood of every prophet slain by your fathers rests upon you. The blood of Jesus Christ rests upon you.

What are you going to do in this greatly favored Nation?

It Is Vain to Call This a Christian Nation.

It is not even a nominally Christian Nation. The statistics of Chicago show that of all kinds of Protestant people put together there are less than 400,000 out of a population of 2,000,000. The apostate Church of Rome claims, I think wrongly, 800,000.

Are all these really Christians?

There are 800,000 others who do not pretend to be; and if all the churches were crowded today, a million and a half of people would have to stay outside.

The fact is that this Nation is not nominally Christian, but, in reality, heathen; heathen to the very heart's core; heathen in its multitudes; heathen in the temples it erects to Bacchus, to Nicotine, to Venus, to Gambling, to Mammon, to Secretism, to every unclean god of the Greek Pantheon.

Under these circumstances, what is our duty?

Are we Christians?

What must we do?

Zion dare not stand still and let the Devil have his way in God's world.

Christ came to destroy the works of the Devil.

Here we stand today and we say, The Christ who went about doing good and healing all that were oppressed of the Devil is here today to save, to heal, to bless. If you repent of your sins, there is only one way by which you can say to the world that you stand as His servant, and that is by following His command in Baptism.

You Must Yield Immediately and Be Baptized.

Obedience to that command involves Repentance, Faith, and Obedience—not by and by, but now. You can leave this place, but you cannot get away from God. nor from the responsibility of continuing to disobey His Command which you now hear from my lips, words which Peter spoke at Pentecost:

"Repent, and be baptized every one of you in the Name of the Lord Jesus."

Some may say in their hearts, "That kind of preaching will never win America."

They told me that ten years ago, and I will give you a little fact, that the Christian Catholic Church in Zion, of which I am the General Overseer, has spread more rapidly than any branch of the Christian Church in all history since Apostolic days.

This is a glorious fact.

There are millions who are saying, "O God, show me Thy Way." It is to these I speak, when I say to you today, Obey God!

Baptism is no mere form. A Real Baptism is a tremendous Divine Reality. The curse of it has been to put a baby in a priest's or minister's hands and have him sprinkle that baby with a few drops of water, while some unregenerate wretches stand and renounce the World, the Flesh, and the Devil on behalf of the baby, while they themselves are full of the World, the Flesh, and the Devil.

That baptism is a farce. It is an irreligious farce. It is a screaming farce, because the Scriptures say that those who are to be baptized must first repent.

A Baby Has Nothing to Repent Of.

Were it possible for a baby to repent, it would, in many cases, repent in dust and ashes that it is the offspring of a fool of a mother and a stinkpot of a father.

Then a baby might repent, and if it only knew the misery that has come down to it through the folly of its mother and the sin of its father, it might weep tears of penitence since they bring the poor little piece of mortality into life, laden with their accursed sins and their diseases.

But a babe has committed no sin, and there is no need, or possibility, of an infant's being required to repent.

Baptism has always been in the Scriptures set forth as the Baptism of those who, conscious of their sin, have repented, have brought forth fruits meet for repentance, and who are seeking from God, through faith in His Son, forgiveness and faith, hope, love, and power to serve Him.

All in this place who desire these blessings, stand and tell God so.

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All who desire forgiveness from God, who truly repent and desire His blessing, 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. Give me true repentance, and power to do right to God and man; power to trust, and power to obey Thee. Bring me into Thy Kingdom, and keep me there. Help me to receive Thy Kingdom, which is Righteousness, Peace and Joy, into my heart by Thy Spirit. Give me power to extend this Kingdom, and to destroy the kingdom of Satan, sin, disease, death, and hell, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Answer—"Yes."

General Overseer—Then live it. May God bless you.

The meeting was then closed by the General Overseer's 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

Notice to Candidates for Baptism.

In many parts of the country there are members and friends of Zion who are desirous of being baptized by Triune Immersion by an Officer in the Christian Catholic Church. We desire that these persons shall be baptized before the cold weather. If the local Gathering will assist us financially in defraying traveling expenses of the one sent, we will do our best to send some one competent to administer this Ordinance. The officer thus sent will hold a few meetings in each place either in the home of a member, or in a hall if the Branch is able to provide one.

Let us know at once:

First—Place where meeting will be held, with Street and Number.

Second—The number to be baptized.

Third—The exact amount each Gathering will be CERTAINLY able to contribute toward expenses.

Take this up at once in order that routes may be mapped out and printed in the LEAVES immediately.

Send all communications to

REV. WILLIAM HAMNER PIPER,
Overseer-at-Large of Christian Catholic Church,
Twelfth Street and Michigan Avenue, Chicago, Illinois.

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 in May, 1900, 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.

Address Zion Publishing House, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

ZION'S ONWARD MOVEMENT

Sunday Services in the Chicago Auditorium



THE REV. JOHN ALEX.

DOWIE

General Overseer of the Christian Catholic Church in Zion, will commence a

TWO YEARS' LEASE
OF THE
CHICAGO AUDITORIUM

(Except June, July and August of 1902), on

Lord's Day Afternoon Sep tember 1st, 1901

At 3:00 O'clock.
Doors Open at 2:30.

Subject: "FATHERS AND CHILDREN"

Grand Processional of Zion Robed Officers and Zion White-Robed Choir. Five Hundred in Line.

Services held regularly every Lord's Day at 11:00 a. m. and 7:30 p. m. at Central Zion Tabernacle, 1621-1633 Michigan Avenue, and in all Zion Tabernacles.

All Welcome. All Seats Free. Freewill Offering

CHRIST IS ALL AND IN ALL

Zion – Chicago – August 9th 1901

To the People –

Friends: –

As Elijah the Restorer, God has sent me
For you, and to all the World, with Authority to declare,
First: A Message of Purity (Malachi 3)
Second: A Message of Peace (Malachi 4:2-6)
Third: A Message of Power (Matthew 17:14)
More than Two Thousand members of Zion's Evangelists
will carry These words to every Continent, saying, PEACE BE TO THIS HOUSE!
In the Chicago Auditorium, every Lord's Day, from
September 1st, and in all Zion Tabernacles, I earnestly invite you to
hear the Gospel of the Kingdom of God: for the Great and Terrible
Day of the Lord is at hand.
This is the Day of God's Grace, Love and Mercy.
I am, Faithfully, God's and Yours, John Alex Dowie

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion College and Divine Healing Home, Saturday evening, July 27, 1901, was conducted by Elder August Ernst.

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

Arizona, Georgia, Illinois, Indiana, Kansas, Kentucky, Massachusetts, Minnesota, Missouri, Nebraska, Ohio, Pennsylvania, Washington, and Wisconsin.

The following foreign countries were represented:

Africa, Canada, and England.

P. N. NICHOLS, Zion College, said: "I was converted through the teaching of our General Overseer in Central Zion Tabernacle. I am thankful tonight that I know God and that I know how to serve Him.

"I have been here a little over three years, and I have seen the sick brought into the Home, and I have seen them go away healed; I have seen the blind open their eyes; I have seen the lame and the crippled using their limbs; I have seen the deaf receive their hearing.

"I am thankful for LEAVES OF HEALING. It has been the greatest blessing, aside from the Bible itself. So far as I can see, there has never before been, in the history of the world, a paper printed which any sinner could read and be converted; therefore I believe the LEAVES is inspired.

"It is not long since I received a letter from Greece, saying that the LEAVES got hold of students in the University, and through it they were converted; and now there are six young men, graduates of the University of Athens, who are coming into Zion."

W. A. ULYATE, Johannesburg, South Africa, said: "I praise God for the blessings I have received through reading LEAVES OF HEALING. I have been in this country two weeks, and I spent most of that time at the Feast of Tabernacles; but I praise God tonight for the blessings I received out there. It has indeed been a great Feast to me.

"In South Africa we have no ordained officer; but I believe our little Gathering is loyal to God. It is not that we have to look to Zion at Headquarters; if we look straight to God we get all the blessings we need.

"I praise God He has enabled me to come here to Zion. I intend to stay here for a time and get all the blessing I can, and then go out to South Africa again. I want to be exactly what God wants me to be, and go exactly where He wants me to go."

DEACONESS ANNA OESTREICH, Blue Earth, Minnesota, said: "I have many wonderful blessings which I praise God for. I told God if I was healed, every bit of my strength should be used for Him. Just as soon as I got my healing, I wrote to the General Overseer, and told him I had no money, but I wanted to work for God, and he sent me a quantity of Zion Literature. I began distributing it, and have been distributing it ever since. I found when I was about my work and got tired, I could take LEAVES OF HEALING and my Bible and start out, and it would always bring relief. I believe I have received, from just obeying God in that direction, much physical strength.

"Many times I have had such beautiful testimonies of what Zion Literature has done. Just lately I had a letter from a lady in Iowa to whom I had given a couple of tracts, and she said, 'I am learning so many beautiful lessons, and I am learning to overcome.' I thank God I am learning to overcome, too. God's Word says they added to the Church daily such as were being saved, and I am being saved every day.

"I thought I was saved when I was converted in the M. E. Church, and I received a wonderful blessing, but I lost all I got. Sometimes when people asked me if I was a Christian I could say Yes, and sometimes I could not. But I thank God the Word of God is just as plain to me as any other book I have. I do not have to say 'I do not know,' or 'I think so,' when asked if I am a child of God.

"God has wonderfully kept me. This afternoon the Overseer spoke about our not trifling with sickness. I go in for healing right away when I get sick. I could hardly get off the platform last Tuesday, but God instantly healed me."

MR. HAISCH, Seattle, Washington, said: "I came here about six weeks ago. I felt weak and tired. I had nervous prostration for almost three years, and I was only able to walk about two blocks at a time. I went to Elder Royall and he prayed for me, and then I was able to walk eighteen blocks. I keep getting stronger all the time."

C. H. MUNN, Allegheny City, Pennsylvania, said: "I have been doing Seventy work in the Diamond Square saloons of Pittsburg and Allegheny, and in houses of ill repute, and everywhere. I have seen houses broken up through the reading of the LEAVES, and I have seen the power of God. I praise God for the privilege of distributing such a paper among people down in sin and iniquity. I don't care how deep down they are in sin, this paper gets hold of them and raises them. I have been taking the paper for five years, but I never read it much until the Mansfield trouble came up a year ago; and I came to Chicago to see for myself about Zion. I praise God for being associated with people who are out-and-out for God. Praise God for such a teacher and such a leader, who will not compromise with the world and sin."

J. W. MCGILL, Zion Home, said: "I praise God tonight for Zion teaching. The assurance that God is with Zion has always been a great blessing to me. The night we were at Evanston, I happened to be one who was tried by water. We spent a very happy night. We were in the jail for a little over an hour. We sang hymns and had a blessed time. It was one of the most enjoyable evenings I ever spent in my life."

MRS. ANNA ERNST, Seattle, Washington, said: "God has been with us during the past year. I praise God for the teaching from Zion—especially for LEAVES OF HEALING.

"If we cannot be at Headquarters all the time, we can have these papers wherever we are. It has often comforted and strengthened me to know that Zion was so in unity.

"I thank God we realized He was blessing the work of Zion and that He was blessing us out there, because we had some persecution. One night we were thrown out of a saloon; but I praise God for His keeping power, that He has permitted me to help in this work, and has also blessed me in that I never lost but one evening in the saloon work as long as we were out there."

MRS. L. M. YOUNG, said: "About three years ago some one sent me LEAVES OF HEALING. Of course it was a very strange, new doctrine to me. I thought, like all other things of that kind, it ought to be taken to God in prayer, because I did not want to be led around by every strange doctrine.

"I have six children, and one or the other was very often sick and very often a doctor had to be called. It was not very long until one of them was sick again, and

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the question was to be settled then. I knelt down and asked God if this doctrine was right, to please heal the child. She had been so sick for twenty-four hours that she could not eat, nor would she scarcely open her eyes when I moved her on the bed.

"As soon as I asked God to heal her, she raised right up and I asked her if she wanted something to eat. She said, 'Yes.' I brought her two bowls of bread and milk and she ate it all, and never said any more about being sick."

MRS. R. M. SIMMONS, Vancouver, B. C., said: "I thank God tonight for the opportunity of being at this blessed Feast of Tabernacles. I thank Him for His saving and keeping power, and especially for the power of service that He has given us. I praise God that through this trying and heated season He is keeping us well. The prophecies and the promises in the ninety-first Psalm are very precious to us in these trying times. I believe the Lord is just proving to us the truth of His blessed Word."

DEACON J. W. CRANE, Owatonna, Minnesota, said: "I thank God for LEAVES OF HEALING. One copy was handed to me on the train some six years ago. It was Christmas Crowns. I did not read any Christian literature at that time, for I was an infidel. But this contained short accounts and the photographs of those who were healed through faith in Jesus. It put me to thinking, and I said, 'There is something in it. If these people were healed through faith in Jesus, then there is something in prayer.' I then came to the Auditorium, and if I had been honest I would have owned up that I was converted the first time I heard the General Overseer.

"I have traveled in the last thirteen years sixteen times around the globe. I do not know how many people have been converted, but there have been fifty or sixty whom I know of, and I have seen a great many healed.

"One family in Minnesota read the LEAVES, was converted, and trusted in God. There came up a cyclone that killed the people all around. The buildings were all torn to pieces around them, but even their top buggy that stood in the yard was not moved. They hardly knew there was a cyclone. They were trusting in God.

"This is the way with our Zion people. We are trusting in God and we are getting the blessing while we live, not waiting until we pass beyond and get the great blessing."

MRS. GEORGE BOYD, Cherry Valley, Massachusetts, said: "I can say tonight that I have a great deal to praise God for. It has been about six years since I first got LEAVES OF HEALING.

"Before I had heard of LEAVES OF HEALING, our little boy, who is now nine years old, cost us at one time over $100 for doctors' bills. He just barely lived, and was left in a terrible condition with his stomach and heart. He was so bad I did not know what to do with him. We had been holding meetings there which we called Mothers' meetings. I took him up one afternoon to the meeting and the lady that led the meeting prayed for him. She believed in God's Way of Healing. The boy was healed that day.

"My little girl, not two years old, was taken with cholera infantum. She had a high fever and was very bad. I prayed with her at 11 o'clock at night and in about an hour she was healed and asked me for something to eat. She got well right off from then on.

"It was just a year ago last January that my little boy, four years old, had eczema all over his body. The matter and water would run down on his clothes. His body was a mass of running sores. I told my husband I did not know but the child had the leprosy, it looked so bad. I sent in a request for prayer at the All-Night Meeting a year ago last January, and inside of two or three weeks the disease was all gone. Scabs peeled off his limbs as large as a 25-cent piece. In the morning I would take up a handful of these scabs from the bed, that would come off his body through the night. It is all well now.

"I was a member of the M. E. Church and have been a Christian for about fifteen years, but I bless God for what I have read and learned in Zion."

MRS. MERCY BLAND, Rosedale, Ohio, said: "I praise God for Zion and for LEAVES OF HEALING. I was soundly converted in the M. E. Church, but I lost it after several years, and never could get it back. It seemed there was no spirituality in the Church after reading the LEAVES.

"I thank God for the Feast of Tabernacles. I never was in a crowd before where there was no tobacco juice. It has been such a glorious time. It was a Feast to me.

"I have had a number of healings in answer to my own prayers. In answer to the General Overseer's prayers I was healed of disease of the stomach and pleurisy."

DEACONESS ROBBINS, Zion Building, said: "I read in a denominational paper today that many people thought that Zion just came down from heaven. I thought there was a good deal of truth in that, even while they were trying to speak against it.

"I rejoice that I was permitted to attend the Feast of Tabernacles. There was one thing that rested on my mind, namely: Can so many people go out there and select their lots and all be satisfied and be in a good humor when they are through? I thought if they could do that, there would be no trouble about their living in Zion City."

THE regular Praise and Testimony Meeting held in Zion College and Divine Healing Home, Saturday evening, August 3, 1901, was conducted by Elder R. M. Simmons.

After the usual opening exercises, the States represented were enumerated and found to be sixteen in number, as follows:

Arizona, California, Illinois, Indiana, Iowa, Kansas, Kentucky, Michigan, Missouri, Nebraska, Ohio, Pennsylvania, South Dakota, Washington, West Virginia, and Wisconsin.

The following foreign countries were represented:

Canada, China, England, Japan, and South Africa.

J. L. VINNEDGE, Waterloo, Iowa, said: "It is a great joy to me to be here and testify. I had been wondering when the Lord would open the way for me to come to Zion City, and I said, at last, 'Lord, I will leave this thing with You.' In about three or four days the General Overseer's prayer was answered, and I was on my way to Zion City."

W. A. ULYATE, Johannesburg, South Africa, said: "When I was in Africa I thought how nice it would be to come and live in Zion City. Since I have been here I have received a great blessing. I had a desire to come to Zion City, but I have a desire now to go back to Africa. I do not want to go back right away. I want to get as much here as I can, and then go back. I know if I am obedient, God can use me. If we are humble and obedient, God can use the weakest of us."

JAY KING, Hogansville, Kentucky, said: "I am thankful tonight to be in this testimony meeting. The Devil got after me down in Kentucky and made me sick, but I came here to Zion expecting to get well, and my expectations are being fulfilled. I am a great deal better than I was, and growing stronger spiritually every day."

JOHN FIDDIS, Zion City, said: "When I think of the wonderful Physician that we have in God it fills my heart with joy. A week ago Thursday morning I stepped on a big four-inch spike and it ran through my shoe and very nearly through my foot. When I took my foot off the spike, about an inch of the point of the spike was covered with blood. I went into the General Stores building and had Deacon Ely look at my foot. Pretty nearly half the sole of my foot was covered with blood, with quite a big hole where the spike had run in. He said, 'You have a very bad

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looking foot. If you were doctoring you would have two weeks in bed, and perhaps three.' He prayed and the pain almost instantly left me.

"My sister working in the store came and asked me how my foot was. I said 'It is pretty well; I scarcely feel any pain.' I got up and walked out. I limped in on one foot and I walked out on my two. You could hardly tell there was anything the matter.

"I worked all day with my usual shoe on. The next morning the Devil tried to make me believe I could not get to work; but I said, 'You old fellow, I am going to work anyhow. In Jesus' Name I am going.' I got a rubber and put it on, and worked nearly all day. The next day, Saturday, I worked all day.

"Sunday morning I got the complete victory. I arose early and my foot was quite painful. I had a mile and a half to walk to the early meeting. I started to put on my shoe, and it was rather painful. I said, 'In Jesus' Name, O God, let me put this shoe on.' I put it on and have never had any pain since.

"Every morning before we start to work, we kneel down and ask God to bless the work, and many times we can see how God has protected us from harm."

IDA M. FIDDIS, 240 East Erie Street, Chicago, Illinois, said: "'The Lord shall bless thee out of Zion.' I am thankful tonight that I can say God has proved this promise true to me. He has blessed me in many ways out of Zion, spiritually and physically. I have received many little healings, and, above all, God has kept me in health and strength to do my work, and I do thank Him for it.

"I wish to thank God for LEAVES OF HEALING. Before I came to Chicago it was a great blessing to me, and I wish to help send it to many others."

DEACONESS ROBBINS, Zion Building, said: "I thank God that I am in Zion; that I have the privilege of helping to carry Zion Literature, and get it ready to send out. I enjoy that very much. We can send Zion Literature all over the world where we cannot go ourselves. It seems like preaching the Gospel."

DEACONESS HELEN A. DRUEY, Brookings, South Dakota, said: "I praise God for what Zion has done for me, and especially do I thank God for the clear and definite teaching of the Gospel He has given in Zion. I thank Him for the wonderful power that we are given for service when we are obedient to our General Overseer, as he has given us this teaching, under God. I am thankful to say that I have seen numbers converted and many healed in our little Gathering in South Dakota. The truth is reaching the hearts of the people, I think; for every day I receive scores of letters from different points.

"After today's meeting of the officers I think we shall be more submissive. That is one of the blessings Zion has brought to me. God has taught me to wait patiently and trust in Him, and everything will come to pass."

ESTHER BEEBE, Zion Home, said: "I thank God tonight for Zion and for the wonderful teaching it contains. I thought this afternoon what a wonderful thing it was to witness a case of healing, such as I have seen today. This little boy here has had an abscess and the Lord has taken care of it in a wonderful way. He felt sure that the Lord would give him his healing in that way, and I have been watching it with a great deal of interest. Though the swelling would increase, still there was very little inflammation. At last it became quite yellow, and today I said, 'I think I would like to look at that.' Just as I was looking at it the pus came out, and it began to run. I praise God tonight when I think what would have happened under a doctor's care. As it is, he has had very little pain."

RANSON P. SNIDER, New Hamburg, Pennsylvania, said: "When I came to Zion Home I was on a board. Now I can walk around quite a little. Soon after I came here my hip loosened up some, and then I was able to ride in a baby cab, then I could walk by holding on to chairs, and now I can get around on my feet pretty well. Today my hip came open, and it is going to get well in a hurry."

CAROLYN WEST, Winfield, Kansas, said: "I want to give a testimony for my mother. She was troubled very greatly one night with her head. She did not know what was the matter. We finally decided that it was a gathering coming in her head. She suffered terribly with it until about 3 o'clock, when she called my sister, who prayed for her, and it broke in about an hour. As a general thing, you know, a gathering in the head will not break for three or four days. She slept then until morning and had no more pain or trouble with it.

"I came here for healing of spinal curvature. I have been greatly blessed, and I think I shall be entirely healed."

MRS. WILLIAM BARROWCLIFF, Cincinnati, Ohio, said: "I praise the Lord tonight for all He has done for me and mine. Praise God, He has healed me of consumption. I praise God for the Great Physician. I thank God for Zion also, and for such a man as the General Overseer, who teaches the truth and tells us how to get to God in prayer.

"God healed our little girl of scarlet fever a year ago this spring. He has also healed our little baby. She has wonderfully improved since we came up here. It was very hot in Cincinnati, and it was very hard on the children.

"I praise God He heard and answered the prayer of Elder Excell. He prayed for my eyes and they have been greatly strengthened.

"I want God to make me humble in every way. My husband also came into Zion about two years ago. Thank God for that answer to prayer."

God Heals Mother and Keeps Daughter in Health and Strength.

July 9, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—Early this spring I took a very bad cold on my lungs.

I coughed most of the time and my lungs were very painful.

I sent a request for prayer to you.

God healed me, and I am in perfect health today.

My little daughter is stronger and healthier than she ever was before in her life.

I am so thankful to God for giving me the grace and courage to obey Him in all things.

I can truly say it pays to obey God in all things.

God has wonderfully blessed me spiritually, physically, and financially this year.

Your Sister in Christ,

(MRS.) MAGGIE NEILSON.

Members and Friends of Zion

Will find an economical and pleasant place for a vacation or an outing at

CAMP ESTHER

SHILOH PARK, ZION CITY, ILL.

WEATHERPROOF TENTS

Beds and Bedding, with Eating and Cooking Utensils, all furnished at the following

Low Rates of Rental:

Tents, with accommodations for four persons,

One week,	-	-	-	**$4.00**
Two weeks,	-	-	-	**7.00**
One month,	-	-	-	**12.00**

Kitchen Tents, if desired, $1.00 per week extra. Couples or Single Parties given reductions from the above rates.

CAMP OPEN UNTIL SEPTEMBER 15th

Trains leave Chicago and Northwestern Depot, Kinzie and Wells Streets—Weekdays, 7:00, 8:30, and 11:30 A. M.; and 2:00 and 4:15 P. M.

Railway tickets on sale at Zion Building, 1201 Michigan Avenue, at greatly reduced rates to outing parties or homeseekers.

Good bathing beach on the lake.

Cool breezes in the camp groves.

Children are delighted, young people occupied, older persons rested. Everybody should enjoy it.

COME, if only for a week. Tent accommodations are ready; you need not write to secure accommodations in advance. Bring Soap, Towels, Bathing Suits, Hammocks, Rugs, etc.

DEACON DANIEL SLOAN,
and DEACON A. F. LEE,
Supervisors Zion Camps.

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NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer.

HAVING THEN a great High Priest,
Who hath passed through the heavens,
Jesus the Son of God,
Let us hold fast our confession,
For we have not a High Priest
That cannot be touched with the feeling of our infirmities;
But One that hath been in all points tempted like as we are,
Yet without sin.
Let us therefore draw near with boldness unto the Throne of Grace,
That we may receive mercy,
And may find grace to help in time of need.
—*Hebrews 4:14-16.*

THE GOSPEL as it is proclaimed in Zion makes the believer to understand that a full Atonement has been provided, through Jesus Christ, for every need of man. The believer comprehends something of the sympathy and love of the Great High Priest who is interceding for him, in heaven, "touched with the feeling of our infirmities."

Confidence and trust in God the Father is inspired and increased in the hearts of those who have truly repented and consecrated their lives to God. With humility and yet boldness they approach the Throne of God, in the Name of Jesus Christ, asking for blessings needed in spiritual, physical, and financial matters.

The testimonies which continue to come in prove that God hears and answers.

Again a part of the story is recorded on the printed page, to be borne to the ends of the earth.

The full record is in God's hands; and to Him is due all the praise.

The reader will note some very remarkable and direct answers to prayers of the General Overseer set forth in the testimonies which follow.

God Heals of Rheumatism.

GRAND ISLAND, CALIFORNIA, June 11, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I ever deem it a privilege to "praise God for His wonderful works unto the children of men," and feel it my duty to publicly confess His wonderful answers to prayer.

While the Rev. S. T. Reeve and his saintly wife were stopping at our house, I was suffering with a severe attack of rheumatism in my left limb. The pain bad become intense, and while at evening prayer I asked them to join me in prayer for relief. The relief was given, and I rested delightfully that night.

The next day at 10 o'clock Mrs. Reeve asked me how my limb was. I replied that it was comfortable; yet the disease had not left me. She suggested we ask again for deliverance. We knelt together, and while she was pleading, she laid her hand upon my limb, and instantly I felt the disease had all gone. I knew it was the work of God. Some months afterwards I was attacked with rheumatism in my entire right arm. Oh, what agony I suffered! I had no Christian friend to pray with me, but God enabled me to cast my helplessness and misery upon Him. I asked for a glorious deliverance, one which I would never doubt. Glory to His dear Name, the answer came, and with it such conscious realization, such positive knowledge, that nothing can shake it.

This was at 5 P. M., March 4, 1900. Since then I have received many answers to prayer for little ailments and troubles, for which I praise Him; but the rheumatism has never returned.

How it magnifies the preciousness of our dear Saviour to realize, through His healing touch, that He is the same as when on earth—not only saying, "Thy sins are forgiven thee," but "Arise and walk."

Hallelujah! what a Saviour!

(MRS.) J. B. TISDALE.

First Timothy 2:15 Fulfilled. God Hears Prayer for Cow.

RIPLEY, ONTARIO, July 14, 1901.

DEAR GENERAL OVERSEER:—We do thank you for your kind and encouraging letter of July 15th, and we thank our Father that He has once more fulfilled His promise in 1 Timothy 2:15.

My wife took sick about 4 o'clock yesterday evening, and would have been delivered in a few minutes. Mrs. Miller, my mother-in-law, and I were alone.

The pain grew very bad. God removed the pain repeatedly in answer to prayer, yet something was wrong. Mrs. Miller did not know what to do, and asked us to send for some one whom we thought could tell us what was wrong. We sent for a doctor (to whom I had sent LEAVES OF HEALING for ten weeks), and found that the afterbirth was coming first, and that the baby was feet first, with the cord around its neck. It was then born feet first.

The doctor opened his medicine case to stop the flow. I said, "No; God will do all the rest."

The doctor then said medicine was guesswork.

We thank God for this wonderful deliverance, and we regret that we did not pray for the baby to have a natural birth.

Tuesday morning, July 23d, we had a cow cut with barbed wire just in front of the udder. The blood ran about the thickness of a small slate pencil. I put my finger on the hole and prayed the prayer of faith, and it stopped instantly.

We do thank you and Mrs. Dowie for Zion teaching, and we give God all the glory and thank Him continually that He has sent Elijah the Restorer.

Yours in Jesus' Name, R. J. POLLOCK.

God's Promise Precious in Time of Affliction.

WAUWATOSA, WISCONSIN, July 7, 1901.

DEAR GENERAL OVERSEER:—Two weeks ago today I was taken with a severe attack of asthma, caused by overexertion and cold in preparing to come here three days before. My daughter telegraphed to you a request for prayer.

It seemed a hand-to-hand fight with the powers of darkness, but God was there, and used my daughter as a medium to pour in a stream of precious promises, which I grasped as they were given. "He knoweth our frame," and as a father pitieth his children, so the Lord pitied.

When the wicked insinuations of the Devil to doubt and fear were persistently resisted, although but feebly, through great exhaustion, God heard and answered. Relief from labored breathing came slowly, yet surely, and by morning I could sleep with comfort and ease.

I thank God for His goodness, and for the privilege of sitting under the teaching of a Gospel for spirit, soul, and body.

When I go among Christians in the denominations, I feel sad to see them starving for lack of this Full Gospel, and yet fighting against it.

I thank you, dear General Overseer, for your prayers and for your kindness in answering and sending those passages of Scripture, which have been and are still so helpful.

May God bless and strengthen and guide you in your many duties and responsibilities.

Your unworthy Sister in Christ,

(MRS.) J. HART.

"If They Drink Any Deadly Thing, It Shall in No Wise Hurt Them."

LITCHFIELD, MICHIGAN, August 5, 1901.

REV. JOHN ALEX. DOWIE.

Dear Brother in Christ:—Our dear little girl who took poison, for whom Elder Hayden telegraphed for prayers, fully recovered.

She threw up enough of London Purple to kill ten men.

Your Brother in Christ, F. H. WILLIAMS.

Prayer Heard. Rain Given.

Writing from Keithsburg, Illinois, under date of July 30, 1901, Mrs. H. J. Bever says:

I sent in requests to Elder Piper to pray for rain three different times. Each was followed by good rains. Praise God.

I tell everybody. Some seem to believe, and some laugh me to scorn.

Saved From Death.

95 FERDINAND AVENUE, OAK PARK, ILLINOIS, August 8, 1901.

DEAR GENERAL OVERSEER:—I sent you a telegram last Sunday evening, requesting you to pray for my daughter, nine years old, who was kicked by a horse in her left side, not far from the heart.

We did not expect her to live. She could hardly breathe.

God has wonderfully healed her, and I thank you for your prayers.

Your Sister in Christ,

(MRS.) HENRIETTA KURRASCH.

God Heals Rupture.

MEDINA, OHIO, August 3, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—Mrs. A. Peryea, of Wadsworth, Ohio, who has had to wear a truss for rupture for more than ten years, and for whom and with whom you prayed one Sabbath morning last May, 1901, laid aside her truss in the afternoon and has had no more use for it.

She is well, and gives God all the praise, and is trusting God day by day for Full Salvation.

Yours in Christ, E. C. COVINGTON.

Immediate Answer to Prayer.

NEW GOSHEN, INDIANA, July 12, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I send you a short testimony.

The request I sent you the 15th of June for prayer for my boy was answered.

He got better right away.

Thanking you for your prayers,

JAMES M. WHITESELL

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Zion Lace Industries

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Zion City General Stores

6 per cent per annum, on and after October 1, 1902, a contingent dividend of 2 per cent, making this an 8 per cent investment.

Zion City Lumber Association Exchangeable Stock

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Profit-Sharing Stock

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ZION PRINTING AND PUBLISHING HOUSE.

ZION PRINTING AND PUBLISHING HOUSE

JOHN ALEXANDER DOWIE

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Special Midsummer Offer

WANTED, 10,000 NEW SUBSCRIBERS

In order to increase considerably the circulation of Zion Literature, we are now making the following special rates, and trust the members and friends of the Christian Catholic Church in Zion will take the opportunity to send a large number of trial subscriptions to their friends.

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BLÄTTER DER HEILUNG (GERMAN LEAVES OF HEALING), *10 Months,*	*25 Cents*
A VOICE FROM ZION, 10 Months, ...	*25 Cents*

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, AUGUST 28th or 29th.

Condition of the World at Christ's Coming.

1. *It will be adulterous and sinful.*—Mark 8:34-38.
The sin of adultery is honeycombing society.
Sensuality is debasing the body's power.
Licentiousness is treated by some as a virtue.
2. *It will be pleasure-loving and vain.*—Luke 17:24-27.
Voluptuous banquets are the spirit of the times.
Marrying well, according to the world's ways, always creates a stir.
Making vain displays over this sacred rite is always in evidence.
3. *It will be money-getting and world-loving.*—Luke 17:28-33.
The cry today is, Get into a trust and get rich.
Buying and selling is all there is in life to come.
Judgment comes under the spell of prosperity's delusions.
4. *It will be oppressive and sensual.*—Luke 12:41-48.
Some must have a good time, if others do suffer.
Some expect to begin to do right at the last minute.
The man who escapes duty cannot escape judgment.
5. *It will persecute and trouble God's true children.*—Matthew 16:24-28.
One's life, if a Christian, must ever stand in jeopardy.
To be without fear of death is to live for God.
Some will attain to eternal life without dying.
6. *It will be when few will use their powers for God.*—Luke 19:12-27.
To make much out of what God has given concerns only the rare man.
God's will alone must be supreme in all our affairs.
Self-denying labor always has a full reward.
7. *It will be when people are more foolish and asleep than now.*—Matthew 25:1-13.
The foolish never think of what may occur.
To be wise is to be prepared for whatever happens.
We come to a time when all we can do is save ourselves.
8. *It will be when churches have gone to the Devil and cease to save men.*—Luke 6 24-30.
Today churches are crying for a more liberal policy.
To be a Christian by profession will never stand.
Many esteemed Christians will never see heaven.

The Lord Our God is a Generation-Condemning God.

SUNDAY BIBLE CLASS LESSON, SEPTEMBER 1st.

Pray for Christ's Coming.

1. *He said He would come.*—John 14:1-6.
To believe in His coming is to live without care.
Christ is in heaven for us, but will soon be back here.
We must prepare ourselves for His prepared place.
2. *He said He would come quickly.*—Revelation 22:16-21.
The churches should be alive to His coming.
To say He is not coming quickly, is to be shut out when He comes.
The bride before the Lord comes says to every one, Come.
3. *His coming should beget in us a lively hope.*—1 Peter 1:3-17.
When He comes there will be no more trials.
When He comes there will be no more temptations.
When He comes there will be no more suffering.
4. *Then our light afflictions will turn into a glorious reward.*—2 Corinthians 4:11-18.
Life will then take the place of death.
Plenty will then take the place of want.
Glory will then take the place of affliction.
5. *Then we shall be, like Him, changed in a moment.*—1 John 3:1-6.
No more fault will then be found in us.
No more sin will be charged against us.
No more transgression will then work in us.
6. *Then we shall see Him face to face and know Him as we are known.*—1 Corinthians 13:8-13.
Then in the true sense will we see Him.
Then in a better sense will we know Him.
Then we will reach a full stature in Christ.
7. *Then a redeemed heaven and earth will be our inheritance.*—2 Peter 3:10-14.
Then there will be no more curse.
Then the Prince of Evil will not be the power of the air.
Then no unrighteousness shall dwell there.

God's Holy People Are Christ-Expecting People.

DAILY SCRIPTURE TEXTS FOR SEPTEMBER.

To Memorize and Meditate Upon, Morning, Noon and Night.

PARENTS: "Thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—*Deuteronomy 6:7.*

CHRISTIANS: "Thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."—*Joshua 1:8.*

1. Sunday—1 Chronicles 22:16; f. c.
2. Monday—Exodus 34:26; l. c.
3. Tuesday—Zechariah 12:10; f. c.
4. Wednesday—Psalm 27:1; l. c.
5. Thursday—Luke 17:34; l. c.
6. Friday—Romans 8:15; f. c.
7. Saturday—Psalm 50:15; f. c.
8. Sunday—Psalm 34:15; w. v.
9. Monday—1 Peter 4:7; l. c.
10. Tuesday—Isaiah 61:3; m. c.
11. Wednesday—2 Samuel 22:4; f. c.
12. Thursday—Jeremiah 14:9; f. c.
13. Friday—James 4:1; l. c.
14. Saturday—1 Thessalonians 5:22; w. v.
15. Sunday—1 Peter 1:17; l. c.
16. Monday—Philippians 3:8; l. c.
17. Tuesday—John 1:29; l. c.
18. Wednesday—Psalm 33:9; f. c.
19. Thursday—Luke 23:34; m. c.
20. Friday—Isaiah 57:15; m. c.
21. Saturday—Hebrews 6:18; l. c.
22. Sunday—Romans 1:17; l. c.
23. Monday—Matthew 24:9; f. c.
24. Tuesday—Amos 8:11; l. c.
25. Wednesday—2 Timothy 4:18; f. c.
26. Thursday—Psalm 62:5; f. c.
27. Friday—Revelation 14:2; f. c.
28. Saturday—Psalm 110:3; f. c.
29. Sunday—John 14:27; f. c.
30. Monday—1 Corinthians 15:58; l. c.

f. c. first clause. m. c. middle clause. l. c. last clause. w. v. whole verse.

In view of the rapidly increasing business of Zion City Bank, it has been decided to increase the Capital Stock from $177,000 to $250,000. Present Shareholders will be given the preference, after which allotment will be made in regular order of subscription. The regular semi-annual dividend of 6 per cent per annum was paid July 1st, and beginning July 1, 1902, the dividend will be increased to 8 per cent per annum. This issue of Stock will be sold at $100 per share. Persons desiring to secure some of this Stock should send in their subscriptions at once to Zion City Bank, 1201 Michigan Avenue, Chicago, Illinois.

IMPORTANT NOTICE

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OBEYING GOD IN BAPTISM.

"Baptizing Them in the Name of the Father and of the Son and of the Holy Ghost."

Ten Thousand Eight Hundred and Ninety-Seven Baptisms by Triune Immersion Since March 14, 1897.

Ten Thousand Eight Hundred and Ninety-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 June 14, 1901, by the General Overseer	4582		
Baptized by Elders, Evangelists, and Deacons	2281		
Total Baptized in Central Zion Tabernacle			6863
Baptized in places outside of Chicago by the General Overseer		504	
Baptized in places outside of Chicago by Elders, Evangelists, and Deacons		3007	
Total Baptized outside of Chicago			3511
Total Baptized in four years and three months			10,374

Baptized since June 14, 1901:

Baptized in Central Zion Tabernacle by the General Overseer	25		
Baptized in Central Zion Tabernacle by Evangelist Fisher	16		
Baptized in Central Zion Tabernacle by Elder Royall	6		
Baptized in Central Zion Tabernacle by Elder Voliva	10		
Baptized in Central Zion Tabernacle by Elder Mercer	7		
Baptized in Central Zion Tabernacle by Elder Simmons	13		
Baptized in Central Zion Tabernacle by Elder Excell	6		
Baptized in Central Zion Tabernacle by Evangelist Darms	4		83
Baptized in Zion City, Illinois, by the General Overseer		134	
Baptized in Zion City, Illinois, by Overseer Mason and Elder Voliva		86	
Baptized in Zion City, Illinois, by Elder Dinius		9	
Baptized in British Columbia by Elder Brooks		2	
Baptized in British Columbia by Elder Simmons		2	
Baptized in California by Elder Taylor		6	
Baptized in England by Evangelist Cantel		34	
Baptized in Illinois by Elder Fockler		41	
Baptized in Illinois by Deacon Sprecher		2	
Baptized in Illinois by Elder Reed		4	
Baptized in Indiana by Overseer Mason		2	
Baptized in Indiana by Overseer Speicher		2	
Baptized in Iowa by Elder Adams		31	
Baptized in Kansas by Deacon Klein		4	
Baptized in Michigan by Elder Hayden		2	
Baptized in Michigan by Elder Kennedy		5	
Baptized in Michigan by Deacon Lake		7	
Baptized in Minnesota by Deacon Crane		5	
Baptized in Minnesota by Elder Jenson		5	
Baptized in Montreal, Canada, by Deacon Hope		6	
Baptized in Nebraska by Elder Hoy		4	
Baptized in New Jersey by Elder Hammond		7	
Baptized in New Jersey by Elder Leonard		4	
Baptized in Ohio by Elder Bouck		2	
Baptized in Ohio by Elder Reiff		3	
Baptized in Ohio by Overseer Mason		5	
Baptized in Ohio by Elder Basinger		2	
Baptized in Oregon by Elder Ernst		2	
Baptized in Washington by Elder Simmons		3	
Baptized in Wisconsin by Evangelist Loblaw		3	
Baptized in Wisconsin by Deacon Stochholm		9	
Baptized in Wisconsin by Elder Hammond		2	
Baptized in Wisconsin by Elder Jenson		1	440 523
Total Baptized since March 14, 1897			10,897

The following-named nine believers were baptized in Zion City, Illinois, Lord's Day, August 11, 1901, by Elder W. O. Dinius:

Brown, W. W.....525 Hudson Street, Eau Claire, Wisconsin
Dodds, J. Curtis M.....Zion City, Illinois
Edgerton, H. R.....Zion City, Illinois
Highmiller, Mrs. Margaret Gertrude L.....Zion City, Illinois
Highmiller, Alfred Lane.....Zion City, Illinois
Highmiller, Miss Margaret E. A.....Zion City, Illinois
Kilbourn, M. A.....2252 Wabash Avenue, Chicago, Illinois
Noteboom, H.....Zion City, Illinois
Reed, Maria K.....2252 Wabash Avenue, Chicago, Illinois

The following-named two believers were baptized in the Sugar River, Brodhead, Wisconsin, Lord's Day, July 28, 1901, by Elder Gideon Hammond:

Shaff, Thomas.....Brodhead, Wisconsin
Shaff, Mary Jane.....Brodhead, Wisconsin

The following-named twenty-five believers were baptized in Central Zion Tabernacle, Chicago, Lord's Day, August 11, 1901, by the General Overseer:

Anderson, Alfred.....417 Oak Street, Waukegan, Illinois
Culver, Rose.....Xenia, Ohio
Fezer, Mrs. Amanda.....4127 Paulina Street, Chicago, Illinois
Gentler, Mrs. Kate.....17 Blair Street, Chicago, Illinois
Goudie, James A.....Webster City, Iowa
Goudie, Mrs. Jane M.....Webster City, Iowa
Griffiths, Rev. E. (Formerly of South Australia).....Omaha, Nebraska
Hiffenmeyer, Miss Edie.....16 East Sixteenth Street, Chicago, Illinois
Humbert, Mrs. Mary.....14717 Main Street, Harvey, Illinois
Johnson, Mrs. Dora.....2830 Emerald Avenue, Chicago, Illinois
Kegg, Mrs. Ella.....752 West Madison Street, Chicago, Illinois
Keys, Mrs. Anna S.....1627 Wabash Avenue, Chicago, Illinois
McKinnon, Lydia A.....68 East Sixteenth Street, Chicago, Illinois
Ostott, O. F.....Drayton, North Dakota
Phillimore, Mrs. Lucy A.....373 Twenty-fifth Street, Chicago, Illinois
Phillimore, Robert.....373 Twenty-fifth Street, Chicago, Illinois
Rarey, George M.....Guthrie, Oklahoma
Ratchford, Mrs. Annie.....16 Sixteenth Street, Chicago, Illinois
Rominger, C. A.....Reidsville, North Carolina
Rominger, Mrs. Nevada J.....Reidsville, North Carolina
Schott, Clara.....856 West Twenty-second Street, Chicago, Illinois
Stewart, Mother (Founder of Christian Temperance Crusade).....Springfield, Ohio
Van Pelt, Mrs. Louise A.....143 Clybourn Avenue, Chicago, Illinois
Wert, Charles C.....Downers Grove, Illinois
Wert, Albert.....Downers Grove, Illinois

The following-named six believers were baptized in Lake St. Louis, Montreal, Quebec, Canada, Lord's Day, June 30, 1901, by Deacon C. A. J. Hope:

Cunningham, Mrs. Catharine.....Montreal, Quebec
Daniels, James.....Montreal, Quebec
Hopton, George.....Montreal, Quebec
Hopton, Mrs. Margaret.....Montreal, Quebec
Miller, Andrew.....Montreal, Quebec
Parker, Frederick.....Montreal, Quebec

The following-named four believers were baptized in Central Zion Tabernacle, Chicago, Illinois, Wednesday evening, August 14, 1901, by Evangelist A. Darms:

Campbell, Miss Martha.....Springfield, Ohio
Houldsworth, Charles.....191 Honore Street, Chicago, Illinois
Stocking, Willie.....153 South Western Avenue, Chicago, Illinois
Wright, Mrs. Alice.....88 Forty-third Street, Chicago, Illinois

The following-named believer was baptized in Zion Tabernacle, Detroit, Michigan, Lord's Day, August 11, 1901, by Elder E. B. Kennedy:

Beeler, John Alfred.....12 Mechanic Street, Detroit, Michigan

The following-named believer was baptized in the Buffalo River, Wisconsin, Thursday, August 1, 1901, by Elder C. J. Jenson:

Mattausch, Mrs. Julia O.....Modena, Wisconsin

ZION IN SOUTHERN MINNESOTA.

Elder Edward Williams will conduct services at the times and places mentioned below. For further directions concerning the place of meeting at the various appointments, inquire of the person named.

KENYON, MINNESOTA—Thursday, 7:30 P. M., and Friday, 3 and 7:30 P. M., August 22 and 23. Miss Sarah J. Wait.

OWATONNA, MINNESOTA—Saturday, 7:30 P. M., and Sunday, 10:30 A. M., 3 and 7:30 P. M., August 24 and 25. Deacon J. W. Crane.

KILKENNY, MINNESOTA—Monday, 7:30 P. M., and Tuesday, 3 and 7:30 P. M., August 26 and 27. Mr. U. C. Conner.

JORDAN, MINNESOTA—Wednesday, 7:30 P. M., August 28. See handbills.

MINNEAPOLIS, MINNESOTA—Thursday, 3 and 7:30 P. M., August 29. Services held in Zion Tabernacle, 1619 Sixth Street South. Rev. C. J. Jenson, Elder-in-Charge.

HECTOR, MINNESOTA—Services at 3 and 7:30 P. M. every day, beginning Friday at 7:30 and closing the following Wednesday with the 7:30 P. M. service, August 30 to September 4, inclusive. Mrs. Emily Peterson.

SPOFFORD, MINNESOTA—Thursday, 7:30 P. M., and Friday, 3 and 7:30 P. M., September 5 and 6. Mrs. W. Barton.

NASHVILLE CENTER, MINNESOTA—Saturday, 7:30 P. M., and Sunday, 10:30 A. M., 3 and 7:30 P. M., September 7 and 8. Deacon W. C. Huber or Mr. B. F. Robinson.

The Ordinance of the Lord's Supper will be celebrated at each place (except Jordan and Minneapolis), and the Ordinance of Baptism will be administered wherever there are candidates.

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SUNDAY SERVICES IN AUDITORIUM

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.

OLUME IX. NUMBER 19. CHICAGO, AUGUST 31, 1901. PRICE FIVE CENTS.

THE STORY OF ZION PRINTING AND PUBLISHING HOUSE.



ZION PRINTING AND PUBLISHING HOUSE, THIRTEENTH STREET AND MICHIGAN AVENUE.

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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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CHICAGO, ILLINOIS, SATURDAY, AUGUST 31, 1901.

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EDITORIAL NOTES.

"WHAT HATH GOD WROUGHT?"

THIS ISSUE OF LEAVES OF HEALING is sent forth on the completion of the seventh year of the establishment of Zion Printing and Publishing House.

ON AUGUST 31, 1894, we also began the printing of LEAVES OF HEALING in Chicago.

ON JULY 18th of that year, 1894, we had less than three hundred dollars ($300) in hand for printing purposes.

Six weeks after that date we had purchased and paid for a small plant costing three thousand dollars ($3,000).

THE STORY of the seven years is well told by Deacon Arthur W. Newcomb, our General Associate Editor, who is also the General Manager, in a long article in this issue, pages 585 to 595, which we have prefaced with a brief introduction on pages 582 and 584.

Yet it may truly be said, "The half was not told."

AMIDST THE INNUMERABLE TOILS, trials, temptations, and fierce oppositions of these seven years God has graciously sustained us and enabled us steadily to increase our printing facilities, until now one of the most perfectly equipped and well arranged printing and publishing houses in Chicago is contained in the building, a picture of which adorns the front page of this issue.

MORE THAN One Hundred and Fifty Millions of pages of Zion Literature (in exact figures, 151,776,000) have been sent forth from our Printing Presses, in many languages, and to every Continent and many of the Islands of the Sea.

OUR "LITTLE WHITE DOVE," LEAVES OF HEALING, has been, and still continues to be, the principal product of our Printing Plant; and it can be said, without fear of contradiction, that it has been used of God in the Salvation, Healing, Cleansing, and Keeping of tens of thousands of its readers.

THE PROOF of this is to be found in every issue of the Nine Volumes now nearly completed, consisting of 7648

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pages, in which only a fraction of the "Story of Zion" is told.

It can be still more plainly proved not only from the lips, but by the lives of thousands upon thousands of "living epistles, known and read of all men," who have been blessed in this and many other lands.

They are now walking in the life, and light, and love of God, fulfilling their daily duties quietly and effectively in all conditions of life.

They are serving God and their fellowman by words and deeds of Christian faith, and hope, and love, in Branches of the Christian Catholic Church in Zion which have been founded over all the earth.

WE HAVE BEEN so persistently and continuously maligned and misrepresented, by both the secular and the so-called religious press, that it would have been impossible for the Glad Tidings of God's great Love in establishing Zion in these latter days to have been carried so far and so well, had we not had the splendid aid of a Printing House which God gave to us, and enabled us to establish and control.

FIGHTING SINGLE-HANDED against enemies of every kind, Zion has been enabled to counteract, to a vast extent, her foes in the world, and especially in the apostate churches, by the simple record of God-given teaching and testimony from week to week.

ENTIRELY UNAIDED by the world, Zion Printing and Publishing House has built up two weekly papers, LEAVES OF HEALING and THE ZION BANNER, and two monthly periodicals, BLATTER DER HEILUNG and A VOICE FROM ZION.

Through these publications the foundations have been laid broad and deep for future progress in Zion Literature.

WE STILL FEEL that it is but the "Day of Small Things."

But we have selected a splendid and extensive site in Zion City, and we are planning for a future home on a large scale for Zion Printing and Publishing House.

ZION CITY has already probably nearly two thousand inhabitants upon its soil within a little more than a month from its opening; and it is not improbable that, within two years, more than five times that number will be settled there in their own homes.

Before that time we shall probably have laid the foundations of that which will become, God willing, one of the most extensive Printing and Publishing Houses in the whole world.

A daily morning newspaper, and possibly an evening paper, will take the place of the present weekly ZION BANNER.

LEAVES OF HEALING and A VOICE FROM ZION will be published not only in English and German, but also we hope in many other languages, weekly.

We shall also hope to print books, tracts, pamphlets, Zion Seventy Messages (weekly), and carry forward with persistent energy the glorious work of Restoration which God hath committed to us at this Period of this Dispensation of His Grace.

IN DOING THIS we have planned to establish photo-engraving, color printing, lithographing, electrotyping, book printing, and other departments essential to a perfectly equipped plant.

THE CHRISTIAN CATHOLIC CHURCH IN ZION, one and indivisible, must have a Zion Educational and Business System, also one and indivisible, throughout the whole world.

HENCE SCHOOL BOOKS from the kindergarten to the high school, and text books for the university and all its affiliated colleges, theological and technological, must be produced by our Printing Presses and sent forth from our Publishing House.

ZION CHOIR, one and indivisible, must learn to sing the same words and the same music in all the lands where Zion's Banner is uplifted, so that everywhere the Hosts of Zion shall keep step and move forward to the glorious Consummation of the Age which begins with the "Restoration of All Things, which God spake by the mouth of all His Holy Prophets which have been since the world began."

That work will Go Forward until Christ has established His Throne in person, and has come with all His redeemed saints (who will far outnumber the entire present population of the world) to live and reign on earth a thousand years.

ZION'S BANKING, Commercial, Manufacturing, and in due time Agricultural and Mining Operations must be extended to every Land and Nation; and a Universal System of Coöperation in Christ our Lord brought about, which shall be a part of the Glorious Preparation for Christ's Coming.

IN ACCOMPLISHING all these things, Zion Printing and Publishing House must take a leading part.

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THE GRADUAL, and yet rapid, Extension of the Kingdom of God can only be accomplished by unity of teaching, testimony, and coöperation.

The education of Zion's many tens of thousands must continue until Zion's many millions have taken up the glorious work, and established the Kingdom of God, boldly and fully, in every land beneath the sun.

WITH THESE glorious Purposes and Expectations in our heart we Go Forward, and we call upon Zion everywhere to Go Forward.

WE CANNOT take a backward step, nor turn our back to the foe.

Hence we call for all who can to gather together with us in Zion City, and to lay there the foundations of this great Temple of Literary Instruction, which must be carried on so extensively and skilfully that it will be one of the Mighty Arms by means of which the Name of Christ our King shall be honored, and His Word obeyed in every land and among every tribe and Nation.

ZION TEMPLE, with its thirty thousand worshipers, will raise its glorious dome, we cannot doubt, and send forth its triumphant Message in sermon, in witnessing, and in song to all the ends of the earth.

But this, for the present, can only be done through the "drops of ink which make millions think."

These "drops" will be multiplied hundreds of millions of times through Zion Printing and Publishing House.

BUT EVEN while we write these words, we see another great Power beginning to appear, by means of which, we cannot doubt, the Printing Press will be gloriously supplemented.

It is the Grapho-Tele-Phone, by means of which the songs sung and the words spoken in Zion Temple, and even in our Editorial Room, will be recorded upon cylinders and transferred, as is even now done, to hundreds of thousands of other cylinders, and also transmitted by electric wires to earth's remotest bounds, so that not only will Zion read, but Zion will one day *hear*, the words spoken in Zion Temple and elsewhere.

HOW GLORIOUS will it be when the King Himself, therefore, shall come, and His redeemed o'er all the Earth shall *hear* as well as *read* His Messages.

YEA, EVEN while we write, there rises upon our vision another glorious and not distant possibility.

The graphophone and telephone may soon find their completion in photo-telegraphy, so that the words spoken shall not only be transmitted, but the speaker himself be seen, and every gesture and every look shall be imperishably imprinted, preserved, and transmitted o'er all the earth.

ALL HAIL to the Printing Press and all its beautiful adjuncts, and all hail to the coming Grapho-Tele-Phone and Photo-Telegraph—the Speech-Recorder and Transmitter, and the Picture-Producer!

We hope that Zion City will yet produce that glorious combination.

THESE ARE THE DAYS when the wonderful words of the Prophet Habakkuk are finding a glorious fulfilment:

God came from Teman,
And the Holy One from Mount Paran.
His Glory covered the Heavens,
And the Earth was full of His praise.
And His Brightness was as the Light;
He had Rays coming forth from His Hand:
And there was the Hiding of His Power.

THESE ARE THE DAYS when the "Rays" (Hebrew *Horns*), coming forth from God's Hand, are being manifested in so many glorious ways.

IN THIS are the "Hidings of His Power."

Who can doubt that the Press and all its glorious attendants are amongst the "Beams of Light" from His Hand?

Who can doubt that the Graphophone and Telephone, recording words and actions, are also amongst the Hidings of His Power which are now being unveiled?

They are in these Latter Days becoming means by which "the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea."

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,
Zion, 1300 Michigan Avenue, Chicago, Illinois.

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Story of Zion Printing and Publishing House

BY THE EDITOR

IN OUR Editorial Notes we have already recorded some thoughts as to what God hath wrought during the seven years' existence of Zion Printing and Publishing House in Chicago.

The excellent article which follows this brief introduction, and the many beautiful photo-engravings which illustrate it, tell the Story so far as it is possible to tell it within such limits as the size of this paper imposes.

That Story can never be fully told, except when it is read in the unerring records of the Book of Life.

Every critic of Zion finds a fitting reply to his reproving of God's wisdom within the pages of the Nine Volumes of LEAVES OF HEALING which have been sent forth from Zion Printing Presses.

Indisputable facts are therein recorded, which no theorizing, or denunciation, or vilification, or contemptuous sneering, or indifference can ever explain away.

These facts stand; for God hath wrought them.

We gratefully raise our Ebenezer: "Hitherto hath the Lord helped us!"

Seven years, although the number is a perfect one, complete but an Era of Preparation.

The work of the Temple of Zion's Literary Instruction is but begun.

It is fitting that we should here record our appreciation of the constant financial help afforded to us in the establishment of this great work by the members and friends of the Christian Catholic Church in Zion throughout the world, some of whom have made large contributions.

Yet it has been, principally, the aggregation of little drops that has made the mighty stream which has enabled us to do so much in these seven years.

To the many small givers, even more than to the few large givers, we express our gratitude.

In the early days, especially, we were deeply touched by contributions made.

On one occasion a little girl came up through a crowded congregation in the middle of a service, with a dollar in her hand, and a cry which came from her little heart, almost with a sob, and said, "My mamma sends you this dollar, and wants you to give her LEAVES OF HEALING in Swedish!"

Little did the child or her mother know how much it would cost to translate the whole of LEAVES OF HEALING into Swedish, and to print them in that tongue.

Similar requests have been made to us by young and old.

The publication of the LEAVES is continually desired in scores of languages, and when we have had to explain that we could only do this gradually, the poor gave none the less gladly to the funds for establishing Zion Printing House.

The little child who brought that dollar has now grown to be a beautiful young woman, is an active worker in the Church, and her mother has learned to read English by the patient teaching of that little child.

We met a lady only yesterday who told us that she had never read English until she had been converted and baptized in Zion.

She is now able to read LEAVES OF HEALING, with a little help from her children. Her joy was very great in telling us this.

We also desire to record our gratitude to all who have ever taken part in any department of the work of Zion Printing and Publishing House.

In a few cases some "went out from us, who were not of us: for, verily, if they had been of us, they would have continued with us."

By a Divine process of purification which goes on, in all departments of Zion, at all times, there have been eliminated from our staff those who were unable to perform effectually the work with which they were entrusted.

But it is our joy to have with us now some who have been faithful from the beginning, and who have gradually grown more and more efficient.

The rapid growth, however, of this Institution has compelled us to add to our staff large numbers throughout the years who have continued to advance in efficiency, and the last who have been added are not by any means the least competent workers.

The splendid services rendered to us by our General Manager, Deacon Arthur W. Newcomb, who is also our General Associate Editor, are worthy of special record and commendation, as also are those of the able foreman of our Composing Room, Mr. J. R. McVean, and the skilful foreman of our Machinery Department, Mr. C. H. Johnson.

Many young men and women, also, in both these departments, have received our hearty commendation.

In the Business Department, Deacon David F. Robertson's services in promoting circulation have been of the highest order; and the assistance rendered by Deacon Morris in our Financial Department has also been most excellent.

No mention of officers worthy of honor would be complete which did not speak of our noble little Deaconess Sarah E. Hill.

Aided by a band of noble women, and occasionally men, she has sent forth through our Free Literature Fund one million and four hundred thousand rolls of LEAVES OF HEALING and other Zion Literature into all parts of the world.

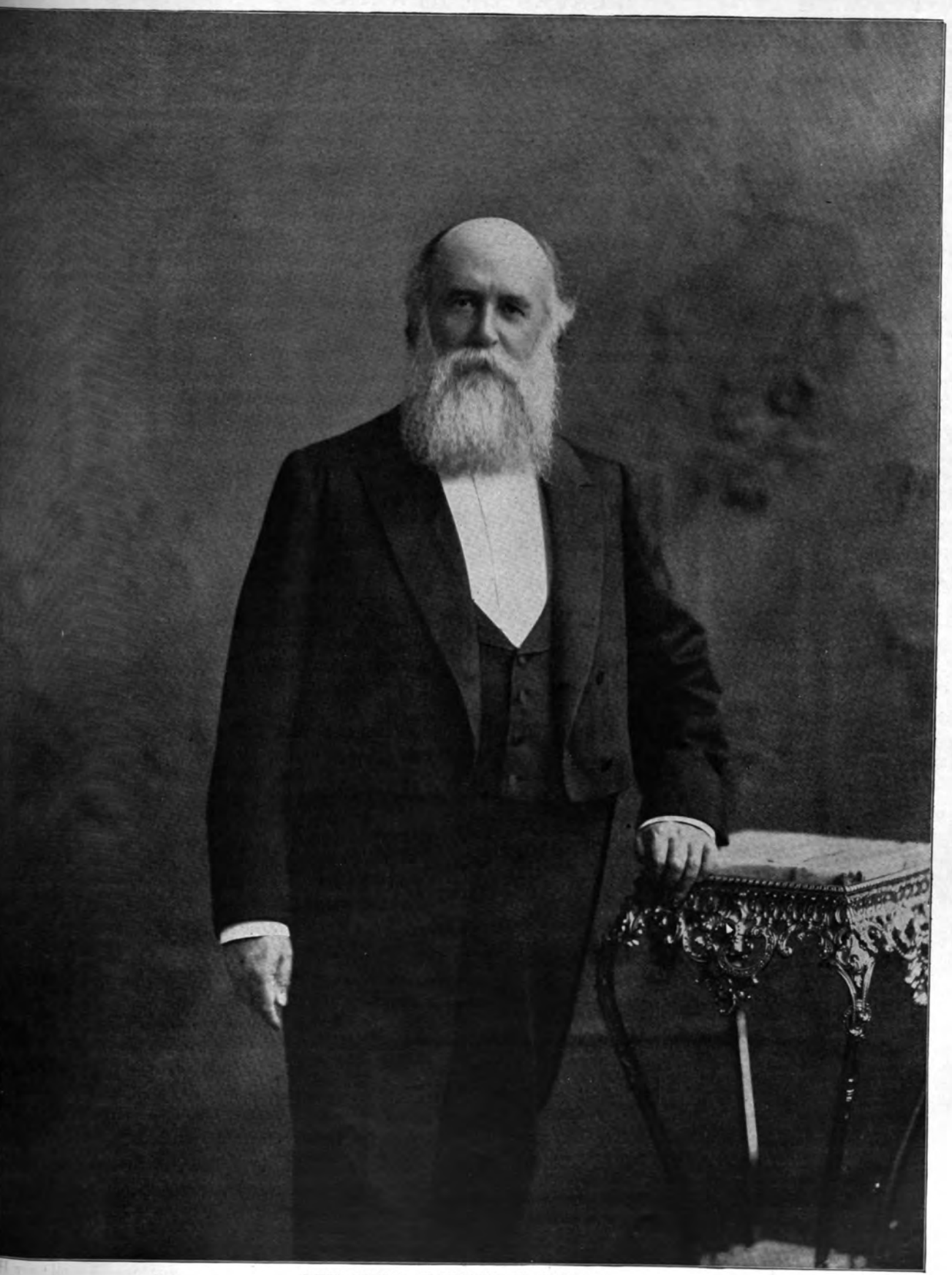
It is generally estimated that this literature has reached no less than twenty-eight millions, and, possibly, thirty to forty millions, of people throughout the world.

The services rendered, also, by our talented and most fully consecrated coworker, Deaconess Marie Brieger, must also be recorded.

Notwithstanding many special difficulties, this noble lady has translated and edited BLÄTTER DER HEILUNG in such a manner as to excite the admiration of hundreds of thousands of German-speaking people throughout the world.

The splendid results of her work, both personal and literary,

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REV. JOHN ALEXANDER DOWIE,

EDITOR, PUBLISHER, AND PROPRIETOR OF ZION PUBLICATIONS.

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were made very manifest to us during our late visit to Europe, and especially in Switzerland.

We have recently added to our staff our excellent brother and sister, Elder Daniel Bryant and Evangelist Emma Dempcy-Bryant, who are coöperating with us as Assistant Editors of LEAVES OF HEALING, etc.

Their work has been most excellent, and will doubtless prove of still greater value in the future.

In the production, however, of the literary matter for LEAVES OF HEALING, it would be wrong were we to omit the record of the excellent services continuously rendered to us by the three special stenographers to whom we dictate our literary matter apart from sermons: namely, Deacon O. L. Sprecher, Deaconess Anna C. Reiff, and Mrs. Ida M. Stern.

With our General Associate Editor, these three stenographers have often labored with us all through the previous night, and the early morning, of the day of publication of LEAVES OF HEALING, so that our readers might not be deprived of the Editorials which they have so kindly appreciated.

Were it not for such willing, intelligent, and unselfish laborers, it would have been impossible for us to have produced the paper from week to week.

Indeed, their services, and those of all coöperating with us, not least our valued contributors, whose faces appear in the central picture in this issue, are of the highest value.

We desire to heartily thank them all, and trust that our readers will feel the debt of gratitude which they owe to them.

If any miserable creature who reads these lines imagines that his gratitude is expressed sufficiently when he invests five cents for a copy of LEAVES OF HEALING, let him very quickly repent, or he will become Anathema.

It is one of the curses of so-called Christianity when persons imagine that they have repaid their obligation of love by the expenditure of a nickel.

There remain, however, our splendid special reporters who are worthy of special mention, and whose initials have for so many years appeared at the head of the reports of our sermons, conferences, etc.: namely, Messrs. Shirley and Ernest Williams. These expert stenographers have worked with a devotion and high intelligence and professional skill which, in our opinion, cannot be excelled in broad America, or elsewhere.

Their work has been supplemented, upon occasions, by other members of our stenographical staff, a number of whom have been already named. It may interest our readers, in passing, to know that we have a staff numbering in all about twenty stenographers and typewriters, and the number is constantly increasing. Mr. Ernest Williams' services during the whole of our European tour last year, and those of our private secretary, Deacon O. L. Sprecher, illustrate well the value of the profession in which they have taken so high a rank.



OVERSEER JANE DOWIE.
Special Contributor on Women's Work in Zion.

It must also be remembered that both Messrs. Shirley and Ernest Williams have done splendid work as photographers, whom we can scarcely call "amateurs," for their work has now become equal to that of many of the best professionals. Taking it all in all, our local staff in all the three departments, represented by the picture on pages 596 and 597, is one that we may well feel deeply grateful to God for. To every one of them we gladly accord our gratitude and our appreciation.

A word may be added concerning Branches of Zion Publishing House.

We have two principal establishments in Europe: One in London, 33 Rosebery Ave, E. C., managed by Mr. George Vallance, who is doing very effective work under the direction of Evangelist Cantel; and the other at 1 Rue de Mont Thabor, Paris, temporarily managed by Mr. Julius Bogli. We have also Depots in Germany, and especially one at the Castle Lieberg, Lake Constance, Switzerland, where Mrs. Hofer-Roth is the Deaconess-in-Charge.

There are hundreds of Depots of Zion Literature, however, in the United States and Canada, and on all the continents, which are too numerous to mention here; but to all who are conducting these we give our hearty appreciation.

"One drop of ink makes millions think." May God continue to bless our "drops of ink" until every man on earth shall learn to think as God thinks, and to do as God wills. This we ask with all our hearts, for His dear Son's sake, and in the power of His Spirit; knowing well that the prayer will soon be answered: for the time shall come "when no man shall say to his brother man, 'Know the Lord?' for all shall know Him from the least even unto the greatest."

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The Story of Zion Printing & Publishing House

From August 31, 1894 to August 31, 1901

FOR 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. For thus saith the Lord, Sing with gladness for Jacob, and shout for the chief of the nations: publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel.—*Jeremiah 31:6, 7.*

THE STORY of Zion Printing and Publishing House begins in the year 1894. It was in the late summer of that year, after Zion had emerged so gloriously from the terrible winter of 1893 and 1894, that the man of God upon whom had been laid the burden of establishing Zion in these latter times courageously made the beginning of Zion Publishing House in order that the cry for the Bread of Life and the Living Water, which came from God's people in all the lands, hungry and thirsty in the midst of a desert of apostasy, might be satisfied.

No words can better describe the laying of those foundations than the words of the man himself who, under God, put them down so strongly, so securely, and so wisely that now, seven years from that day, we are able to send forth, in the pages of this paper, this Story of unprecedented growth, rapid, yet substantial.

Accordingly we take the following extract from a description of Zion Publishing House, printed in LEAVES OF HEALING, Volume I, Number 22, page 347. This paper was published on February 15, 1895, when Zion Publishing House was only five and one-half months old:

ZION PUBLISHING HOUSE.

MANY shall run to and fro, and KNOWLEDGE shall be increased.—*Daniel 12:4.*

BEHOLD, is it not of the Lord of Hosts that the peoples labor for the fire, and the nations weary themselves for vanity? For the earth shall be filled with the Knowledge of the Glory of the Lord, as the waters cover the sea.—*Habakkuk 2:13, 14.*

ONE DROP of ink makes millions think.—*A Nineteenth Century Fact.*

Our little House was only established on August 31, 1894, and yet it has sent forth MORE THAN ONE MILLION PAGES of LEAVES OF HEALING alone, and we are getting ready to send forth at least TEN MILLIONS OF PAGES, if God permit, during the coming year. For the achievement and the prospect, we ascribe all GLORY AND HONOR AND POWER TO GOD.

On July 18th, last, we had a little money in hand which had been given to us by a few of the Lord's stewards to help us to publish a new series of LEAVES OF HEALING. It was pitifully small in amount for such an undertaking—about enough to pay one week's expenses of Zion Publishing House as it now stands. It did not seem, either, as if the Lord made it grow very quickly, and it looked as if it would be many months before we would get enough to warrant us in beginning to republish the paper, of which we have issued two previous series—one in Australasia, the other in America, the latter ceasing three years ago.

We were not willing to begin a third series until the Lord made it plain that He would establish it permanently Yet we longed to begin.

The people were crying out everywhere for Divine Healing Teaching, for reliable Testimony, and for Reports of the Work in Chicago, which could be depended upon as absolutely truthful. And yet we had not enough money to pay a Chicago printer to print it for a single month!



DEACON ARTHUR W. NEWCOMB,
General Associate Editor and General Manager.

This was the situation five months ago.

We sought God specially in prayer and received a clear answer. We had the task given to us of establishing Zion Publishing House in the midst of toils which seemed already beyond our strength. But we rose from our knees and, without consulting flesh or blood, we wrote a brief appeal to the friends of Zion Tabernacle to aid us in the Name of the Lord to do the work committed to us. The response was hearty but not large. That, however, presented no difficulty—God would see us through. So we poured in every cent of income beyond current expenses and responsibilities, and set to work to secure a building and a complete plant of the very best kind procurable.

The best is not good enough for God—and this work is God's. He honored our faith, and the result now appears in these pages, where we present in picture and in story the description of the first beginnings of Zion Publishing House, so that distant friends in this and other lands may see what God hath wrought, and praise Him as we do this day.

We say "the first beginnings of Zion Publishing House," for the prospects for the coming year include a great increase of the circulation of LEAVES OF HEALING, and there is a loud call from the Atlantic to the Pacific for tracts and books which shall extend the Kingdom of God.

The resources of our House are already unequal to the demand, and must be increased ere long.

We ask the prayers and practical help of all our readers to lead millions to think as God thinks, and to cover the Earth with the Knowledge of the Glory of the Lord as a perfect Saviour of spirit, soul, and body.

"Many *are* running to and fro," as the Lord revealed to Daniel they should in "the Time of the End." Swift presses will print, swift machinery prepare, and by rail and ship, over mountains, valleys, and ocean depths, the products of Zion Publishing House will find their way to every land beneath the sun, if God permit, during the coming year.

Oh, it is good to live in these days—they are the best the Church has seen since apostolic days. Let us improve every hour, redeem every minute, "for the Time is short."

Zion Publishing House as it existed when these words were written was situated in the low, plain, two-story brick building, which formerly stood at the corner of Sixty-first Street and Stony Island Avenue, in the suburb of Woodlawn, Chicago.

A picture of the exterior of this building appears on page 600 of this issue.

It will be remembered by many who are in Zion and have been readers of LEAVES OF HEALING for some time, as the building known as Zion Tabernacle No. 2.

In that building not only was LEAVES OF HEALING in its present form given birth, and the foundations for Zion Printing and Publishing House laid, but the upper floor was used as Zion Tabernacle No. 2, and within its walls the Christian Catholic Church in Zion had its birth on February 22, 1896.

The building, which was a temporary structure at best, has since been entirely torn down and removed. The cradle of Zion Printing and Publishing House and of the Christian Catholic Church in Zion exists only as a sacred memory in the minds of thousands and tens of thousands of Zion people throughout the earth, who have received blessing greater than tongue can describe in and through that plain little brick building opposite

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Jackson Park. The description of Zion Publishing House, of which we have given the introduction, was published in an issue of LEAVES OF HEALING which also contained a number of illustrations showing various departments of the plant as it then existed. One of these is the exterior to which we have already referred.

The first copy of LEAVES OF HEALING of the present series was set up in the little Composing Room, a picture of which we produce, also from that issue, on page 588. This shows two compositors at work, and only two cases of type being used.

A glance at the picture of Zion Composing Room as it is now, on page 589, gives, in some measure, an idea of the wonderful things which God has done in Zion Printing and Publishing House during the seven years of its existence.

When the first copy of LEAVES OF HEALING had been set in type, the pages were sent to the electrotype foundry, which then occupied a corner of Zion Publishing House Building. This foundry has since been sold, and Zion electrotyping is done by a firm in the City of Chicago which makes a specialty of that process.

When the electrotype plates for that edition were prepared, they were put upon a new Campbell oscillator printing press. This press was the only cylinder printing machine then in Zion Publishing House, and for three years did all the work of printing LEAVES OF HEALING. It was no larger than the smallest cylinder presses which now occupy Zion Press Room.

Although of an out-of-date pattern and of slow motion, this little machine did splendid work, as the appearance of the First Volume of LEAVES OF HEALING will testify. It was kept in constant use until nearly worn out, and in February, 1900, was taken out and supplanted by a new press.

That Campbell oscillator press, with a small Gordon jobber, constituted the entire machinery room of Zion Publishing House when it was first established. A picture of that old press is given on page 600. A comparison of it with the row of seven beautiful highest class modern printing machines shown in the picture of Zion Press Room on page 601, will give the reader another idea of the wonders which God hath wrought.

In the Bindery of the early Publishing House was a small Dexter hand point folder. This folder still occupies a place in the Bindery in Zion Publishing House. Its place has been largely taken, however, by the two wonderful Dexter automatic drop roll folders, whose combined capacity is about eight times as great as that of the old folder. They are also run continuously nine hours every day, and far into the night at times, while the old folder often stood still for days at a time.

Three years after the establishment of Zion Publishing House, in August, 1897, a Hoe two-revolution cylinder press was purchased and added to the equipment.



ONE OF THE EDITORIAL ROOMS OF LEAVES OF HEALING.
Elder and Evangelist Bryant, Assistant Editors.

This new press was capable of printing sixteen pages of LEAVES OF HEALING at one impression.

Up to this time LEAVES OF HEALING had, from the beginning, consisted of only sixteen pages.

At the beginning of Volume IV, however, in October, 1897, a four-page cover was added, and the total number of pages thereby raised to twenty. Throughout the Fourth and Fifth Volumes the number of pages of LEAVES OF HEALING was twenty. At the opening of the Sixth Volume, in October, 1899, the number of pages was increased to thirty-two, its present size. This is exactly twice the size of LEAVES OF HEALING when it was first published.

At the beginning of Zion Publishing House, the business offices connected with the institution were in the same building at the corner of Sixty-first Street and Stony Island Avenue. When the large seven-story building at the corner of Twelfth Street and Michigan Avenue was opened as Zion Home in May, 1896, the business offices and retail department of Zion Publishing House were opened in the southwest corner of that building. They occupied these quarters from that time until Zion Home became Zion Building, in May of the present year.

At about this time, also, a friend of Zion gave $1,000 for the purchase of a complete dress of German type for BLÄTTER DER HEILUNG, the German edition of LEAVES OF HEALING. Several numbers were published at that time, but a sufficient number of subscribers was not secured to warrant the continuance of the paper, and it was suspended.

Its publication was resumed in December, 1899, and it has been continued since that time as a monthly twenty and twenty-four page paper. For the greater part of that time Deaconess Marie Brieger has been the Translator and Assistant Editor of that paper. Her work has been greatly blessed of God. It was largely through her faithful and earnest labors that the way was prepared for one of the most blessed and most successful of the General Overseer's European Missions, last winter, that in Zurich. Thousands in Germany and Switzerland are calling BLÄTTER DER HEILUNG blessed.

On January 1, 1897, Zion's second periodical was begun. It was a monthly publication in tract form and was known as A VOICE FROM ZION. This publication has been issued every month thereafter, and has proved to be a most wonderful blessing in all parts of the earth with all classes of people. A VOICE FROM ZION is a supplement to the work of LEAVES OF HEALING, which is mightily used by God.

When Zion Headquarters was removed from Woodlawn to what was then Zion Home, at the corner of Twelfth Street and Michigan Avenue, Zion Publish-

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ing House was left in its old quarters. As time went on, however, this arrangement proved to be inconvenient and unsatisfactory. The General Overseer in his capacity of Editor and Publisher of LEAVES OF HEALING, and Proprieter of Zion Publishing House, found himself at too great a distance from the plant to exercise the active control of it which he desired. Accordingly he began at once to look about him for suitable quarters for the entire plant somewhere near Zion Home.

In the fall of 1898 he decided to lease, as the first home for Zion College, the large building at the corner of Thirteenth Street and Michigan Avenue, which was then in use as the Armory for the Eighth Regiment of the Illinois National Guard. He also proposed to equip the building for Zion City Bank, Zion Land and Investment Association, Zion Hall of Seventies, and Zion's Composing Room, Bindery, and Press Room.

Late in the fall of 1898, the building was leased and work begun.

Many thousands of dollars were expended in the alterations necessary to prepare the building for occupancy by the numerous institutions mentioned.

The entire basement and about one-third of the first floor were reserved for Zion Printing Works, as the mechanical department of the Publishing House was then called.

On January 1, 1899, was begun the task of moving the machinery and type and all other equipments of Zion Publishing House to its new home in Zion College Building, as the newly leased building was then called, at 1300 Michigan Avenue.

At this time, also, a beautiful new modern printing machine, made by the Miehle Printing Press and Manufacturing Company of Chicago, was purchased and put in operation in Zion Press Room. This press was next to the largest size built by this company. This gave Zion three cylinder presses for the turning out of the wonderful truth of the Message of the Everlasting Covenant, and of the stories of God's works of saving, healing, cleansing, keeping, and blessing in Zion.

This addition to the equipment so largely increased the capacity for turning out Zion Literature that there was an immediate Onward Movement in the sale and distribution.

That Onward Movement has continued, with ever-accelerating rapidity, since that time. Indeed, the years which Zion Publishing House spent in its first quarters in Woodlawn seem to have been years of broadening and deepening the foundation and of preparation for the wonderful progress which it was to make with the opening of the year 1899 and its removal to its new home.

It was with the beginning of the Sixth Volume, in October, 1899, that the demand for LEAVES OF HEALING and Zion Literature increased to such an extent that it became necessary to run the Press Room day and night continuously for months, stopping only long enough to clean and oil up the machinery. A night force was put on in the Composing Room for a portion of that time. Since then many thousands of dollars have been spent in new machinery and equipment, and a great addition has been made to the number of employees in every department, yet we have never been able to get ahead of the work.

In November, 1899, it was decided to sell the Campbell oscillating press and the Hoe two-revolution press which had been in use so long, and to replace them by up-to-date modern Miehle printing presses This move was necessitated largely on account of the fact that the Miehle presses were more swift running than the old ones.

At this same time also it was found that the old hand-point folder was no longer capable of handling the tremendous amount of work in folding, and the first automatic drop roll folder was purchased. The sheets are fed into this folder at the rate of from 2500 to 3000 an hour. Each one is quickly and neatly and accurately folded, and packed away in what is called a packing box.

During all this time also, great additions were being made to the fonts and dresses of type in Zion Composing Room, and other equipments all over the plant.

In May, 1900, the General Overseer decided that the time had come for the publication of a semi-secular paper in the interests of Zion and Zion City.

At that time a dress of type and other equipments were purchased for the publication of THE COMING CITY, a fortnightly paper of sixteen pages.

This great addition to the work necessitated the purchase of another new folder and another wire stitcher.

A few weeks later a handsome new and thoroughly up-to-date Brown & Carver cutter, which is now the admiration of all who visit Zion Bindery, was purchased. The cutter weighs about two tons, and is absolutely automatic in its every action. The knife in it is forty-four inches in length, and the rapidity with which work can be done upon it is so great that by its use one man can now do the work which it would have taken three men and three machines to do with cutters like the ones in use before this one was purchased.

Zion Printing Works continued to grow until early in the year 1901, when it became very evident that the time had arrived when the present quarters had become so cramped that a proper and healthy growth could no longer continue.

On account of the heavy demands made upon it, the cramped quarters were greatly injuring the possible good which the plant might do.

Accordingly, the General Overseer decided upon another of the bold moves which constantly astonish the world which vainly supposes that its opposition is about to crush Zion. He leased the great



DEACON DAVID F. ROBERTSON, SUPERINTENDENT OF CIRCULATION.

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Norwood Hotel building, on the northwest corner of Thirteenth Street and Michigan Avenue, for Zion College chapel, recitation rooms, laboratories and dormitories, and Zion Divine Healing Home. He had already purchased the building at the corner of Twelfth Street and Michigan Avenue, and made plans for converting it into an office building for Zion City Bank, Zion Land and Investment Association, Zion Lace Industries, Zion General Stores, and the Headquarters Offices of the Christian Catholic Church in Zion, and a dwelling for himself and family and a few of the Overseers, Elders, and Evangelists, and Heads of Departments.

This took all the institutions save Zion Printing Works out of Zion College Building, and the General Overseer gave directions that Zion Publishing House, which had up to this time occupied quarters in Zion Home, and Zion Printing Works, should be merged into one institution, under one General Manager, and should occupy the entire building at 1300 Michigan Avenue, under the name of Zion Printing and Publishing House.

At this time THE COMING CITY, which had begun with a provision that it should only be printed for thirteen weeks, came to the end of that edition, and it was decided to publish, as its successor, THE ZION BANNER, a semi-secular weekly paper, sent out "for the Extension of the Kingdom of God and the Elevation of Man."

The publication of this paper and the tremendous increase in the demand for Zion Literature of all kinds, made it certain that, with the opening of Zion City, and the establishment of Zion City General Stores, Zion Lace Industries, Zion City Lumber Association, and other commercial and industrial institutions in that City, the amount of printing required for Zion's work would become so great that only by a very great increase in the equipment could the demand be met.

Accordingly several weeks were spent in canvassing the situation and examining a great many kinds of printing machinery and different styles and methods of printing.

During this time a large number of the best printing and publishing houses in and about Chicago were visited.

The result of all this investigation was reported to the General Overseer, and, acting upon it, he placed an order for $12,000 worth of new printing presses. This sum was the purchase money for four large new Miehle machines, of the latest and most improved type.

On May 1, 1901, when the other institutions were removed from what was then Zion College Building, a large force of carpenters, painters, plasterers, plumbers, and other workers were brought into the building, and the alterations from roof to basement, needed before Zion Printing and Publishing House could occupy, were begun. What was formerly Zion Hall of Seventies was converted into Zion Composing Room, Zion Editorial Rooms, Zion Proof Room, Zion Reporters' offices, office of Deaconess Sarah E. Hill, Superintendent of Zion Free Literature Distribution Mission, and a Studio for Mr. Charles Champe, Staff Artist on Zion Publications.



ZION COMPOSING ROOM IN AUGUST, 1894.

Zion Land and Investment Association offices became the General Manager's, Cashier's, and Bookkeeper's offices.

Zion City Bank offices became the offices of the Superintendent of Circulation, Superintendent of Printing, and the clerks of the business office.

Rooms which had formerly been occupied by Zion College became the Mailing Room and Shipping Room, while what had formerly been the Composing Room became the Bindery.

The enormous brick vault which had been occupied by Zion City Bank was taken out; partitions were torn out of the basement, and preparations made for the reception of the four new printing presses. These have now all been duly installed, and Zion Press Room presents a row of seven of the finest machines of this class known to the printing trade.

The great increase in the amount of small job work necessitated the purchase of two new Gordon presses which, added to the first jobbing press, make a battery of three presses of this style.

Tons of new type and other equipment for the Composing Room, and many hundreds of dollars' worth of new furnishings for the offices, were purchased at this time. The retail department of the institution found a commodious place in one of the large store fronts of Zion College and Divine Healing Home.

All these extensive alterations and additions cost Zion fully $20,000; but God, who has from the beginning given Zion of His silver and gold, when it was needed, saw the work brought to successful completion. His is all the praise and all the glory.

Such is the story of Zion Printing and Publishing House up to the present time.

And now for the benefit of those who have not seen us at work in our new quarters, we will describe, as briefly and clearly as possible, the process of printing Zion Literature and the rooms in which the work is done. In this, we will be greatly assisted by the halftone illustrations which appear in these pages.

All work on Zion Publications is begun in the Editorial offices. Of these, the chief is that of the Editor, in Zion Building. Another is that of the General Associate Editor and General Manager, in Zion Printing and Publishing House, and still another is the Editorial Room of LEAVES OF HEALING. The office of the General Associate Editor is in a corner of the large front office on the left side of the broad hallway, as one enters the building. A picture of this office showing the occupant at work, appears on page 590. On the table at the right of the picture is shown a very interesting little machine, a graphophone. The writer "dictates"

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his matter for LEAVES OF HEALING and THE ZION BANNER to that machine. He then turns it over to the reporters, whose office is shown on page 598. They start the machine and it "talks" the matter to them, while they write it out on their typewriters. This article was dictated to the graphophone, late at night, and was written out by the reporters the next morning, while the writer was attending to his duties as General Manager. The Editorial Room for LEAVES OF HEALING is the northernmost of a tier of offices along the east front of the second floor of the building. Here Elder Daniel Bryant, Assistant Editor of LEAVES OF HEALING, and his wife, Evangelist Emma Dempcy-Bryant, who is his assistant, prepare the copy and revise the proof for LEAVES OF HEALING.

Elder and Mrs. Bryant began their work on LEAVES OF HEALING in May of this year. They are being blessed in their work, the excellent character of which is by this time well known to the readers of this paper.

The work of reporting and transcribing the reports of the sermons of the General Overseer is, for the most part, done by Messrs. Shirley D. and Ernest Williams, Zion's expert Stenographic Reporters. These two brothers have been reporting sermons of the General Overseer for LEAVES OF HEALING for five years and four months. The excellent verbatim reports which have appeared during that time in LEAVES OF HEALING and other Zion Publications testify to the faithfulness and accuracy of their work.



ZION COMPOSING ROOM IN AUGUST, 1901.

They are also Zion's Photographers, and all the pictures of interior views and offices of Zion Printing and Publishing House which appear in this paper are halftone reproductions of photographs made by them. They speak for themselves of the painstaking skill which these two young men employ in the making of photographs for Zion.

In the northwest corner of the top floor of this building is the roomy and beautiful studio of Mr. Charles Champe, Zion's talented Artist and Cartoonist.

Mr. Champe has been the Cartoonist for LEAVES OF HEALING for over two years, and the striking cartoons which have appeared with his signature upon them have seemed, at times, to have been inspired in their wonderful portrayal of the great truths which God has sent His Messenger of the Covenant, Elijah the Restorer, to declare.

God has most wonderfully blessed these cartoons by Mr. Champe to thousands and tens and hundreds of thousands of people throughout the world.

A number of other very beautiful artistic products have come from Mr. Champe's hand and have appeared in Zion Publications.

One of the best known of these at this time is the handsome design for the front cover of THE ZION BANNER, consisting of a Zion Banner, a Zion Flag, and the Stars and Stripes beautifully draped and artistically arranged. This design, executed in colors, was reproduced by the new "three-color" process, and is printed every week on Zion's presses.

On the right side of the hall, as one enters the building, are the general business offices of the institution. In the

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front corner is the office of Deacon David F. Robertson, Superintendent of Circulation. Deacon Robertson has charge of all the work of maintaining and increasing the circulation of all Zion Publications, and the increasing of the sale of all the commodities which are handled by the Retail Department.

It is very largely through the splendid efforts of this indefatigable worker that the subscription lists have grown in an unprecedented manner during the last few months, and that the Retail Department has become many times the size, with many times the sales, that it was at the beginning of this year.

In the rear corner of this room is the office of Mr. M. N. Price, the Superintendent of Printing. Mr. Price has been in the employ of Zion Printing and Publishing House for but a short time, coming from Minneapolis, Minnesota, where he was for years the manager and proprietor of a large printing plant. His duty, besides the general superintendency of all the mechanical work of the plant, is the purchase, under the direction of the General Manager, of all the tens of thousands of dollars' worth annually, of paper, ink, type, and other supplies which are necessary for the production of the output of the plant. To make all these purchases properly and wisely requires careful study of the markets and long experience. Mr. Price has proved himself well qualified for the work, his purchases being wise and businesslike.

The rest of this large room is occupied by the clerks of the business office. These clerks keep the lists of subscribers to Zion Publications; receive and transmit to the shipping clerk all mail orders for Literature, Bibles, pictures, or any of the other hundred and one articles in which this department deals; send out invoices and statements, receipts and acknowledgments; attend to the correspondence of the department, under the direction of Deacon Robertson; and send out the hundreds of thousands of circular letters which are used in the extension of the work.

Across the hall is the office of the Cashier of the Institution and his Bookkeeper. Deacon B. F. Morris holds this important and responsible office of Cashier. It is his duty to open the mail and account for the cash which comes in through that medium; to check up the accounts of and receive the cash from the Retail Department and all its local Branches; to make the deposits and keep the account with the Bank; to keep accounts with all the firms from which the institution buys its supplies, and to send them checks on their monthly statements.

The Cashier and his Bookkeeper also keep the payroll for the more than one hundred employees of Zion Printing and Publishing House and pay them each week. For the present, also, this department has the management of the advertising columns of THE ZION BANNER.



OFFICE OF THE GENERAL MANAGER AND GENERAL ASSOCIATE EDITOR.

With all these details to attend to, Deacon Morris and his Bookkeeper have done excellent and painstaking work.

Immediately to the rear of this office is the large room occupied by the shipping clerk, who fills all mail orders, and sends out the parcels and boxes. He also attends to the delivery of job printing to the various departments of the work in Chicago.

Having thus described the offices, we proceed to the mechanical department. Here the first thing of interest is the Composing Room. It is in the Composing Room that the type is set up for every Zion Publication, and also for the hundreds of pieces of job printing which it has become necessary to do for the various educational, ecclesiastical, and commercial institutions of Zion.

Mr. James R. McVean has for over two and one-half years been the foreman of this most important department. He continues in the exercise of his duties, a most excellent servant of God and of Zion. He is seen, sitting at his desk on a high platform, at the extreme corner of the picture of the Composing Room shown on page 589.

It is to this foreman that all copy for Zion Publications comes, after it has been through the hands of the Editor, Associate Editor, or Assistant Editor. He marks it with the cabalistic signs which guide the compositors in setting up the type. He also divides the pages into "takes" to secure a proper distribution of the work among the compositors.

The type is then set from the cases by the trained fingers of the compositors, and arranged on long, flat trays called galleys, each galley holding about as much type as appears on one-half of one of these pages of LEAVES OF HEALING.

Proofs of the matter are then taken and carefully read with the copy in hand by the proofreader and copy-holder, who are shown at work in their room on page 607.

This reading of the copy with the proof is for the purpose of making sure that there is nothing omitted or transposed. Typographical errors are also corrected.

The proofs then go back to the compositors, who make the indicated alterations in the type, and take a new set of proofs.

These are carefully compared with the first proofs to see that all corrections have been made.

The proofs then go to the General Associate Editor, who goes through them, looking for errors which may have been overlooked in the first reading.

The alterations indicated by him are then made and, when it is necessary, new proofs are taken for the General Overseer, who is the Editor of all Zion Publications.

This is always the case with the proofs of the report of his sermons and discourses. In the revision of these proofs he often spends the entire night. He

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makes many additions to the copy which were, perhaps, in his mind when the discourses were spoken, but on account of some interruption or other distracting circumstances were not spoken. He also strikes out all redundancies and makes many other necessary and very helpful changes in the proof.

The alterations which he indicates on his proofs are then made and new proofs taken for comparison.

The type is then taken from the long galleys and made up into page form. Proofs of these pages are taken, and the entire paper is again carefully read through. After any errors which have been detected have been corrected, these page forms of type are "locked up" by means of steel and wooden wedges called quoins in heavy steel frames called chases.

When an edition is printed from type, as in the case of LEAVES OF HEALING, first edition, a number of these pages are locked up into one chase, making a "form." When the edition is to be printed from plates, as in the case of THE ZION BANNER, BLÄTTER DER HEILUNG, A VOICE FROM ZION, and LEAVES OF HEALING, second edition, it is locked, one page in a chase, with leaden bars called bearers around about the type.

This locking in a chase with bearers is for the electrotyper.

But let us suppose we are following the progress of LEAVES OF HEALING through both editions.

In the case of this publication a first edition of 3000 is printed from type, and the second edition, which comprises from 20,000 to 100,000 copies, is printed from plates.

On every Saturday morning the "forms" are loaded upon trucks, wheeled to the rear of the Composing Room, and taken upon the electric power elevator, with which the plant is now equipped. By means of this elevator they are carried to the Press Room in the basement.

We might pause here to say that all these presses, as well as the three Gordon presses on the top floor, and all other machines in Zion Printing and Publishing House, are run by individual electric motors, of all the way from five-horse-power on the large Miehle presses to one-sixth horsepower on the little stitcher which places the wire staples which hold together the various sheets of each paper. This system of electric motors has been found to be by far the best system of motive power for press rooms.

It is clean, safe, and swift. There is no fire, no smoke, no smell, no dirt, no dust, no long, dangerous line shafts, no long belting, and no noise.

On the other hand, the electric motors are very economical, as they only run when the machine is running, whereas an engine-driven plant must run the engine and boilers at the most expensive speed, even when the smallest machine in the house is in operation. There is also with them an ease and range of changing the speed which cannot be obtained by any other method of motive power.



M. N. PRICE, SUPERINTENDENT OF PRINTING.

Following on a description of the production of LEAVES OF HEALING, we proceed to the printing process.

The first edition of LEAVES OF HEALING is sold at Central and other Zion Tabernacles situated in Chicago and at Zion Printing and Publishing House Retail Department in Chicago.

None of these papers are mailed out of the city.

After the city edition is off the press, the type is taken back to the Composing Room and placed on large, flat stones. Each page of type is taken out and locked in a separate iron chase. Meanwhile the entire paper has been carefully read over by a number of keen eyes, and any errors still lurking therein are pointed out and corrected.

Then these forms of one page each are taken to the electrotypers, who, by an electro-chemical process, make copper-coated, leaden plates which offer the identical printing surfaces as the pages of type. This process is accomplished in twenty-four hours.

The plates are taken to the Press Room and clamped to specially prepared blocks of wood on the press, ready to print the principal or second edition.

The next process is the "make-ready," so-called, on the press. When the plates are put on the press, some places are a hairbreadth higher than others, and other places are depressions. Patches of thin paper are placed on the cylinders of the press to correct the unevenness. These patches of paper match the depressions in the plate, and press the paper down into them so that there is an absolute evenness of impression all over the very large sheet.

The halftone pictures in the paper require a special "make-ready" to bring out the proper quality of light and shade.

"Make-ready" is an art, and is learned only by many years of experience. The foreman of the Press Room and several of his assistants have acquired great proficiency in the art, as the evidence of these pictures testifies.

The foreman is Mr. Christopher H. Johnson, who has been connected with Zion Printing Works and Zion Printing and Publishing House for the past two and one-half years. The excellent quality of the presswork on all Zion Publications, which has often called forth the praise of lovers of fine printing, is due to his faithful and efficient work.

After the edition is printed, the plates are taken off and stored away in strongly-made wooden boxes. These boxes are kept in a fireproof vault, in the rear of the building, which is not shown in any of these pictures.

As a consequence of these plates being stored away, we are enabled to reprint any number of the nearly Nine Volumes of LEAVES OF HEALING, at any time, and, in fact, we are almost weekly printing some back number to supply the demand.

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Plates of all the numbers of THE COMING CITY, A VOICE FROM ZION, THE ZION BANNER, all kinds of Zion tracts and important job printing are also preserved.

After being printed, the sheets are rapidly and neatly folded by the wonderful folders already referred to in this article. These folders are situated in the Bindery, in the rear of the first floor. In order to reach them the paper is loaded upon trucks, placed on the elevator, and raised to that room. After being folded, the inside sixteen, as one form, or "signature," of the paper is called, must be "inserted" into the outside sixteen, as the other is called, thus making the thirty-two page paper.

This insertion is done by young ladies, at tables which are shown in the picture immediately to the right of the folders. These young ladies have attained such proficiency in this task of inserting that the eye is scarcely quick enough to follow the movements of their nimble hands.

Following the process of insertion, the papers are placed upon the little wire stitchers, shown just at the right of these tables. These stitchers seem almost intelligent as they quickly place the little wire staples in the back of the papers, as can be seen by turning to the paper which you are now reading.

After these papers have thus been stitched together, they are taken to the cutters, where their edges are quickly trimmed, and they are then ready for distribution and mailing.

In the Mailing Room, skilful fingers, by the use of an ingenious little machine, cut into separate labels the long strips of names and addresses which compose the mailing list.

The same little machine pastes these labels on the papers or their wrappers, and the rapid fingers of the girls wrap them into slender rolls, in which form they are mailed.

Mail sacks are furnished by Uncle Sam, and so voluminous has become the mail sent out from Zion Printing and Publishing House that it requires one hundred large mail sacks every week to carry it to the postoffice.

The Bindery and Mailing Room are in charge of Mr. Nels P. Hake, under the direction of Foreman Johnson. Mr. Hake is also stockkeeper for the plant. Mrs. Lena Fair is Forelady in charge of the young ladies at work in the department. Both Mr. Hake and Mrs. Fair are faithful workers, their department, although small, turning out an almost incredible amount of work.



DEACON B. F. MORRIS, CASHIER, AND BOOKKEEPER.

The next step in the distribution of LEAVES OF HEALING is the Retail Department.

The Central Retail Store of Zion Printing and Publishing House is located at 1252 Michigan Avenue, in a large, well-lighted room in Zion College and Divine Healing Home Building.

Here LEAVES OF HEALING and all Zion Publications are on sale, as well as a very large variety of Bibles, hymnbooks, and other good and useful books, pictures, stationery, stationery supplies, fountain pens, Zion pins and buttons, Zion Lace Handkerchiefs, picture frames, and many other commodities usually handled in a well-equipped book and stationery store.

This department is under the management of Deacon David F. Robertson, Superintendent of Circulation, with Mr. Lewis H. Wise as chief clerk.

One of the departments of this retail store which is making very rapid progress and doing a most excellent business is the picture framing department, of which a picture is shown on page 610. This picture shows Mr. W. C. Clough, formerly of Leeds, England, an experienced joiner, at work making frames. Mr. Clough is a student in Zion College.

Besides this Central Retail Department, Zion Printing and Publishing House has Branches in almost every State in the Union, and in almost every land beneath the sun.

A very large Branch is located at Central Zion Tabernacle; another which has been doing a booming business has quarters in Zion Land Office Building at Zion City.

There is a very lively Branch at 33 Rosebery Avenue, London, England, of which we give a picture on page 605.

There is a Branch at 1 Rue de Mont Thabor, Paris, France.

There is a Branch at Melbourne, Australia: another at Shanghai, China, and another at Zurich, Switzerland.

Besides this, every Branch of the Christian Catholic Church in Zion and every Gathering of the Friends of Zion conduct what is practically a Branch of the Retail Department of Zion Printing and Publishing House.

We cannot close this Story of Zion Printing and Publishing House without some account of the work which has been done by Zion Free Literature Distribution Mission, under the able and efficient superintendency of Deaconess Sarah E.

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Hill. Less than four years ago this Mission was begun by Deaconess Hill. The work was private at first, supported by a few private contributions.

The wrappers were directed, rolled, and stamped almost entirely by the Deaconess herself in her own room.

From the following report, published in LEAVES OF HEALING for November 13, 1897, it will be seen that it was not more than one person's work.

Contribution to Mission Fund, $2.61.

How to Pray (tract) sent to Fifty-two China Missionaries.

LEAVES AND TRACTS.

One package to travelers for table of ocean steamers; 1 package to India; 3 packages to students training for foreign fields; 2 packages to Japan, to teachers; 1 package to Miss R——, India; 1 package to Sunday School, Texas, asking for reading matter; 2 packages to Alaska; 1 package to Persia. 1 package to Training School in Central Africa; 1 package to Reading Room, Y. M. C. A., Chicago. Total number, 66.

With that very small beginning Zion Free Literature Mission has been going on, supported by contributions from hundreds of Zion people, and increasing its scope under the prayerful and consecrated labors of Deaconess Hill, until it has now become a large department, employing a number of hands, and sending forth a veritable river of Zion Literature which spreads over all the world.

The following report of one week's work taken from LEAVES OF HEALING for March 10, 1900, will show somewhat of the contrast between the work when it was begun and as it is now carried on :

Six Thousand Two Hundred and Thirty-Two Rolls to Ireland, 5641 Rolls to England, 4000 Rolls to Sailors, 1877 Rolls to United States, 1542 Rolls to Hotels of the World, 1174 Rolls to Canada and Scotland, 591 Rolls to Egypt, Palestine, and China.

Making a total of 21,057 Rolls for one week alone.

The report of Zion Literature Mission ending Saturday, August 17, 1901, shows a total of 1,400,239 rolls of LEAVES OF HEALING and Zion Literature sent out by this Mission.

On the conservative estimate that only twenty persons read each roll of Literature which was sent out, this would make a grand total of 28,004,780 persons who have received the Everlasting Gospel of Salvation, Healing, and Holy Living through the work of this one department of Zion Printing and Publishing House.

And, indeed, this is a most conservative estimate. Thousands of those reached by the Literature sent out from this department have been saved and healed. Many thousands have been brought out of apostate churches into Zion. All these have entered the work with great enthusiasm, and by distributing Zion Literature, giving their testimonies, and telling the wonderful Message of God's Everlasting Covenant, which they have received from His Messenger of the Covenant, have reached uncounted thousands more.



GENERAL BUSINESS OFFICES.

Zion Literature Mission has done the greater part of Zion's work in the far distant lands.

Zion is only in her beginnings.

She is limited in men and in money, and hence has been able to make only a beginning in sending out messengers across the seas.

Zion Literature sent out by Zion Free Literature Distribution Mission has gone out pioneering the way, gently stealing into the most carefully guarded strongholds of Satan, where no messenger could find his way, and telling its Glad Tidings to the afflicted of God's people everywhere.

No man can measure or comprehend the extent of this work under the direction of Deaconess Hill. It goes on in ever-widening circles, increasing in geometrical ratio, until the finite mind halts in an attempt to grasp it.

In eternity alone will the complete record be written.

Now we turn briefly to a consideration of what Zion Printing and Publishing House in all its departments has accomplished in this wonderful seven years.

And yet it is not a story of what Zion Printing and Publishing House has accomplished, but a story of what God hath wrought.

When man attempts to record what God hath wrought, powers of expression fail God did the work, and He alone can tell the Story.

Yet from a purely mechanical and numerical aspect, it is possible to give some slight idea of the wonderful work which has been done.

Since the General Overseer established Zion Publishing House seven years ago, nearly Nine Volumes of LEAVES OF HEALING have been printed, a total of 7648 pages. Counting the actual number of copies printed, and the number of pages in each copy, 75,880,000 pages of LEAVES OF HEALING have been printed and sent out to all the ends of the earth.

Add to this the number of Zion tracts printed, the pages of THE COMING CITY and THE ZION BANNER, German and Holland LEAVES OF HEALING, German, Swedish, Danish, French, Japanese, Chinese, and Arabian tracts, and we have the almost incredible number of 151,776,000 pages.

These pages of Zion Literature, if separated and spread out, would cover 137,020,000 square feet of surface, or

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3,145½ acres; equivalent to almost five square miles, or one-half as large as the Site of Zion City.

The paper which was required to print all these pages would weigh 378½ tons, and the 28x42 inch sheets, if piled in a single pile, one upon the other, would be 787 feet high, or two and two-thirds times as high as the Masonic Temple in Chicago

These pages represent an actual number of 8,448,000 separate copies of LEAVES OF HEALING, Zion Tracts, and other Zion Literature.

On a supposition that each copy reached twenty persons, this makes 168,960,000 persons reached by this Message of the Everlasting Covenant of God.

The growth of Zion Printing and Publishing House may be represented in a feeble way by a comparison of the following statistics:

In 1894 there was one printing press.

Today there are seven printing presses.

In 1894 there were five employees.

Today there are 125 persons on the editorial, mechanical, and business staffs of Zion Printing and Publishing House, not counting the hundreds of Overseers, Elders, Evangelists, Deacons and Deaconesses, Conductors of Zion Gatherings, and the thousands of Zion Seventies, who are engaged in the distribution of Zion Literature. In 1894 there were 2000 subscribers to LEAVES OF HEALING.

Today there are 20,000, besides nearly 10,000 subscribers to THE ZION BANNER, 3000 subscribers to BLÄTTER DER HEILUNG, and several thousand subscribers to A VOICE FROM ZION, making approximately 40,000 subscribers in all, twenty times the original number.

In 1894 Zion Press Room had a capacity of about 500 copies of LEAVES OF HEALING per hour.

Today Zion Press Room has a capacity of 10,500 copies of LEAVES OF HEALING per hour. In 1894 two persons set up all the type in Zion Composing Room.

Today thirty-three persons are employed in Zion Composing Room.

In 1894 Zion Publishing House occupied 600 square feet of floor space.

Today the floor space occupied by Zion Printing and Publishing House is 19,744 square feet.

We could continue indefinitely this comparison between the beginnings and Zion Printing and Publishing House as it is now. They exist in like contrast in every department of the work.

But as we said in the beginning, they only feebly represent the wonders which God hath wrought. To set forth the results of the work of this department of Zion would be to enter into a detailed description of the growth of the Christian Catholic Church in Zion, and every institution in the Educational, Ecclesiastical, and Business Departments of Zion.

God has most wonderfully blessed the Voice of the General Overseer, as he has proclaimed the Everlasting Gospel in the various Zion Tabernacles and on his mission tours in this country and in Europe.

But that Voice, in its spoken form, can reach but a very limited number of people at best. When quick ears and trained fingers have transcribed that Voice into shorthand notes, written it out on typewriters; when experienced printers have set up the words of that Message in beautiful type, and the almost speaking faces of these bits of metal have been preserved in electrotype plates, then from the swiftly rolling cylinders of the presses in Zion Press Room that Message can go out to a number of persons limited only by the confines of the Globe.

Hence it is that the work of Zion in all the lands has been done mainly through type, presses, and paper.

Had it not been for the printing press, humanly speaking, Zion today would be limited to the few thousands who have heard the General Overseer's Voice, or the voices of Zion Elders. Had it not been for the printing press, Zion City, which is today being rapidly built, would be still many, many years in the future.



DEACONESS SARAH E. HILL, SUPERINTENDENT OF ZION FREE LITERATURE MISSION, AND HER HELPERS.

Had it not been for the printing press, Zion College, Zion City Bank, Zion Lace Industries, and indeed every institution of Zion as she now stands, "the joy of the whole earth," would have been impossible; at least in their present form.

Having said all this, we are again impressed with the inadequacy of language. We feel that we have only written the barest outlines of the Story of Zion Printing and Publishing House during the seven years.

Turning from the past, glorious as it has been, we look to the future.

The future is hidden in God; yet assured by His promises, we see that splendid City of God arise on the shores of Lake Michigan.

We see our General Overseer, from that City as a center, carrying on with greater and greater power and authority his Divinely-appointed work as Elijah the Restorer.

We see that his work must be, increasingly, a worldwide work; for it is the promise of God that the Gospel shall be

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preached in all the Nations before the Consummation of the Age shall come.

We see that the establishment, in that City, of many great Zion industries, of Zion Universities and Colleges, besides the work of the extension of the Kingdom of God, will ere long necessitate the printing, not only of millions of copies weekly of LEAVES OF HEALING, and Zion daily and weekly newspapers, but also of Zion Text Books, Histories, works on hundreds of practical and useful subjects; works treating upon Art, Music, Good Literature, Science, Inventions, Discoveries, Economics, and hundreds of other matters with which Zion will have to deal.

Zion Printing and Publishing House will also find itself called upon to print the hundreds of millions of labels, circulars, office stationery, catalogues, price lists, and many other articles of commercial printing which will be necessitated by Zion's great Commercial Institutions.

For such a work as that we can see that one of the largest and most splendidly equipped printing houses in the world will be required.

So we Go Forward, with our hearts full of praise and thanksgiving to God for all the many works which He has wrought in the past through Zion Printing and Publishing House, and with a fervent prayer that He will by His mighty power bless the General Overseer, the Messenger of His Covenant, Elijah the Restorer, in his great task in these days of the preparation for the coming of the King, and enable him, faithfully obeyed by all his helpers, and especially by us who labor in the important department of printing and publishing, to do his work of Restoration, and usher in the reign of Christ the King.

We are confident that God will answer that prayer, for He is fulfilling and will abundantly fulfil His promise to Zion:

The Little One shall become a Thousand,
And the Small One a Strong Nation:
I the Lord will hasten it in its Time. A. W. N.

ZION PRINTING & PUBLISHING HOUSE STAFFS

On pages 596 and 597 of this paper appears a halftone reproduction of a photograph of the Editorial, Literary, Business, and Mechanical Staffs of Zion Printing and Publishing House.



ARTIST CHARLES CHAMPE AT WORK IN HIS STUDIO.

A word of explanation concerning this picture may be of interest to our readers.

Those in the first row of the group and part of those in the second, are named on the picture, and need no further explanation.

Of the others in the second row, those on the right of the picture, beginning with Overseer J. G. Speicher, who stands immediately behind Deacon Sprecher, are contributors and editorial assistants on LEAVES OF HEALING and BLÄTTER DER HEILUNG.

The group of young ladies at the left end of the second row and those in the third and fourth rows are clerks and stenographers in the General Business Offices of the Institution. The young men at the left end of the third row are also employed in the Business Offices. The remainder of those in the third row are members of the Literary and Editorial Staff.

Beginning at the right end of the fourth row we have, first, Mr. Charles J. Tobler, an assistant in the Zion Free Literature Distribution Mission. Next to him is Mr. Ernest Williams, and next to him his brother, Mr. Shirley D. Williams, Stenographic Reporters and Photographers.

Next to them are Miss L. Heath, also a stenographic reporter, and the proofreader and her copy-holder.

Deacons W. S. Peckham and Burton J. Ashley, both contributors well known to readers of Zion Publications, stand next.

The three ladies in the center of the next row are compositors on Zion Publications, while the group of five young ladies at the right, in the fifth and sixth rows, are employees in the Bindery.

The compact mass of men above and to the right of these are pressmen, press-feeders, folder-machinists, journeyman printers, book and job compositors, janitors, house carpenters, electricians, and helpers.

Besides those shown are several members of the staff who were unavoidably absent. Among these was Overseer Jane Dowie, whose writings are well known to all Zion readers and well loved wherever they are read, for through them many have found their way to God.

Overseer George L. Mason, Editor of "Zion in the Orient," and Mrs. Ida M. Stern, Private Stenographer to Overseer Jane Dowie, and Special Editorial Stenographer to the Editor, could not be present to appear in this picture.

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DEACON B. F. MORRIS, Cashier.

DEACON DAVID F. ROBERTSON, Superintendent of Circulation.

MRS. LENA FAIR, Forelady Mailing Room.

NELS P. HAKE. Foreman Bindery.

C. H. JOHNSON, Foreman Machinery Department

M. N. PRICE. Superintendent of Print

DEACON CHARLES J. BARNARD, General Financial Manager.

DEACON ARTHUR W. NEWCOMB. General Manager and General Associate Editor.

OVERSEER WILLIAM HAMNER PIPER, Editor Educational Department.

REV. Editor.

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THE EDITOR AND EDITORIAL, LITERARY, BUSINESS, AND MEC



cVEAN,
omposing Room.

EVANGELIST EMMA D. BRYANT.
Assistant Editor of LEAVES OF HEALING.

SHIRLEY D. AND ERNEST WILLIAMS.
Reporters (Next to End of Fourth Row).

CHARLES CHAMPE.
Artist and Designer.

DEACON O. L. SPRECHER.
Editorial Stenographer and Editor of "Notes of Thanksgiving."

DEACONESS SARAH E. HILL.
Superintendent Zion Free Literature Distribution Mission.

OOWIE,
oprietor.

DEACONESS MARIE BRIEGER.
Translator and Assistant Editor.
BLATTER DER HEILUNG.

ELDER DANIEL BRYANT.
Assistant Editor of LEAVES OF HEALING.

DEACONESS ANNA C. REIFF
Editorial Stenographer.

CAL STAFFS OF ZION PRINTING AND PUBLISHING HOUSE

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THE WINDOWS OF HEAVEN OPENED.

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 the Lord 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 the Lord of hosts. And all nations shall call you happy: for ye shall be a delightsome land, saith the Lord of hosts.—*Malachi 3:8-12.*

Tithing Leads to Increase of Salary.

868 WEST MADISON STREET,
CHICAGO, ILLINOIS, May 11, 1901.

REV. W. H. PIPER.

Dear Overseer:—We praise God with all our hearts for the many blessings to us as a family since we came into Zion, about four years ago.

We have been blessed especially in paying tithes.

When we first came into Zion and began paying tithes, my income was $50 per month.

Now, by God's great blessing, I am able to pay tithes on from $75 to $81 per month, for which we give God the praise.

God has been blessing us wonderfully in spirit, soul, and body in the past, and we have every reason to believe that He will continue to do so as long as we remain faithful to Him.

We thank you for your many kind words and prayers in our behalf, and give God the glory for all.

Your Brother and Sister in Jesus,

J. J. LEWIS.
LYDIA LEWIS.

Pays Back Tithes.

1328 WABASH AVENUE,
CHICAGO, Aug. 17, 1901.

REV. WILLIAM HAMNER PIPER.

My Dear Overseer:—After listening to your sermon on tithing on the 16th of last December, I saw very clearly that it was my duty to pay my back tithes previous to my coming to Zion.

In reckoning my back tithes, I went back to the time I left home to earn my first dollar. Any money I have ever given to Church or Sunday School previous to my coming to Zion, I have just let go as offerings. I counted my tithes over and above that.

I first began paying tithes in May, 1897, when I joined the Christian Catholic Church in Zion. I would gladly have paid my tithes always, had I known it to be my duty to do so.

Ever since last December, I have laid aside all my spare money to pay my back tithes. I have them more than half paid now. I will finish paying them as soon as I can.

If it be our duty to pay old debts to man, it is certainly much more so to pay them to God.

I am your Brother in Christ,

JOHN FRANKLIN WOODLEY.

Great Blessing in Tithing.

MCCOMB CITY, MISSISSIPPI,
July 30, 1901.

DEAR GENERAL OVERSEER:—Please find enclosed tithes my husband sends to you to be used for God's work in Zion.

We praise God we have found Malachi 3:10 to be more than true.

Praise God, the Windows of Heaven are opened and we have been bountifully blessed since we have sent our tithes to Zion's Storehouse.

I sent a request to you some weeks ago for prayer for my little girl. Praise God, she has been entirely healed of whooping-cough.

We give God all the praise, and thank you for your prayers.

Enclosed please find two applications for membership. This makes six who have joined Zion from our little town since the Declaration of Elijah the Restorer on June 2, 1901. We praise God for the wonderful way the people are being turned to God through Zion and the General Overseer.



ZION'S REPORTERS AT WORK.

Praise God, we have the blessed privilege to live and worship Him in these wonderful Times of Restoration.

That God's richest blessings be with you and yours and all Zion everywhere, is the prayer of

Your Sister in Christ,

(MRS.) M. WILLIS.

Obedience in Tithing Brings Prosperity.

611 FOURTH AVENUE,
ASBURY PARK, NEW JERSEY,
July 22, 1901.

REV. W. HAMNER PIPER.

Dear Brother in Christ:—I desire to add my testimony in regard to tithing

I have found it pays richly to give God a tenth.

I have saved more money in the one year I have been in Zion than in all the previous years, and I have been working since I was eleven years old and am now thirty

I have now a good-sized bank account in Zion, and money in Zion Land and Investment Association.

I gave up all life insurance, and God has blessed me spiritually as well as financially.

My great regret is that I did not join Zion when it was organized, for I was always in Zion at heart.

Your Sister in Christ, LAURA A. WHEELER.

Blessed in Tithing.

INDUSTRY, KANSAS, July 24, 1901.

REV. WILLIAM HAMNER PIPER.

Dear Brother in Christ.—I have long delayed sending my testimony in regard to tithing.

I began tithing over six years ago, while I was in the Presbyterian church.

I know that God has blessed me financially just in proportion to my faithfulness in tithing.

At times I would grow careless about sending in the money, and by so doing lose a blessing that I needed very much.

Will Zion pray that I may be very faithful in this matter?

I thank God for all His blessings to me and mine, and I pray His blessing upon all Zion, for Jesus' sake.

Your Sister in Christ,

MARGARET J. MOORE.

Failure to Pay Tithes Destroys Power to Pray.

GUTHRIE, OKLAHOMA,
May 8, 1901.

DEAR GENERAL OVERSEER:—Your answer to my request of April 26th was received on May 4th. I am glad to say it found me better.

To the glory of God I want to say that He heard our prayer every day, gave me rest at night, but some new ailment would come upon me every morning.

We would take it to God, and He would remove it at once.

This we did for four days, but the fifth day I grew rapidly worse, and we got no answer to our prayers; in fact, I got where I could not ask for help.

I asked God to show me what the trouble was, and I was shown very plainly that we had not done our duty in failing to pay our tithes.

I spoke to my husband about it. He said just as soon as we possibly could we would, but I told him that it must be done at once, and we promised God then that from henceforth He should have the tenth of all we made.

At that moment I felt a burden roll off. I again could ask God to bless me, and He did.

From that moment I began to get better, and now am almost well. I have no asthma at all now, praise the Lord.

With many thanks to you for your earnest prayers, and to God for healing me, I remain,

Your Sister in Christ, F. A.

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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.

CONSECRATION OF CHILDREN TO GOD.

Report of Meeting held in Central Zion Tabernacle, Lord's Day Morning, August 18, 1901. Sermon: "The Development of Grace." Presentation and Consecration of Twenty-one Young Children to God.

*REPORTED BY S. D. AND E. W. AND D. B.

IN ALL the years of the General Overseer's teaching in America, he has denounced the error of sprinkling babies, who could neither repent nor believe, and calling that act Baptism.

On the other hand, he has called upon parents and guardians of young children to bring them forward and solemnly and prayerfully present and consecrate them to God, having the hands of a minister of God laid upon them in blessing.

When the Christian Catholic Church in Zion was formed, five and one-half years ago, this Presentation and Consecration of Young Children to God was made one of its Ordinances.

During the General Overseer's ministry in Chicago, thousands of little ones have been thus consecrated and blessed by him, and God has very markedly manifested His presence and approval in the Ordinance. These little ones have very few of them passed away, even when living in portions of the city where the death-rate among children was very high. They have, on the contrary, been growing up into strong, healthy, bright, and happy children, loving God and Zion, serving Him in Zion Junior Seventies, singing in Zion Junior Choir, and faithfully studying in Zion Junior Schools.



These children, born of clean, God-fearing parents, consecrated to God in their infancy; fed on clean, wholesome food; taught from God's Word; undefiled by drugs or narcotic poisons; uncontaminated by the theater, impure pictures, or bad books, are a Royal Generation, the Hope of Zion and of the World.

This Ordinance is administered by the General Overseer on the third Lord's Day morning of every month in Central Zion Tabernacle, and is always an occasion of much spiritual blessing.

It was with a special outpouring of the Spirit's power that the General Overseer gave the Charge to Parents and laid his hands on their little ones and blessed them, consecrating them to the Triune God, on Lord's Day morning, August 18, 1901.

Before the Ordinance, the man of God had spoken in a clear, forcible, and helpful way on the Divine Truths in the nineteenth Psalm. The General Overseer laid hands upon and consecrated twenty-one young children.

THE DEVELOPMENT OF GRACE.

Central Zion Tabernacle, Lord's Day Morning. August 18, 1901.

The service was opened by the congregation's 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 the nineteenth Psalm:

The heavens declare the glory of God;
And the firmament showeth His handywork.
Day unto day uttereth speech,
And night unto night showeth knowledge.
There is no speech nor language;
Their voice cannot be heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath He set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
His going forth is from the end of the heaven,
And His circuit unto the ends of it:
And there is nothing hid from the heat thereof.
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.
More to be desired are they than gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb.
Moreover by them is thy servant warned:
In keeping of them there is great reward.

The Rule of Infinite Love.

The word "keeping" has a very far-reaching idea. It has the idea of defending, upholding, maintaining that

*Owing to the absence of the General Overseer from the city, he has been unable to revise the reports which follow.

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the commandment of God is the one rule of life, not only for yourselves but for others.

It has the idea of telling plainly, boldly, and lovingly to every living man that all men are living under the reign of Infinite Love, and that the commandment of the Lord is right. It must be obeyed, and you must keep this commandment by not only obeying it yourselves but by defending it, maintaining it, and declaring that it is the law of life.

Who can discern his errors?
Clear thou me from hidden faults.

God Is Always After Secret Sins.

Not merely the secret action, but the secret thought, the unclean mind that seeks for unclean literature, and in the darkness of the night, or in the privacy of the room with the door shut, bolted, locked, will take out a book or a picture and gloat upon it and read it.

You would be ashamed for your mother to see you with it.

You would be ashamed for your brother to see you with it.

You would be ashamed for your sister to see you with it.

You are not ashamed for God to see you.

It is the secret fault. Not only the secret action but the thought of iniquity is sin. The one thing above all else, from which you must ask God to cleanse you, is the secret fault—the unspoken word, the unwritten thought, the unacted evil desire.



ZION PUBLISHING HOUSE IN AUGUST, 1894.

The interpretation of the Law of God as given by Jesus is not that action merely is a sin, but that intentions and motives are sin; that "he that hateth his brother is a murderer"; that he "that looketh on a woman to lust after her hath committed adultery with her already in his heart"; that covetousness is idolatry; that the sins which men count as sins only when they are done, are really committed when the heart is in its secrecy desiring, gloating upon, and finding pleasure in the thought of sin. The thought of iniquity is sin.

Get down and ask God that the words of your mouth, the meditation of your heart, and every thought shall be brought into captivity to Him.

There is only one way to do that, and that is this:

Evil Thought Must Give Place to Good Thought.

Nature abhors a vacuum There is no vacuum in nature that is not instantly filled. The lightning's flash leaves a vacuum in the air, and the thunder that rolls along the sky is simply the air rushing in to fill up this vacuum.



ZION'S ONLY PRESS IN AUGUST, 1894.

If you have had evil thoughts, even if they are taken away, unless you instantly get good thoughts to replace them, there will be a void.

Jesus said that the unclean spirit that has gone out of a man, will go here and there seeking rest; finding none, he will come back to the house from which he was cast out, the heart, and will look in. It is swept and garnished; there is nothing there.

Perhaps the demon that was cast out is the alcohol demon. You asserted your manhood, and said you would not drink any more, and out the devil went.

But as he went up and down seeking rest and finding none, he came back and looked into your heart.

"Oh," he said, "the man is nice and clean now; there is no drink, no thought of it, in his heart. I cannot get in there."

The dirty devil then offers the wine-cup. You say, "Go away." He looks in and sees you have a nice place swept and garnished. You are full of pride from the fact that you have the devil out.

Now what does he do? He goes and takes to himself seven demons more wicked than himself. Pride, subtlety, and all kinds of mean ambitions enter in.

For instance, you do not believe in religion. You worship "Dr. Green." Should we ask you who Dr. Green is, you would tell us that he is the green fields. That is where the cows worship. Ridiculous stuff!

You have the pride of being a broad-minded man. The demons come in one after another, and last of all the old demon has come. He is let in by the seven demons that went before; because, as I say, nature and spirit both abhor a vacuum, and you must be filled up with something.

This spirit that God put in us was made to be a habitation for God.

God's Habitation in Man.

God made our spirits as well as our bodies to be habitations for Himself. So you have to look out for the secret fault. Then when it is taken away, you must ask God to put in the clean and the pure thought, and fill up your life with activities that are pure and good.

How can you be holy when you read unholy literature?

How can you sing the new song of Salvation, when you are singing the old song?

False Sentiment in Old Songs.

Some of them are very stupid and sentimental. By singing them you will get that false sentiment into you.

One may hear some of the dirtiest and most unclean people on shipboard singing "'Way Down Upon the Suwanee River," and crying over the touching melody. All bosh! Get really good songs for the old songs.

You must get something better than "The Old Arm Chair." Your grandfather was not just such a nice man as you sing about, either

What nonsense it is! Why not get new songs?

If you want to get holy thought, you must fling the old songs overboard.

There are a number of miserable, wretched old hymns you will have to fling over with them.

When I was a boy, there was one the minister used to sing:

It was for Him who knew what human hearts would prove,
So slow to learn the dictates of His love,
To call a cloud to darken all their years,
And say, Go, spend them in a vale of tears.

I knew it was a lie.

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There was another lying hymn of which that man was very fond·

God in Israel sows the seeds
Of affliction, pain, and toil;
These spring up and choke the weeds
That would else o'erspread the soil.

The Devil, Not God, Sowed the Seeds of Affliction.

I never believed that lie that God sowed the seeds of affliction, pain, and toil. God never did any wrong thing, and it is an exceedingly bad thing to sow the seeds of affliction, pain, and toil—a shameful thing. It was an enemy who did that. It was the Devil.

You will have to get rid of some of the old hymns. Some other people and other things, but what do they know of themselves?

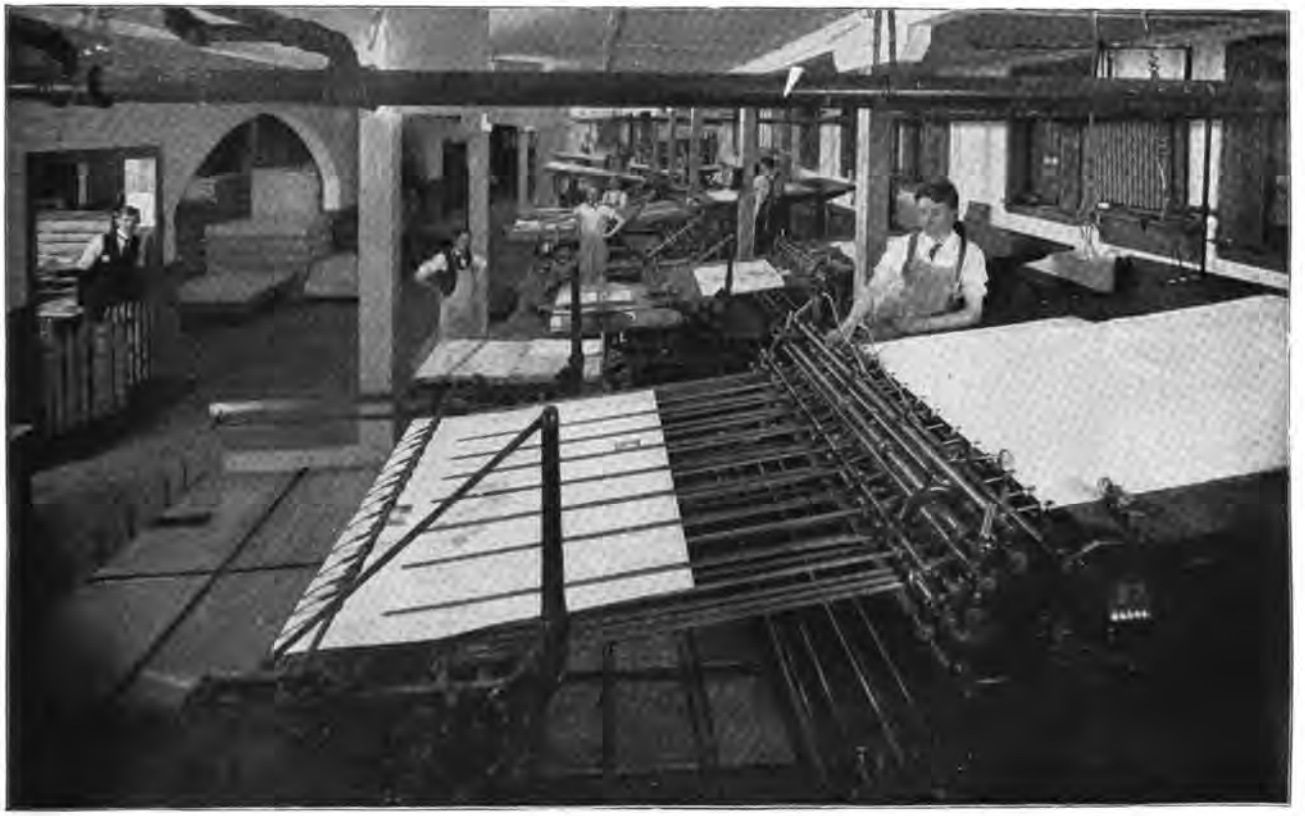
Who can understand his errors?

Understand Your Own Errors First.

You had better be quite sure you have been put right. Unless you have been put right, you will be the blind leading the blind, and you will both fall into the ditch. That is the way with a great many people. They do not understand their own errors, and they are leading others into sin.

Then the next cry is:

Cleanse thou me from secret faults



ZION PRESS ROOM IN AUGUST, 1901—SHOWING SEVEN LAFGE MIEHLE PRESSES.

of them are perfectly abominable. There is one which reads:

Jehovah lifted up His rod;
O Christ, it fell on Thee;
Thou wast sore stricken of Thy God
There's not one stroke for me.

That is a lie.

The Devil, Not God, Struck His Son.

God never struck His Son. Christ was crucified by the hands of wicked men. Jesus said, "This is your hour and the power of darkness." He never said it was God's.

There would be no guilt on the part of the Jews if it were God that put His own Son to death. It is true, God foresaw it. Christ Himself foresaw that He should lay down His own life. But to say that it was God's work is a lie.

You must get rid of a great many old hymns, old songs, and old ways of doing things, if you ever get into God's ways. One of the ways is to be, above all, quite sure you are rid of secret faults. That is one of the great things to pray for.

Who can discern his errors?

It is a great thing to discern other people's sins, but you must watch lest there be a beam in your own eye. Can you understand your own errors?

A great many people will tell you what they think about

You will understand your errors, when you are cleansed from secret faults; not open faults merely.

A Man Is Not Saved When He Is Converted.

Do you hear me? I want to make it very plain.

A man is not saved when he is born again.

He keeps on being saved for a long time after he is converted. That is a fact.

"The Lord added to the Church daily such as were being saved." Not such as were saved, but "being saved."

There are many people who take a great deal of saving.

You get a man out of the Chicago River who is four-fifths drowned and four-fifths suffocated with filth, and he will be nearly dead.

You have saved him? Not a bit of it. You must roll him around and get all that muck out of his stomach. After you have that out of him the man is still nearly dead. You must keep saving him; get clean, dry clothes for him; put him to bed, keep him warm. Then, presently, give him some food, and keep on saving him until you have saved him.

When God Almighty takes us out of the river, we are in a very dirty mess. Some of you fellows take a great deal of saving, and I do not believe you are fully saved yet.

It is a question whether any of us are fully saved as we should be. There is always some of the old muck about us. There is a bit of the old Baptist about you, or the old Metho-

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dist, or the old Episcopalian, or the old Mason, all of which is muck.

Some of you Masons need much saving after you are saved. After you are saved from Mah-hah-bone and Hiram Abiff, and all the muck of Masonry, oh, you need much saving!

One man this last week said, "I never told a lie until I became a Mason. Then I lied to my wife all the time." He confessed one lie before he was baptized last Wednesday night.

This was the lie: His wife had said to him, "Now, John, tell me whether what Dr. Dowie says about Masonry is true. You are a member of the Baptist Church; you have been a Deacon of that Church for many years, and you are a Christian man, and I will believe what you say."

"I looked her straight in the eyes," said he, "and answered, 'Dr. Dowie lies.' Now, I am here sitting in your room to tell you I was the liar, and everything you said was true."

That man needed a great deal of saving, did he not? Although he had been a Baptist for forty years, a Deacon for twenty years, and went to one of the churches in this city, he needs much saving still.

A man needs much saving after he is saved, because there is a tendency upon the part of humanity to stumble into the same old ditch again.

Some people think when they are saved that is the end of it. Bless your life, that is only the beginning.

When a child is born, is that the end of it? Bless your life, that is only the beginning. (Laughter.)

There are many things to be done. These sweet little babies are the sweetest little creatures in the world, yet they will mess themselves half a dozen times a day, and you have to teach them. They just mess themselves as a lot of young Christians do. They mess all the time.



ZION BINDERY.

Regeneration Is Only the Beginning.

There is much nonsense in this matter; as if people, when they are regenerated, born again, and saved, were all right at once. It is only the beginning of the Divine Life.

Thank God, the Divine Life goes on, just as these little babies live and grow in the midst of all their mess and all their folly, wanting to eat every last thing they can see.

They want to eat their mothers' noses.

They want to eat their mothers' watches.

They will eat anything. They are like some people.

They will drink anything. There are lots of people fifty years old who will drink everything in sight.

They want to eat everything. They think everything that grows was made to eat.

What is the use of beer? Was it not made to drink? Yes, the Devil made it for you to drink. You fools who reach out like a baby to eat everything, who reach out to put everything into your mouths! Oh, you take lots of saving.

There is much nonsense about Salvation's being the end of everything. It is only the beginning.

Regeneration is only the beginning.

Bringing this baby into life is only the beginning.

It takes a long time for a baby to be able to do what a chicken can do in three days. A chicken can scratch for itself in three days. Some babies cannot scratch for themselves after twenty years. They have to be looked after, and you have to scratch for them.

Some People Are Saved More Quickly Than Others.

Some people, if they are born under favorable circumstances, will grow better than others.

Some children, under favorable circumstances, will be able to read at three and four years of age.

God was very good to me. I could read when I was about three. I cannot remember when I learned. I never knew the day when I could not read. It seems to me I could put letters together as far back as I can remember. I never went to school to learn my alphabet. I learned it at my mother's knee out of her large Testament.

I think children, properly trained, do not need to go to school to learn the alphabet. They ought never to be able to remember learning the alphabet. I scarcely remember when I learned my English grammar. The first thing I remember much about was reading Latin, and that was a little harder. I read that between six and seven.

I knew some children who could read Greek well at eight or nine, because they were trained in families that were fairly well educated, and taught their children.

I know some children in Europe who can speak six languages and they are not seventeen years of age. One girl, a sweet child, just an innocent and guileless child of sixteen years of age, speaks English as well as any one who is born in America and is well educated. She writes German and French and Italian, and she is just a humble, sweet child. But, then, she was where she could do it. She had an intelligent father and mother, and they did not waste time. They taught her.

The best way to teach a language is not from a book, but to speak it, to look it, to think it, to act it. Language is very much a matter of intonation and accentuation.

On the other hand, there are children brought up in the haunts of sin, who have not learned their letters yet. There are children in this city who cannot read or write.

There are hundreds and thousands of children in this land grown up to manhood and womanhood who cannot read or write, to the shame and disgrace of the Nation.

Education Left to Chance, Church, or Charity.

Education should be national. It should be secular. It should be compulsory. It should be free.

The Nation would make the best possible investment that it could make, next to religion, in taxing the whole Nation to provide a national system of education, and take it away from chance, from church, and from charity.

It is a shame, it is a disgrace to a Nation to give the vote to every one, when he reaches twenty-one years of age, and not to give him the education to fit him to exercise the franchise.

Educational System in Australia.

In Australia, where I lived many years, I am thankful to say that we made education, at a very early time in the history of that country, national and secular.

We let the Church attend to its own business, and made

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education compulsory and free to all the children, high and low, rich and poor; and no better education can be obtained anywhere in Australia than in the Public Schools.

The late Chief Justice of New South Wales, Sir James Martin, was the son of an Irish washerwoman in Sydney; but he had genius, he had intelligence. His mother kept him at his books. Sir James made the greatest lawyer New South Wales ever knew.

He rose from the public school. From the public school he went to the university, and from the university he went to the bar.

Yet he was just a poor Irish washerwoman's child. No

because their mothers would drink beer and wine, and their fathers would smoke tobacco. Ah, you stinkpots! Ugh! Your children's nerves are filled with nicotine poison, scrofulous poison, and all kinds of alcoholic poisons.

Then you say that they are born free! They are not. They are born in the chains of your bad habits. That is the fact. You know it is true.

I am so glad that children are being born in Zion free from this thing. There is a nicer generation of babies every month. Each month, as I consecrate these babies, I think the last set is the sweetest looking.



ZION MAILING ROOM.

poorer woman could you find round about; a woman earning just enough to keep bread in her child's mouth.

A Shame, a Disgrace, and a Crime.

The negro ought to be educated. He can take it.

An educated negro is just as bright as an educated white man. A great many negroes are educated, and they take the education and use it in a proper manner. You could elevate that whole race within one generation.

All Men Are Not Born Free and Equal.

Children born in Christian homes, amongst those who love education, and love purity, are not born equal to those who come from haunts of vice, sin, impurity, and ignorance.

One of the lies that people believe is that everybody is born free, and everybody is born equal. It is not true Many people are born in this country with the chains of disease about them, with the whole body a mass of scrofula, because their fathers would eat pig—Ah, you nasty pig eaters!—

Get rid of the secret fault, and ask God to help you to be kept back from presumptuous sin.

The Difference Between Common Sense and Presumption.

People presume upon God's goodness.

I knew one woman who used to be guilty of the presumptuous sin of eating cabbage. She knew cabbage hurt her, yet she would eat it, and have spasms until you would think she would die. That was a presumptuous sin. When you find a thing does you harm, do not eat it. Cabbage can be eaten by some people without evil results, but it is like poison to others.

Do not be presumptuous. When you find a thing is not adapted to your constitution, lay it aside.

Have good sense. Some people can stay up at night and do a great deal of work. Others, it nearly kills.

They should not stay up at night, but get up in the morning.

However, the best brain work of this world is always done at night, after all the food of the day has been eaten, and the

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stomach has no more in it. Then the brain is full of blood and active, and it is the time to think.

All the legislation in the United Kingdom has been carried on after four o clock in the afternoon for generations, for centuries.

I notice that legislators that meet in the morning do not do very much good.

That is one way of thinking. Some cannot do that. Some cannot work at night because they were born on farms. They got up with the horses, and went to bed at the same time as they did. That is all right.

If you find a thing hurts you, do not do it. This Church must learn how to work at night, and it is learning it, too.

Hundreds of thousands of our people are going out into the streets and lanes of this city at night carrying the Message of God's peace.

I am so glad you can keep awake long enough after the day's work is done to go out and spend one or two hours.

When a man is saved it is only the beginning of his Christian life Common sense is a most uncommon commodity in the churches.



CENTRAL RETAIL DEPARTMENT.

Common Sense Concerning Disease.

The Spirit of God is a Spirit of sound mind, wisdom, and good common sense.

I become very angry when a man tells me that disease brings us closer to God; that it softens our hearts.

All right, better get all the disease you can pile in and then die at once. Ah, you liars!

You say disease comes from God. What do you do when disease comes? You send for a doctor to take it away. Oh, you humbugs!

You do not believe it comes from God, although you say you do.

You cry out, "Oh God, take it away."

Nice fellow, you, when you get a gift from God to ask Him to take it away. You liars!

A minister, talking to his people a little while ago, said, "Dr. Dowie is wholly wrong. Disease brings us all near to God."

That very week he had grip—"Betty send for the doctor." (Laughter.)

He wanted the doctor to take away the grip.

He did not believe it was from God, yet he taught that the previous Sunday. He lied. That is all there is about it. He simply lied.

Disease is not from God, and anybody of common sense knows it.

The Word of God says it is not from God.

The Word of God says in the plainest terms that disease is the consequence of sin, and sin is not from God.

It is the work of the Devil.

There would have been no disease in this world but for sin. Jesus came to destroy the works of the Devil. He came to take away our diseases.

"He went about doing good, and healing all that were oppressed of the Devil, for God was with Him."

That is what He did. He went about doing good and healing all that were oppressed of the Devil. Nineteen centuries ago all the diseases were the work of the Devil, yet there are some people in the Church who say they are the work of God today.

If they are, God is doing now the work the Devil used to do. What lies! What downright lies people will tell just because they have been in the habit of doing it.

Absurd Talk About Poverty.

Then you hear some people say, "Oh, poverty is such a good thing. Our Lord Jesus Christ was poor, and the Apostles were poor, and we ought to be very poor The poorer we are the humbler we are, and the nearer to God we are."

That is an infernal lie. You ask your wife if the poorer you are the nearer you are to God!

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When she sees the wolf of poverty at the door, when you have no shoes for the children, when you have no warm clothing, when there is not enough food, does your wife get happier?

You liar! To talk about poverty's being a blessing! It is a curse.

Our Lord Jesus Christ came to take away poverty, to take away evil.

"For your sakes He became poor, that ye through His poverty might become rich."

I want to see the Devil, and all belonging to him, so poor that, like a lot of whipsnakes, poor and miserable, they will be glad to get out of the earth, having nothing to feed upon.

I Should Like to See the Devil Starved Out of the Earth.

I should like to see the Devil starved out of certain communities. We are starving him out of Zion. If all the people were like the people of Zion there would not be a singie chance of a saloonkeeper living as a saloonkeeper. He would have to do something honest.

Selling beer is not honest.

Selling liquid fire and distilled damnation is not honest.

Selling the liquor that takes the bread out of the children's mouths, and transforms a man into a drunken brute, and sends him home to commit crime, is not honest.

It is the trade of a devil.

I should like to see every saloonkeeper out of business even if he had to be in jail.

I shall see the earth made clean some day, when the Lord has rule over it.

There will be no persons licensed to sell liquid fire and distilled damnation, when the Lord Jesus Christ reigns.

You will not be asked whether or not you will quit business.

You will have to quit business, because you will have to quit with life.

He will destroy you with the breath of His mouth. He is going to do it now.

The time is coming when no man in this world can do evil and live. He will have to die and get out of it.

I love this wonderful Psalm:

Keep back thy servant also from presumptuous sins;
Let them not have dominion over me: then shall I be perfect,
And I shall be clear from great transgression.

What is that?



ZION PUBLISHING HOUSE.
33 Rosebery Avenue, E. C., London, England.

The Greatest of All Transgressions Is Hypocrisy.

I think the greatest of all transgressions is that a man should lie to God and say:

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.

The way the fellow should sing it, if he told the truth, is this:

Were the whole realm of nature mine,
That were a present far too small;
But to give up a glass of wine,
Oh, that will never do at all.

That is the way to sing it. You liars! You say you will give up everything for God—you should sing:

Were the whole realm of nature mine,
That were a present far too small;
But to give up tobacco and wine,
It will never do at all.

A hypocrite will say that he will give up everything for God, yet he will not give up drink for the sake of his neighbor, or on account of the possibility of the damnation of his own children. He will smoke his tobacco, and yet not want little Billy to smoke cigarettes; and he will spank Bobby because he smokes.

He is the fellow to be spanked.

He shows little Bobby the way, and then when Bobby follows he spanks him. Oh the hypocrite, the hypocrite!

Would he not be angry to come in and find his wife and daughters smoking?

Would he not be angry if he saw his wife going down the street puffing a Havana?

You hypocrites! You talk about having a right to smoke and about its being good for you! Why do you not bring home a box of cigars for your wife, or a plug for the children to chew.

You humbugs!

Oh, I hate your hypocrisy. One of the great transgressions is the "leaven of the Pharisees, which is hypocrisy."

You pray, "God bless our children." Then you keep on smoking and drinking, and you bring children into the world who are full of damning poison. You hypocrites!

To be free from the transgression is to be free from the sin of hypocrisy.

As long as we presume to sin in any matter that we know to be wrong, neither you nor I will be right. I do not care what it is.

When you do a thing that is wrong, or when you keep from doing a thing that is right, you are a sinner.

You are guilty of the great transgression of being a hypocrite.

That was a transgression in the early Church which caused the death of two who came and professed to be the great benefactors of the Church, Ananias and Sapphira.

They pretended to bring all the money that they obtained from the sale of their land, yet kept back part of the price.

You know what became of them. If everybody that keeps back part of the price were to die today there are not undertakers enough in Chicago to bury them tomorrow.

There are not grave-diggers enough to dig their graves.

There would be very few parsons left to read the service, because they would go, too. (Laughter.) That is a fact. I know it.

I baptized, last Sunday, one of these fellows who had repented.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight.

They must go together. Before the words of your mouth are ever acceptable to God, they must be words that come from the heart.

Words from the mouth that do not come from the heart are of no use. They will not be acceptable to God.

Your heart must speak the word, even if the mouth be silent. Then God will hear you in your heart, and He will hear your words when they come from the heart.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Rock, and my Redeemer.

May God bless His Word.

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Prayer was offered by the General Overseer, at the close of which the congregation joined in the Lord's Prayer.

The tithes and offering were then received.

After the General Overseer had read a few verses from the tenth chapter of St. Mark, the young children were consecrated.

The service was closed by the congregation's singing Hymn Number 409.

The General Overseer 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 Spirt, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

Zion in Cleveland, Ohio.

In view of the approaching G. A. R. Encampment, which will be held in Cleveland, September 9-13, there will be services held in Zion Tabernacle, 92 Ontario Street, beginning at 7:30 o'clock Monday evening, and continuing every evening during the week, except Saturday night. We hope to see many of the old soldiers and members and friends of Zion from a distance, at these services.

Those coming from country places where they do not have Zion privileges, and who may wish to be baptized, will have an opportunity to obey God in this Ordinance at these meetings.

A full supply of Zion Literature is always to be found at the Tabernacle.

R. N. BOUCK,
Elder-in-Charge,
15 Glendale Street.



GERMAN COMPOSING ROOM.

Wichita, Kansas.

Elder and Evangelist Reed wish to inform the members and friends of Zion in their vicinity that, since their return from the Feast of Tabernacles, they have changed their headquarters to 606 North Washington Street, Wichita, Kansas.

Services are held at 204 Market Street.

God is greatly blessing the faithful services of Elder and Evangelist Reed throughout Kansas.

WHAT then shall one answer the messengers of the nation? That the Lord hath founded Zion, and in her shall the afflicted of his people take refuge.—*Isaiah 14:32.*

ZION'S ONWARD MOVEMENT

Sunday Services in the Chicago Auditorium



THE REV. JOHN ALEX.

DOWIE

General Overseer of the Christian Catholic Church in Zion, will commence a

TWO YEARS' LEASE
OF THE
CHICAGO AUDITORIUM

(Except June, July and August of 1902), on

Lord's Day Afternoon September 1st, 1901

At 3:00 O'clock.
Doors Open at 2:30.

Subject: "FATHERS AND CHILDREN"

Grand Processional of Zion Robed Officers and Zion White-Robed Choir. Five Hundred in Line.

Services held regularly every Lord's Day at 11:00 a. m. and 7:30 p. m. at Central Zion Tabernacle, 1621-1633 Michigan Avenue, and in all Zion Tabernacles.

All Welcome. All Seats Free. Freewill Offering

CHRIST IS ALL AND IN ALL

Zion – Chicago – August 17th 1901

To the People –

Friends: –

As Elijah the Restorer, God has sent me to you, and to all the World, with Authority to deliver,

First: A Message of Purity (Malachi 3)
Second: A Message of Peace (Malachi 4:6)
Third: A Message of Power (Matthew 17:11)

More than Two Thousand members of Zion's Branches will come Three times to every Continent, saying PEACE BE TO THIS HOUSE!

In the Chicago Auditorium, every Lord's Day, from September 1st, and in all Zion Tabernacles, I earnestly invite you to hear the Gospel of the Kingdom of God: for the Great and Terrible Day of the Lord is at hand.

This is the Day of God's Grace, Love and Mercy.

I am, Faithfully, God's and Yours,

John Alex. Dowie

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GOD ANSWERS ELIJAH'S PRAYER FOR RAIN

WATERLOO, IOWA, July 29, 1901.

REV. JOHN ALEX. DOWIE.

Beloved General Overseer:—I rejoice to add my testimony that Jehovah has again answered your pryers for rain.

Requests for prayer that it might rain at Waterloo, Iowa, and elsewhere in Iowa, were presented to you at the first Early Morning Praise and Prayer Meeting in Zion City during the Feast of Tabernacles.

Last Wednesday it began to rain at 11:30 P. M. and continued until 4 A. M. the next day.

Saturday evening we had rain again. This continued through the night and at intervals it rained heavily all day Sunday (yesterday).

I understand that the abundant downpour has covered quite a wide area of the State.

The heat had been terrible for about seven weeks. Oftentimes it stood over 106 degrees in the shade, and once at Cedar Falls the thermometer registered 110 degrees.

With no rain almost all this time the crops of grain, corn, and garden produce have suffered severely, many fields being completely burned up by the hot sun.

Now "the showers of blessing" have come, and we all return grateful homage to God the Father, and thank you for the earnest prayer which God has so often honored.

"Thou, O God, didst send a plentiful rain.

"Thou didst confirm Thine inheritance, when it was weary."

With earnest prayers and love for all at Headquarters, I am

Faithfully yours in Jesus the coming King,

JAMES R. ADAMS,
Elder in Christian Catholic Church.

TINGLEY, IOWA, July 30, 1901.

DEAR GENERAL OVERSEER:—We wrote requesting you to pray for rain on the 20th. We thank God we have had a good downpour, and it is raining now.

We also thank the Lord for keeping the cutworms from our corn. Many farmers had to plant corn twice; but we did not have to plant any of ours twice. We prayed that the Lord would keep the cutworms from the corn, and we will have a fine crop.

Praise the Lord that dwelleth in Zion.

Thank you for your prayers.

Your Brother and Sister in Christ,

MR. AND MRS. E. J. HAMPSON.

PAXTON, ILLINOIS, July 31, 1901.

DEAR GENERAL OVERSEER:—I wrote you last week asking you to pray for rain here.

Saturday morning I received a letter from you, stating that you had prayed, and that evening we had a light rain; but Sunday, the 28th inst, we had a good, gentle rain, without any wind, as is usual, with it.

I thank my dear Heavenly Father for His abundant goodness, and for your prayers.

Your Sister in His Name,

(MRS.) JULIA M. OSTROM.

BELVIDERE, ILLINOIS, July 31, 1901.

DEAR GENERAL OVERSEER:—We desire to praise the Lord for graciously answering your prayer and our own for the much-needed rain here.

While we were yet asking, He answered. The rain came gently and in abundance on Sunday and Sunday night.

Mr. Scholle, who is not a Christian, praised God for the rain.



ZION PROOF ROOM.

God has promised to supply all our needs by His riches in glory.

With much love,

RUTH ANGSTEAD.

TWIN MOUND, KANSAS, July 29, 1901.

DEAR GENERAL OVERSEER:—God answers prayer for rain.

The 10th of June I wrote that we were in need of rain. The 12th of June we had a nice rain.

To God we give all the glory.

I feel thankful to the General Overseer for his prayers.

Your Brother in Christ,

WILLIAM O. SULLIVAN.

God's Promises Fulfilled.

HEMET, CALIFORNIA, March 12, 1901.

DEAR GENERAL OVERSEER:—Just three days after my request for prayer was mailed in Hemet, the first installment of the answer came in a fine rain, and, soon after the appointed hour, a second rain came; so you see the promise in Isaiah 65:24 was fulfilled to the very letter—"Faithful is He who hath promised."

When the Divine conditions are in us, faith has in Christ a righteous claim on God that cannot be dishonored, for the Glorious Person, precious blood, finished work, worthy Name, and unchangeable Word are all on the side of the needy believer, and against the Adversary. How, then, could failure be possible?

We cannot with certainty trust ourselves or our fellow beings, but we may, with the utmost certainty, trust God.

Oh, it is so sweet and wise to trust God!

It is not a question of God's giving, for it is His very nature to give, even His well-beloved Son; it is a question of our receiving by faith as clean vessels, the gifts of God in Christ.

This and next month is the season that we need considerable rain (1 Thessalonians 5:25).

Glory to God for the blessing given.

Thanks to those who prayed.

Humbly yours for Christ,

W. GAULD.

Rain in Oklahoma in Answer to Prayer.

BRITTON, OKLAHOMA,
May 6, 1901.

REV. JOHN ALEX. DOWIE:—We just received your welcome letter and tracts.

We had a heavy rain the day following prayer, lasting about thirty-five minutes.

It was not a general rain, but just took us in, raining hardly any more than half a mile on two sides of us, covering a strip of probably three miles.

People consider it a direct answer to prayer.

It came just about twenty-eight hours after your petition, without any indication whatever.

J. H. UNCAPHER.

God Hears Prayer for Rain.

PERRY, MISSOURI,
August 9, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—We wish to thank you for your prayers for rain which we requested three different times. Each time we received two good showers.

The last time you prayed it rained from Sunday night until about noon, Monday, July 29th, almost continuously. On Tuesday, July 30th, we had what was nearly equal to a cloudburst. It filled cisterns, ponds, etc., in this vicinity.

We do thank God for so much love and mercy shown to us, and you for praying.

Praying God will bless you and yours, we are

Faithfully yours in Jesus,

MR. AND MRS. FRANCIS C. ROSS.

Zion's Prayers for Rain Answered.

DWIGHT, ILLINOIS, August 12, 1901.

DEAR GENERAL OVERSEER:—It is with pleasure I write, thanking you for the prayer that was offered for rain.

Saturday morning when I wrote the request it did not look like rain at all; but Saturday evening we had a shower, and Sunday we had big showers, and it rained all night Sunday night.

We were so thankful that God sent us that nice rain.

Others prayed for rain a long time, but never got it until you prayed in Zion and God answered His faithful servant.

Please pray again.

May God's blessings rest on you all.

Your Brother and Sister in Christ,

MR. AND MRS. ROY HANNI.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE Regular Praise and Testimony Meeting held in Zion College and Divine Healing Home, Saturday evening, August 17, 1901, was conducted by Elder J. G. Excell.

After the usual opening exercises, the States represented were enumerated and found to be eleven in number, as follows:

Illinois, Iowa, Minnesota, Missouri, Nebraska, North Carolina, Ohio, Pennsylvania, South Dakota, West Virginia, and Wisconsin.

The following foreign countries were represented:

British Columbia, China, England, Japan, and South Africa.



SHIPPING ROOM.

OWEN OPPERMAN, Zion Home, said: "I wish to testify to blessings I have received since I have been set aside as a Seventy. I have received much blessing in all the Seventy work I have done, and not a Sabbath has passed in which God has not given me some one to whom I should minister."

MRS. ISABEL BIDGOOD, Livingston, Wisconsin, said: "When I was preparing to come here I earnestly prayed that God would prepare my heart and mind, and my feet to step within these sacred walls. 'I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.' He has kept me nearly six years without the least earthly aid, through fevers, through headaches, and through various injuries. He has heard my prayers in the saving and healing of others. He has heard me instantly so that we could see they were recovering. The Lord knows my thoughts; my spirit, soul, and body are given over to Him; my time and my talent, so far as I can understand, are given to Him. I know He has manifested Himself to me time and time again."

MISS CLARA J. LAKE, Sault Ste. Marie, Michigan, said: "I cannot thank God enough for the way He has led me. I have only been in Zion about a year, but I thank God, above all, that He brought me out of sin, and He has wonderfully blessed me during this time. I came here to seek healing. But above all, I seek spiritual blessings, that I may go back and carry to those around me God's Message and that I may be steadfast in His work."

D. A. WING, Cedar Falls, Iowa (now Zion City, Illinois), said: "I thank God for His wonderful love to me. I thank Him that He has brought me to Zion City, and that He has enabled me to live there. It is wonderful to get into a place where you never see any tobacco used, or hear any vile language or swearing.

"I have been a member of three different churches, living in all kinds of sin; but God has led me into the truth through this teaching."

K. STARFIELD, 5956 Peoria Street, Chicago, Illinois, said: "I praise God for salvation through Jesus Christ. I was on the stage sixteen years ago; I played monkey for monkeys. I tried to appear on the stage one evening, but I had taken a severe cold. I was to sing, and I could not take the key-note. I was picked up unconscious and remained so for many days. The nurse who took care of me was a Christian woman who loved Jesus with all her heart, and her heart was aching that I should be saved. When the doctor said there was no hope for me, she knelt down by my bedside and asked God to mercifully save me from hell and from death, and make me His true servant, that sinners might be saved through me. From that instant I was healed, and I got up from the bed when the doctors thought I should die. From that time I have stood by the truth, but the people have not liked me."

MRS. A. W. CHAMBERS, West Side Tabernacle, Chicago, said: "God has been doing wonders for me since I have been here in the Home. Best of all, He is showing me how to trust Him. I have been repeating that twenty-third Psalm all my life, and taking it in a general way, and it seemed very good; yet I never applied it to myself as I have been enabled to do since day before yesterday. I was repeating it and I came to this part, 'He leadeth me in the paths of righteousness.' Just the morning before some one was telling us that righteousness means doing right. It seemed so good, that God would lead me in the paths of right doing."

MRS. M. A. TUTTLE, Van Wert, Iowa, said: "I thank the Lord for this my first visit to Zion. The first time I saw LEAVES OF HEALING I believed that God could do

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these wonderful things; but I was so surprised to think there was a place on earth where these things were taught. A neighbor of mine and myself consulted together and decided to send the paper over to our Methodist pastor, knowing that he had been in Chicago attending the Moody Institute. We thought he would certainly know if there were such a man as Dr. Dowie, and if there were such a place as Zion Home. He said there was, for he had been there. He was attending the Moody Institute, and he and his wife slipped over here that they might get personal help. During the next few years that they were in Van Wert they used no medicine. I thank the Lord for LEAVES OF HEALING and for the benefit it has been to me. The Lord has healed me every time I have been sick. When my family get sick I feel as though the whole thing rested right on me and God, and He has never failed me once. They have been healed every time. We are very much hated where we live by many, especially by the Methodists."

D. E. TUTTLE, Van Wert, Iowa, said: "Three years ago I was paralyzed and could not walk. My boys would get me up in the morning and dress me and set me in a chair, and I would sit there all day, without any pain. I had five doctors treat me.

"My wife wrote to Dr. Dowie for prayer the next Sunday morning at nine. At ten minutes to nine they got me down on some cushions on the floor and at nine o'clock I got up and walked all over the house; at eleven o'clock I walked down to the Methodist Church.

"The next day the Devil told the doctor that Tuttle was getting away from him; that he had better go down to see him. He came down, and said, 'Your kidneys are out of fix, and if you will take some medicine I will not charge you anything.' The Devil must have told him that, sure. I thought, 'Here is a chance to get filled up with medicine,' and I went straight back to my chair after taking the medicine. They packed me up and sent me to Dr. Dowie. I was gone nine days, and I went back home walking.

"It seemed as though the whole country was angry because I did not die. They were so disappointed to think they did not have me to bury.

"I think if I should go back on Zion the Lord would go back on me."

J. W. HARTFORD, Zion Home, said: "At the age of twenty-one I found myself very badly addicted to drink and also to the cigarette habit. I wandered in sin and in misery from one place to another. Drink drove me from home and friends and relatives, and life became a misery to me. At the age of twenty-four I was converted in Philadelphia, but I could not trust the Lord enough to overcome the cigarette habit, and that habit dragged me back into sin.

"I thank God I have found Zion a refuge for the afflicted of God's people. I thank God also for His healing power; I thank Him above all else for salvation, and for deliverance from these accursed habits. I thank Him for deliverance from catarrh. I used to raise lumps of phlegm from my throat that actually seemed to be alive. I also thank Him for material and financial blessings."



GORDON JOBBERS.

DEACONESS PECKHAM, Chicago, Illinois, said: "I was thinking how good God was, and how loving He has been. Why is it that we hear these many wonderful testimonies to God's answers to prayer? Is it not because the Holy Spirit is in Zion and because Zion's prayers are answered? 'By their works ye shall know them.' And if God so honors Zion and answers Zion's prayers, Zion must be of God.

"I want to say to those who have any doubts, come to God's Word, and just remember, 'By their fruits ye shall know them,' and if a tree bring forth good fruit it must be of God."

W. E. SISSON, 1425 Michigan Avenue, Chicago, Illinois, said: "I heard these brethren say they were slow to come out of the different churches; but if they give their testimonies there it will not take them long to get out of the churches. If you begin preaching against the sins of the churches you will get out in a hurry When I found Zion I saw I either had to give up my sins or give up God. I preferred to give up my sins."

DEACON PECKHAM, Chicago, Illinois, said: "I was a deacon in the Baptist Church, and Superintendent of the Sunday School for more than twenty years, and yet I did not really know God. Seven years ago I came to Zion Home with my wife, who was in a dying condition. She was healed in a week, after she had been in the hands of fifteen physicians and in hospitals. She was growing worse and had gotten to where she could not live long, anywhere. I said, 'I will take you to Zion'; but I said in my heart, 'I do not believe in these things.'

"But when you get your wife healed, after she has been waking you up every night for years, you believe in something.

"God delivered me and made me a good man, when I was a hypocrite, and He led me to know Him and love Him as a Father, and to know how to pray."

The following testimonies were given at different Praise and Testimony Meetings, but have been omitted for lack of space. They are given without date, that they may be made a part of the record of the work of Zion in the spreading of the Full Gospel of Salvation, Healing, and Holy Living:

M. H. BASHOR, Umatilla, Florida, said: "I thank God above all things for LEAVES OF HEALING. It has been about three years since I received the first copy, and that seemed to be the missing link to me. I had sought many times to be right, but I found no light in the different denominations. I never had any trouble to agree with the General Overseer and his work. Thank God, I believe he is God's Messenger to help us along."

DEACONESS LOUISA M. BLACKMORE, London, England, said: "I praise God for the wonderful way I was led into Zion. When a copy of LEAVES OF HEALING came into my hands I laid it down; I picked it up again and prayed about it. I could not accept the terms the General

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Overseer used. But I have been led to see these are just the terms that are needed in the world. You have to pound the truth into the hearts of the people. The people in the denominations will not have plain speaking if they can help it. The hands of the ministers are tied. They would lose their situations if they spoke the truth. I thank God that I was led to see something in Dr. Dowie than I have never seen in any minister of the Gospel—a bluntness and clearness of teaching that was gotten from God, and God alone, I believe; the conviction that he must speak out His own truth. When I saw it come out in the LEAVES that he was the Messenger of the Covenant, there was no great difficulty for me to accept it, because the Lord had opened my eyes that the Messenger was to come. I saw that if he were the Messenger of the Covenant, it was a perilous thing to reject him"

REV. L. C. HALL, 2701 Locust Street, St. Louis, Missouri, said: "Eight years ago God wonderfully saved me and called me to preach. I went into the Southern Methodist Conference. God made me a rebuker of sin, and I was a troubler in their midst. I heard of Zion something over one year ago through the General Overseer's answer to the attack made upon him in the *Ram's Horn*. It got my heart as I read it I said, 'He is a man of God who can handle his enemies like that and come out victorious.' I sat up until about two o'clock in the morning to complete the reading of the two copies of the LEAVES that were sent me—sent out, I think, through the Free Distribution Fund. My heart has been turned toward Zion ever since. Nearly two years ago God led my wife and myself to St. Louis, and we started an independent work there. I have come to Zion this time to put in my application for fellowship in the Christian Catholic Church in Zion, which I did yesterday. For one month we have been selling Zion Literature in St. Louis, and God has been blessing us. While the undertaking is young, yet we have the pleasure of selling 150 copies of the LEAVES and BANNER every week. My wife is hand and heart with me in this."

Zion Junior Schools.

Zion Junior Schools will begin the coming year's work on September 16, 1901. Special preparations are now being made that the children may do the very best work possible. Every parent who can possibly do so is expected to have his children in Zion Junior Schools from the very first day. DEACON J. H. SAYRS, Superintendent.

NOTES OF THANKSGIVING TO ZION'S GOD.

A Wonderful Story of Saving Grace.

ZION CITY, ILLINOIS, July 23, 1901.

DEAR GENERAL OVERSEER AND OVERSEER JANE DOWIE:—I praise God and thank you both for the many prayers that have been answered for us in the past five and one-half years since we have attended Zion meetings; but especially since we became members of the Christian Catholic Church in Zion, three and one-half years ago.

After we came into Zion, my father and mother, Mr. and Mrs. William Peter, of Benton Harbor, Michigan, my only sister, three married brothers, and four sisters-in-law, with some neighbors and friends, came into Zion.

Some came out of other churches, and some had never made any profession of religion until the Full Gospel, as it is taught in Zion, reached them.

Now daily prayer and praise ascends to our Heavenly Father from six different homes in our family. Many wonderful healings have taken place in our midst, through your prayers and those of other officers of the Church.



PICTURE FRAMING DEPARTMENT, CENTRAL RETAIL STORE.

My dear old mother entered the Seventies in Zion City on Monday. She is sixty-eight years old.

We cannot praise God enough for all His rich blessings to us.

Pray for us that we may show our thankfulness by daily living to His honor and glory.

Our prayer is that God may bless you more and spare your lives to carry on this grand work and extend His Kingdom throughout all the earth.

Your Servant in Christ Jesus,

(MRS.) R. A. SCHULTZ.

Entire Family Blessed Through Prayers of Zion.

1218 MICHIGAN AVENUE,
CHICAGO, ILLINOIS, May 19, 1901.

DEAR OVERSEER SPEICHER:—I thank God for the answers to prayer and the immediate healings we have had.

In September our baby was very sick with bowel trouble.

We took him over to Zion, and Evangelist Fisher prayed for him, and he received immediate healing

My husband was sick with the same complaint, and while the Evangelist was praying for baby my husband got his healing.

Baby was sick again this winter with gatherings in his ears. He was so sick he did not want any one to touch him.

All at once he raised up and said he wanted to go to Zion to hear the Elder talk.

I took him over to Zion, and Elder Fockler prayed for him. When he came home he got down and played and wanted something to eat, and was well from that time.

I am so thankful for the wonderful answers to prayer we have had

I was taken very sick not long ago. I vomited until I could not speak.

I was very weak; it seemed as if something were tearing my heart out.

When my husband came home from work I could not speak to him.

I think I was poisoned by some cocoanut candy I had eaten.

We sent for the Elder, as the Bible commands, and Evangelist Fisher came over and laid hands on me and prayed, and we could feel the presence of God with us.

I vomited once after he went away, and the next day I was perfectly well.

We thank the Elder and Evangelist for their prayers, and, most of all, we thank God for answering our prayers and delivering us from all our sicknesses.

Yours faithfully in Jesus,

(MRS.) H. FELIO

Healed of Severe Cough at Evanston.

32 EAST SIXTEENTH STREET,
CHICAGO, ILLINOIS,
July 31, 1901.

REV. W. HAMNER PIPER,

Dear Overseer:—Allow me to tell of the blessing God gave me at Evanston, when the Choir was sent there with you.

During the month of May I took a severe cold, which settled on my lungs and caused a bad cough. It was not an ordinary cough caused by irritation or habitual contraction of the muscles of the throat.

Mamma would hear me during the night, two floors away.

I paid little attention to it, thinking it amounted to nothing; but my friends began to remark that I must do something, as my case was becoming serious.

I asked God to heal me, but I was, probably, not enough in earnest, for He did not answer.

While standing drenched in that room at Evanston, I asked God to keep me from chilling and that I might not take cold.

When I arrived home my people were afraid I had laid myself liable to more serious trouble, but I told them I had not taken any cold.

Now since that time there have been no signs of that cold or cough, which was so hard that I would find myself catching something for support when coughing hardest.

I thank God for the healing, and also for the spiritual blessing received while there.

Yours in His Name, EDNA REESE.

Healed of Cancer.

179 WEST SEVENTEENTH STREET,
CHICAGO, ILLINOIS, April 30, 1901.

REV. JOHN ALEX. DOWIE:

Dear General Overseer:—I had been suffering with cancer of the right arm for many years.

I praise the Lord for the wonderful healing in Tabernacle Number 1, in 1894, and I thank you for your loving teachings.

Your Sister in Christ,

(MRS.) KATHRINE SOETP.

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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."

Eleven Thousand and Two Baptisms by Triune Immersion Since March 14, 1897.

Eleven Thousand and 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, 1901, by the General Overseer	4582		
Baptized by Elders, Evangelists, and Deacons	2281		
Total Baptized in Central Zion Tabernacle			6863
Baptized in places outside of Chicago by the General Overseer		504	
Baptized in places outside of Chicago by Elders, Evangelists, and Deacons		3007	
Total Baptized outside of Chicago			3511
Total Baptized in four years and three months			10,374

Baptized since June 14, 1901:

Baptized in Central Zion Tabernacle by the General Overseer	47		
Baptized in Central Zion Tabernacle by Evangelist Fisher	16		
Baptized in Central Zion Tabernacle by Elder Royall	6		
Baptized in Central Zion Tabernacle by Elder Voliva	10		
Baptized in Central Zion Tabernacle by Elder Mercer	7		
Baptized in Central Zion Tabernacle by Elder Simmons	13		
Baptized in Central Zion Tabernacle by Elder Excell	6		
Baptized in Central Zion Tabernacle by Evangelist Darms	4		
Baptized in Central Zion Tabernacle by Elder Dietrich	7	116	
Baptized in Michigan by the General Overseer		3	
Baptized in Zion City, Illinois, by the General Overseer		134	
Baptized in Zion City, Illinois, by Overseer Mason and Elder Voliva		86	
Baptized in Zion City, Illinois, by Elder Dinius		9	
Baptized in Zion City, Illinois, by Deacon Kindle		8	
Baptized in British Columbia by Elder Brooks		2	
Baptized in British Columbia by Elder Simmons		2	
Baptized in California by Elder Taylor		6	
Baptized in Connecticut by Deacon Ellsworth		2	
Baptized in England by Evangelist Cantel		34	
Baptized in Illinois by Elder Fockler		41	
Baptized in Illinois by Deacon Sprecher		2	
Baptized in Illinois by Elder Reed		4	
Baptized in Illinois by Elder Brasefield		1	
Baptized in Indiana by Overseer Mason		2	
Baptized in Indiana by Overseer Speicher		2	
Baptized in Iowa by Elder Adams		31	
Baptized in Japan by Elder Viking		11	
Baptized in Kansas by Deacon Klein		4	
Baptized in Massachusetts by Evangelist Smith		11	
Baptized in Michigan by Elder Hayden		2	
Baptized in Michigan by Elder Kennedy		5	
Baptized in Michigan by Deacon Lake		6	
Baptized in Minnesota by Deacon Crane		5	
Baptized in Minnesota by Elder Jenson		5	
Baptized in Mississippi by Deacon Boggan		4	
Baptized in Montreal, Canada, by Deacon Hope		6	
Baptized in Nebraska by Elder Hoy		4	
Baptized in New Jersey by Elder Hammond		7	
Baptized in New Jersey by Elder Leonard		4	
Baptized in New York by Elder Hammond		17	
Baptized in New York by Elder Graves		2	
Baptized in Ohio by Elder Bouck		2	
Baptized in Ohio by Elder Reiff		8	
Baptized in Ohio by Overseer Mason		5	
Baptized in Ohio by Elder Basinger		2	
Baptized in Oregon by Elder Ernst		2	
Baptized in Washington by Elder Simmons		3	
Baptized in Washington by Elder Ernst		8	
Baptized in Wisconsin by Evangelist Loblaw		8	
Baptized in Wisconsin by Deacon Stochholm		9	
Baptized in Wisconsin by Elder Hammond		2	
Baptized in Wisconsin by Elder Jenson		1 512	628
Total Baptized since March 14, 1897			11,002

The following-named seven believers were baptized in Central Zion Tabernacle, Chicago, Illinois, Wednesday, August 28, 1901, by Elder John Dietrich:

Benckendorf, J. F.....Otter, Illinois
Benckendorf, Mrs. J. F.....Otter, Illinois
Hermann, Emil.....60 Twenty-fifth Place, Chicago, Illinois
Kistner, N.....737 Ogden Avenue, Chicago, Illinois
Nelson, Mrs. Anna.....21 Twenty-fourth Place, Chicago, Illinois
Sax, John X.....Portland, Oregon
Schilder, Mrs. Mary.....1213 Hamilton Street, Davenport, Iowa

The following-named eight believers were baptized in Lake Michigan, Zion City, Illinois, Lord's Day, August 25, 1901, by Deacon W. B. Kindle:

Dering, John L.....Zion City, Illinois
Dering, Mary.....Zion City, Illinois
Ester, Charles Henry.....Vermillion, South Dakota
George, James W.....Zion City, Illinois
Shellenbarger, Lulu Maude.....Ligonier, Indiana
Spicer, James Alex.....Zion City, Illinois
Vahrenwald, Dora.....Zion City, Illinois
Wallace, J. C.....Zion City, Illinois

The following-named eight believers were baptized at Spokane, Washington, Monday, August 19, 1901, by Elder A. Ernst:

Clark, Elizabeth.....1124 Courtland Avenue, Spokane, Washington
Dowling, Rev. J. Charles...East 1801 Olive Avenue, Spokane, Washington
Dowling, Mrs. Eva M.....East 1801 Olive Avenue, Spokane, Washington
Ernst, Louis.....524 Soutb Spokane Street, Spokane, Washington
Ernst, Ernstine S.....524 South Spokane Street, Spokane, Washington
Larson, Mrs. Mary.....Dartford, Washington
McBean, Archie F.....1221 Sprague Avenue, Spokane, Washington
Seger, Mrs. Margaret A.....1604 College Avenue, Spokane, Washington

The following-named four believers were baptized at Miston, Mississippi, Wednesday, August 7, 1901, by Deacon Lucian G. Boggan:

Booth, William Henry.....Miston, Mississippi
Leecb, Elly Grover Cleveland.....Miston, Mississippi
Leech, Myrtle Zean.....Miston, Mississippi
Leech, Mollie Hamner.....Miston, Mississippi

The following-named three believers were baptized by Triune Immersion, in White Lake, at Ben MacDhui, Montague, Michigan, Lord's Day afternoon, August 25, 1901, by the General Overseer:

Haehnel, Henry A.....Montague, Michigan
Peterson, Charles W.....Naperville, Illinois
Schmidt, Mrs. Emma F.....Shelby, Michigan

A MOST IMPORTANT NUMBER.

LEAVES OF HEALING, VOLUME IX, NUMBER 7

contains a General Letter from the Rev. John Alex. Dowie, concerning His Mission as the Messenger of the Covenant, Elijah the Restorer, and "That Prophet" of whom Moses spoke.

Two Pages of Editorials.

Picture of the General Overseer addressing 10,000 people at Zion City Site, Thursday, May 30, 1901.

Sermon delivered before 7000 people in the Chicago Auditorium, by the General Overseer, on "The Messenger of the Covenant" and "The Coming of Elijah, the Restorer of All Things."

As we would like this issue in every home in the United States and Canada, which will suitably reply to the lies of the press, we shall be glad if every member and friend of Zion will widely circulate this issue among their friends.

We will assist in doing this by sending the paper and mailing same for three cents per copy.

Friends will kindly send names as soon as possible.

Sample copies may be had from

ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois.

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 in May, 1900, 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.

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, SEPTEMBER 11th or 12th.

This Body of Ours.

1. *It is like a vessel.*—Matthew 25:1-13.
   The Spirit of God, the Divine Oil, must fill our bodies.
   To be thus filled is to be ready for Jesus when He comes.
   We cannot give to others the measure of the Spirit God has given us.
2. *It is like a building.*—Ecclesiastes 10:16-19.
   The body must have a good foundation for endurance.
   It must ever be properly cared for.
   Not to use the body is to rob it of power.
3. *It is like a house.*—2 Corinthians 5:1-4.
   It is the best dwelling we will get here for earth.
   To want to get rid of it is to despise what God has given.
   It needs Christ's abundant life to preserve it.
4. *It is like a temple.*—1 Corinthians 6:12-20.
   It is given to us for sacred purposes.
   To defile it is an awful sin of presumption.
   It is a place of fellowship between God and our spirit.
5. *It is too often like a defiled garment.*—Revelation 3:1-6.
   The body is defiled by filthy habits.
   The body is defiled by filthy eating.
   The body is defiled by filthy drugs.
6. *It is like a robe.*—Revelation 19:1-16.
   Christ must save the bodies of those to be His Bride.
   The wife must present a clean body to her Lord.
   Righteous living means redemption for the body.
7. *It is like a wedding garment.*—Matthew 22:1-14.
   The body is the garment here spoken of.
   One will not be able to enter unless the body is redeemed.
   To reject Divine Healing for the body is to be shut out.

The Lord Our God is a Body-Honoring God.

SUNDAY BIBLE CLASS LESSON, SEPTEMBER 15th.

Never Lose Hope.

1. *Hope is a product of life.*—Ecclesiastes 9:4-9.
   Those who live in hope never die in despair.
   To live in hope is to eat with joy.
   To live in hope is to be ever happy.
2. *Hope centers in God.*—Psalm 78:1-8.
   God should be the object of all hope.
   Hope springs from the Word of God.
   Those who obey God are ever hopeful.
3. *Hope is an outgrowth of faith.*—Romans 15:8-14.
   One cannot have faith without hope.
   Faith gets an answer and hope holds it fast.
   The more faith, the more hope one has.
4. *Hope follows a spirit-wrought experience.*—Romans 5:1-6.
   To look back on God's goodness begets hope.
   How God has delivered inspires hope.
   The future can be far better than the past.
5. *Hope is based on God's Word.*—1 Timothy 1:1-16.
   What God says He will do leads us to hope.
   Hope makes darkness turn to light.
   To forget God's Word is to lose hope.
6. *Hope grows out of patience.*—Romans 15:1-7.
   The impatient person drives out hope.
   All can get patience from God.
   To be patient is to wait in hope.
7. *Hope is an evidence of Holy Living.*—1 Peter 3:10-16
   If one has a good conscience, he has a good hope.
   A sanctified man is ever full of hope.
   The hopeful man never hangs his head.
8. *Hope is an anchor to hold one steady in perils.*—Hebrews 6:10-20.
   Trials may come, but hope will keep one.
   Persecutions may arise, but hope sees a bright reward.
   Hope leaves the temporal things, and anchors one to eternal realities.

God's Holy People are a Hope-Exhibiting People.

DO YOU NEED A NEW BIBLE?

We have a large and assorted stock of Bibles, Hymn Books, Stationery, Zion Pins and Buttons, Stereoscopes, and Views of Zion City, at the lowest cash prices. :: :: :: ::

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ZION PRINTING AND PUBLISHING HOUSE

1300 Michigan Avenue, Chicago

WANTED Ten Thousand New Subscribers

As another volume of LEAVES OF HEALING has begun, we are giving special inducements to those who will aid us in increasing the circulation and thus helping in the extension of the Kingdom of God.

We shall be pleased to send one hundred copies to one person for three dollars, who can sell same at five cents per copy.

We will send and mail one hundred copies to various parties for three dollars.

During the next few weeks we wish to increase our circulation by Ten Thousand new subscribers. This can very easily be done if the members will do their utmost to get their friends to subscribe.

Our regular subscribers will confer a favor if they will kindly send us the names and addresses of their friends who are interested, and who will be likely to subscribe, in order that we may communicate with them.

Any one wishing assistance in furthering the circulation of the paper, thereby extending and advancing the Kingdom of God and Zion, may have sample copies, subscription blanks, and further terms, from

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JOHN ALEX. DOWIE

1300 Michigan Avenue

CHICAGO, ILLINOIS, U. S. A.

Notice to Candidates for Baptism.

In many parts of the country there are members and friends of Zion who are desirous of being baptized by Triune Immersion by an Officer in the Christian Catholic Church. We desire that these persons shall be baptized before the cold weather. If the local Gathering will assist us financially in defraying traveling expenses of the one sent, we will do our best to send some one competent to administer this Ordinance. The officer thus sent will hold a few meetings in each place either in the home of a member, or in a hall if the Branch is able to provide one.

Let us know at once:

First—Place where meeting will be held, with Street and Number.

Second—The number to be baptized.

Third—The exact amount each Gathering will be CERTAINLY able to contribute toward expenses.

Take this up at once in order that routes may be mapped out and printed in the LEAVES immediately.

Send all communications to

REV. WILLIAM HAMNER PIPER,
Overseer-at-Large of Christian Catholic Church,
Twelfth Street and Michigan Avenue, Chicago, Illinois.

NEW ISSUE OF

GERMAN LEAVES OF HEALING

Having again published the German LEAVES OF HEALING, which we hope to publish monthly, we ask the hearty coöperation of all the members and friends of the Christian Catholic Church in Zion to send the same to their German friends, thereby furthering and advancing the interests of the Kingdom of God and Zion. Subscription price, 50 cents per year. Sample copies may be had from :: ::

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WANTED, 10,000 NEW SUBSCRIBERS

In order to increase considerably the circulation of Zion Literature, we are now making the following special rates, and trust the members and friends of the Christian Catholic Church in Zion will take the opportunity to send a large number of trial subscriptions to their friends.

LEAVES OF HEALING, 10 Weeks, ...	*25 Cents*
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BLÄTTER DER HEILUNG (GERMAN LEAVES OF HEALING), *10 Months,*	*25 Cents*
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Last winter when this offer was made, at the expiration of same we received a large number of regular subscribers, some of whom are now the most enthusiastic and active workers in the extension of the Kingdom of God and Zion. As LEAVES OF HEALING records thousands of testimonies of the Saved and Healed through Faith in Jesus Christ, according to the Scriptures, and contains the teaching of the Messenger of God's Covenant, we shall be glad if the members and friends will kindly assist us in sending the papers throughout the world.

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GENERAL MANAGER ZION PRINTING AND PUBLISHING HOUSE, 1300 Michigan Avenue, Chicago.

DEAR SIR:—I enclose $....., for which send LEAVES OF HEALING to the following addresses.

Yours truly,

.....

NAME	ADDRESS

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Zion is an institution that is Ecclesiastically, Educationally, and Commercially Much Alive. This is what distracts her enemies. Zion offers

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Zion pays her interest and dividends promptly twice a year. Zion Investors are amply secured by

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The same liberal advantages given to **Shareholders in the First Series** are now being offered to the **Shareholders in the Second Series, namely:**

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Your correspondence is solicited. Pamphlets, Articles of Agreement, and any information regarding investments in this Association, also Maps, Plats, etc., of Zion City, furnished upon application. Address

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Michigan Avenue and Twelfth Street
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H. WORTHINGTON JUDD, Sec'y and Mgr.
DANIEL SLOAN, Assistant Manager

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ZION'S ONWARD MOVEMENT

SUNDAY SERVICES IN AUDITORIUM

REV. JOHN ALEXANDER DOWIE

General Overseer of the Christian Catholic Church in Zion

WILL BEGIN A TWO YEARS'
LEASE OF THE

CHICAGO AUDITORIUM

Except June, July and August of 1902, on

Lord's Day Afternoon, September 1, 1901

AT 3:00 O'CLOCK. DOORS OPEN AT 2:30

. . . . . The Chicago Auditorium is the largest building for public speaking in the city, having 4037 fixed seats, with room for 1000 on the stage and standing room for nearly 2000 more, a total capacity of fully 7000 people.

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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 IX. NUMBER 20. CHICAGO, SEPTEMBER 7, 1901. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY HEALED OF ASTHMA AFTER NEARLY THIRTY YEARS' SUFFERING. DELIVERED FROM TOBACCO HABIT OF FIFTY-ONE YEARS' STANDING. BROKEN ARM HEALED.

THE MAN ON WHOM THIS MIRACLE OF HEALING WAS WROUGHT, is the white-haired African whose honest face looks out from this page.

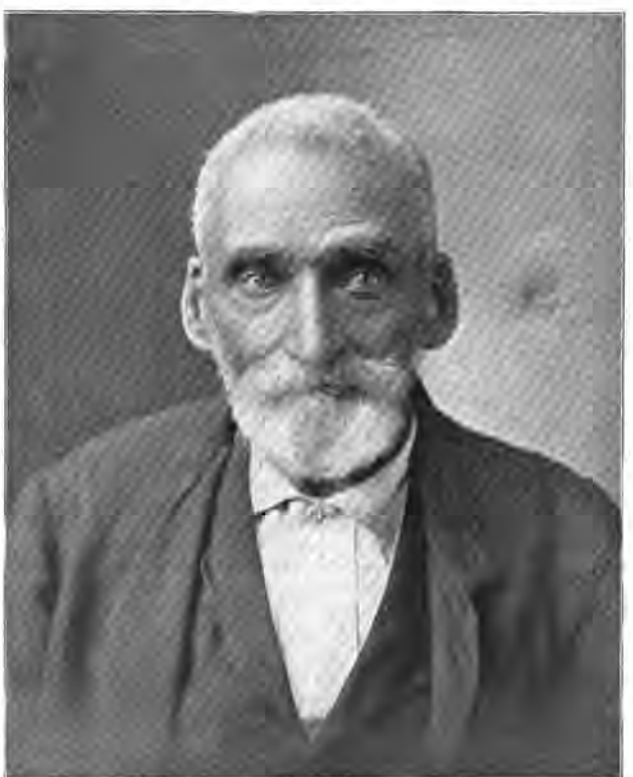
"Oh," says the Theological Professor, in tones of unshakable assurance, "that must be a mistake; for the Day of Miracles is past."

This godly old colored man never attended a theological seminary; he cares nothing for the deductions of so-called higher criticism; but he can tell the Theological Professor with still greater confidence the Day of Miracles is not passed.

He can tell him that the same God who said, "I am the Lord that healeth thee," said also, "I am the Lord, I change not."

He can tell him that the diseases which the Devil sends upon humanity today are as vile, as painful, as deadly as they were in the days when Christ was on this earth in the flesh and "healed all manner of disease and all manner of sickness among the people."

He can tell him that he has had the same experience as that woman of whom it is written, "she had suffered many things of many physicians, and had spent all that she had and was nothing bettered, but rather grew worse." He can tell Mr. Theological Professor, therefore, that man's need is as great today as it was when Jesus Christ the Son of God "went about doing good and healing all that were oppressed of the Devil; for God was with Him."



JESSEY F. RIDGLEY.

He can tell him that Jesus' Love and Sympathy are as deep and tender as they were then.

He can tell him that the healing Power of the Son of the Almighty God has suffered no diminishing in all the centuries.

He can tell him that, actuated by that Love and Sympathy, He is as willing to exercise that Power as when He said, "I will; be thou clean," to the leper kneeling at His feet

He can teach the erudite Professor of Theology all these things, because he knows them on the incontrovertible evidence of experience.

He can teach him these things, because they are written by God's Finger on the sacred pages of His Word.

For nearly thirty years this Witness suffered the smothering, choking torture of asthma.

Like the demon it was, it clutched at his throat and lungs until again and again Satan seemed about to win his horrid

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triumph, death. Physician after physician attended the suffering man, diagnosed his case, gave his treatment, and collected his fee.

The sufferer only grew worse.

One after another the physicians, having gotten all they could, or all they dared to take, declared the hopelessness of their case and abandoned the sick man to die.

When hope was thus all but gone, the Little White Dove came flying into his hands bringing Leaves of Healing from the Tree of Life.

He accepted the blessed truth. He began to trust God, throwing aside all earthly means.

The General Overseer was requested to pray for his healing.

The man of God offered prayer 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, in Zion, Chicago.

Instantly that prayer reached the Great White Throne.

Instantly the answer was sent to the suffering man, far away, across the waters of Lake Michigan at Kalamazoo, Michigan.

Instantly he was perfectly and permanently delivered from the disease which for almost thirty years had held him in its foul grasp.

With joy unspeakable, he praised God his Healer.

For fifty-one years this Witness had been a slave to the filthy, disgusting, disease-breeding nicotine poison in tobacco.

Its insidious action upon stomach, nerves, brain, yea, upon the very moral fiber of his being, had created a craving for the foul destroyer which he could not resist.

In answer to prayer, by the power of the Holy Spirit, God completely destroyed that craving, and set him free.

He also destroyed the appetite for liquor in answer to prayer.

About a year ago this Witness was thrown from a wagon and his arm broken.

Such a fracture in a man of his age would, under the treatment of surgeons, require months to heal and become strong.

In answer to the prayer of Overseer William Hamner Piper, the aged man was immediately delivered from pain, and within three weeks, without a surgeon touching it, his arm was healed and he began using it.

The testimony of this man is a fact, Mr. Theological Professor.

Against the immovable rock of that fact, your fine-spun theories about the Day of Miracles being past go to pieces like cockleshells in a storm.

Now we send this Witness forth on the wings of the Little White Dove to tell in all the world of the Miracle of Healing which God wrought in his body through the prayer of faith.

Through his simple, truthful testimony may thousands of weary sufferers learn that "Jesus Christ is the same, yesterday and today, yea and forever."

May they learn that He is the same Saviour, and be saved from their sins through faith in Him.

May they learn that He is the same Healer, and be healed of all their diseases through faith in Him.

May they learn that He is the same Cleanser, and be cleansed from all iniquity and led into the King's Highway of Holiness through faith in Him.

May they learn that He is the same Keeper, and be kept from sin and sickness each day and hour through faith in Him.

"Faithful is He that calleth you, who also will do it." A. W. N.

WRITTEN TESTIMONY OF JESSEY F. RIDGLEY.

919 MAPLE STREET,
KALAMAZOO, MICHIGAN,
August 1, 1901

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I feel like praising God for His saving, healing, and cleansing power.

I thank you and the other Zion officers and friends for praying for me.

I believe it will be for God's glory that I give my testimony to the blessings I have received through Zion.

About thirty years ago I was taken with asthma. I was first treated by Dr. Stout, of Allegan County, Michigan.

He said he could not save me, but could relieve me. He attended me about five years, and I grew worse continually. He called a council of five doctors, the majority of whom said I had consumption, and that one lung was gone.

Dr. Scott, of Bloomingdale, Michigan, was one of the council.

He did not agree with the others.

He said I had asthma, and that he could cure me.

He treated me about seven years and then said asthma could not be cured.

I then went to Ann Arbor, at the request of a friend, and was there treated by the doctors of the medical college.

I went home, sold my property, and moved to Kalamazoo, Michigan, thinking that a change would be good for me. This was in May, 1885. I was there treated by Dr. Rush McNair, until the time I took God for my Healer.

Dr. McNair was assisted by Dr. H. B. Osborne, who came to see me when Dr. McNair could not. They gave me chloroform to ease me, but said there was no cure for the disease.

Altogether, I paid out about $1,300 for doctors and medicines.

A friend gave me LEAVES OF HEALING and tracts published by Zion, and I saw that God was the Healer of His people.

Word was sent to the General Overseer to pray for me, and I was instantly and fully delivered from the asthma.

October 2, 1899, the day I was baptized, is the only day that I have felt any effects of the disease since.

I started to the service and as I ascended a hill which is near my home, I was smothered down with asthma, and a neighbor helped me to get to the house.

Brother George F. Woodard, now Deacon in the Christian Catholic Church in Zion, called to tell me of a change in the place for the baptismal service. He prayed with me and God answered prayer.

I went to the service and was baptized.

The same night after I returned from service, I went to my room and kneeled beside my bed and asked God to take away the appetite for tobacco. I had used it for fifty-one years.

In the morning the appetite was not only gone, but the smell of it makes me sick and I have had no desire for it since.

I had used No-to-bac, but to no avail.

I was also made free from the use of liquor by the power of God through reading LEAVES OF HEALING.

On September 22, 1900, I was thrown from a wagon upon a pavement, and my left arm was broken about an inch above the wrist. My head and shoulders were also badly bruised. I was in terrible pain.

My son called at the home of Mrs. W. B. Kindle (now Deaconess Kindle), and she sent a telegram to Overseer Piper.

The Gathering joined in prayer with the Overseer-at-Large at 4 P. M., Sunday, September 23d, and at that time I was made free from pain and went to sleep.

Praise God for His loving kindness. In three weeks I was using my hand again.

A physician was near at the time I was hurt, and afterwards called at my home to see my arm, as he knew that I had no doctor to set it. He said it was a perfect set.

It has given me no trouble since.

I have been healed many times of other ailments in answer to prayer, for which I give God all the glory.

I praise God for Zion.

Your servant for God,

JESSEY F. RIDGLEY.

God Answers Prayer for Rain in Nebraska.

HEBRON, NEBRASKA, July 8, 1901.

REV. WILLIAM H. PIPER
Chicago, Illinois.

Dear Overseer-at-Large:—Your letter of the 1st stating that you had prayed, as we requested, that God would send us a rain in this vicinity, was received.

We wish to praise God for the answer, and thank you for your petitions to Him in our behalf.

The rain was very much needed and came in an opportune time, as it was very dry. The hot, dry winds had been continuous for ten days. Vegetables of all kinds, as well as pasture, were becoming parched and dried up.

Truly, "the Lord is plenteous in mercy, and kind are all His ways."

I wrote you on the 26th of June. On the 28th, we had a light shower; and on the 1st of July, a heavy rain fell upon a large portion of this section of the country. On the 4th, another splendid rain came and blessed the earth, for which we thank God with all our hearts. "Bless the Lord, O my soul; and all that is within me, bless His holy Name."

Yours in Jesus, F. W. GALLANT.

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BEHOLD, the sower went forth to sow.—*Matthew 13:3.*

SEE HIM as he goes forth with joy in his heart for he has good seed to sow.

He has the Word to take to the people. He loves and pities them as he sees them crowding the broad way which leads to destruction.

He warns them to repent and believe the Gospel.

He sees them bound by disease and sickness and he tells them of the Christ "who His ownself bare our sins in His body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed."—1 Peter 2:24.

He sows beside all waters as his Lord commands him, for he cannot tell which shall not grow. His work is to sow, and God's part is to make it grow.

Some of the seed is sure to fall into the hearts of those who do not watch the Devil, and he comes and snatches the seed away lest it should grow.

Perhaps they listen to lies about the truth, and before they are aware the seed is gone.

Some receive the seed with joy, but when trials and persecutions come, they are not willing to suffer, and they let these burn out the new life that had begun to grow.

Some seed falls into hearts which are full of the cares of the world and the deceitfulness of riches. These are thorns which choke the good Word of God, so that it cannot grow.

But some of the seed will fall into good ground and bring forth good fruit, that the sower may rejoice over it in the time of the harvest.

He shall rejoice with such joy that he will remember no more the toil and disappointments and suffering of the sowing.

Wonderful Testimony of Mrs. Mary Rosana Pope.

2816 EASTON AVENUE,
ST. LOUIS, MISSOURI, August 6, 1901.

DEAR GENERAL OVERSEER.—I have been truly saved from the grave.

I had been sick for three years, under the constant treatment of doctors.

My husband had spent thousands of dollars upon doctors and drugs.

I suffered from inflammatory rheumatism that affected my heart.

My liver became greatly enlarged.

The doctors said that my lungs were giving away, and were nearly gone. Later they declared that the lining of my stomach was destroyed.

I could only take liquid food. When from supreme hunger I would take even a small morse or crumb of bread, it would be followed by grea misery, and I would be so racked with pain I would drop in agony anywhere.

Previous to my illness, my spiritual condition had been good, but through association with Spurious Holiness people, who caused me much heartache, their dealings with my husband and myself caused me to grow hard in my heart toward them, and inclined me to be weary of all professions of so-called Christian people.

The suffering caused us by these people, and a professed preacher and leader of Holiness, made my physical ailments, when my health did begin to fail, a thousand times worse.

We had not only been victims spiritually, but also financially.

With broken health and shattered nerves, I became an easy prey to the Devil.

Trying to redeem our lost finances, we opened our house for those desiring rooms. Among the number who came were Spiritualists. We did not know their true character until they were in our house. They were cunning and sly, watching their opportunity with devilish skill.

They found me weak in body, tired in spirit.

I listened, a little at a time.

I read the literature they left with me.

The deadly work of Spiritualism and drugs dragged me down until I wondered whether death or complete loss of all brain control would win the fight.

Finally, when the weather became so hot, we left our home and, in order for me to be in a room large enough to give me air, my husband rented a store and had the entire room fitted up for me.

Our wasted finances made it impossible for him to take me out of the city.

He took me to this place, expecting to see me die in a very few weeks.

One night, when the air was hot and stifling, my husband picked me up in my chair and carried me to the sidewalk.

I could walk only a few steps at a time, and that with great pain.

While sitting there a young woman came by with a bundle of papers in her arms.

I afterwards learned her name, and also found out that she was one of Zion's Seventies, engaged in work with Brother and Sister Hall, of the Temple— Mrs. Delia Cornell.

I thought she was one of the Salvation Army girls with the *War Cry*. I did not want that.

I was tired of all such papers. They seemed to mock my soul.

Her manner was bright, and her words had something in their very tones that fell gratefully upon my ear!

I said, "O yes, we will buy a copy of your paper."

The paper I held before my eyes was LEAVES OF HEALING.

It was bread, bread, bread—heavenly bread!

Never had I seen such a paper before, and never had such a shower fallen on my parched heart!

I saw, stamped on the paper, the notice of services held in our city.

This was Friday night, and I could scarcely wait for Sunday.

I asked my husband to go, to see the people, and to hear those who had sent such a messenger my way.

The moments seemed hours while he was gone.

He returned and he said, "They are all right, wife! See what they have sent you!"

His hands were full of Zion literature.

Then he said, "The pastor, Mr. Hall, is coming. He will be here directly. He is coming to pray with you."

Mr. Hall came, and with him was Deacon Root, of Boston.

Mr. Hall did not spare me. He asked me if there was anything wrong in my life.

I confessed all on my knees to God, and promised to bring forth fruit meet for repentance and make things right.

Mr. Hall prayed for me, and healing came through and through me.

I felt the cleansing power through spirit, soul, and body, and the shackles of sickness and of Spiritualism fell from me in the twinkling of an eye!

That has been now five weeks ago.

I am in constant attendance upon the Temple Services and walk without difficulty.

I have destroyed every drug.

I have gathered up all the books and literature I scattered for the Spiritualists.

I have confessed and made my paths straight.

I am a wonder to all who know me.

I have received new, full, sweet life!

I send this testimony, realizing that the half is not told in it; but praying that I have made it clear enough to help some other imprisoned one to whom it may go in this as well as in other lands.

Praise God forever for LEAVES OF HEALING!

My husband and I have joined the Christian Catholic Church in Zion.

Confirmation of Mrs. Pope's Healing, by Her Husband.

EASTON AVENUE, ST. LOUIS, MISSOURI,
August 6, 1901.

DEAR GENERAL OVERSEER:—It is with profound gratitude to God and to you as the Messenger of the Covenant that I send this confirmation of my wife's testimony.

Life is full of cheer for us now, and we regard it as a marvelous goodness upon the part of our Heavenly Father that we ever saw LEAVES OF HEALING and received the teaching.

We are glad to be in Zion.

Your Brother in Christ,

OSCAR JOSEPH POPE.

Reader, we ask you to help us sow the Good Seed of the Full Gospel over all the world through Zion Literature Free Distribution Mission.

Will you not do so?

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 17, 1901.

5,935 Rolls to	England
3,581 Rolls to	Hotels of the United States
3,507 Rolls to	Various States in the Union
2,750 Rolls to	Germany
1,700 Rolls to	Switzerland
805 Rolls to	Hotels of Europe and Africa
325 Rolls to	Various Foreign Countries
Number of Rolls for the week	18,693
Number of Rolls reported to Aug. 17, 1901	1,400,239

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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.

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	35 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, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

Long Distance Telephone South 602. Cable Address "Dowie, Chicago."

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, U. S. A.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications, may also be sent to

ZION PUBLISHING HOUSE, 33 ROSEBERY AVENUE, LONDON, E. C., ENGLAND;

OR ZION PUBLISHING HOUSE, LENNOX AND GIPPS STREETS, RICHMOND, VICTORIA, AUSTRALIA.

CHICAGO, ILLINOIS, SATURDAY, SEPTEMBER 7, 1901.

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EDITORIAL NOTES.

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

THE WEEK now closing has been one in which every day and hour has been filled with Divine Blessing.

ALTHOUGH CLOUDS have also passed across the sky, the Joy and Thanksgiving for literally thousands of tokens of God's approval cause us to sing Praises unto Him who has made "the Outgoings of the Morning and Evening to rejoice."

IT IS FITTING that we should, first of all, give thanks unto God for the marvelous outpouring of His Spirit upon the many thousands who thronged the great Chicago Auditorium last Lord's Day, and listened, amidst smiles and tears, to the first of our Special Messages as Elijah the Restorer.

MANY THOUSANDS, it is said, went away, fearing that they would not find seats, when they saw the vast crowds who, for several hours before the hour of meeting, thronged the rotunda and blocked the streets in the neighborhood of the doors of the Auditorium.

WE REGRET that the Auditorium is not larger, and we ong for the time when we shall be able to speak in Zion City, as we confidently hope we shall, to not less than 30,000 hearers in Zion Temple.

WE ARE CONTINUING to give much thought and prayer to the designs for that glorious Temple.

Recently we had the pleasure of welcoming a brother from Europe who has had wide experience.

He came, at his own charges, to lay his splendid talents at the feet of Christ our King in Zion, without stipulations as to reward.

We have placed him with our Architect and Draftsmen, and hope to find that he is God's chosen man to be the Architect of Zion Temple.

Let all our readers pray for Zion's Architectural Department, which has just been separated from that of Zion City Engineer, Deacon Burton J. Ashley, who has conducted it so ably.

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BUT WE RETURN to the glorious Opening of the Restoration Messages in the Chicago Auditorium last Lord's Day afternoon.

The report of that Gathering appears in this issue, on pages 627 to 634.

IT IS IMPOSSIBLE to transfer by means of cold type, to these columns, the Inspiration and the Searching Power of the Holy Spirit's Operations on the hearts of the many thousands who were present.

THE STRAIN of intense interest shown in the almost breathless attention of the multitude, and in the frequent manifestations of deep spiritual conviction, was shown at one time by the subdued weeping of thousands of hearts.

A little girl, after the service, said to her father, who was in another part of the Auditorium, "Did you cry, too, papa?" to which he replied, "Yes, dear; everybody cried."

WE PRAY that the Spirit of the Father, and of the Son, may accompany the printed as He did the spoken word; and that every reader of our First Special Restoration Message in the Auditorium will yield his spirit unto God, and then turn with all his heart to "love one another with a pure heart fervently."

NOTWITHSTANDING THE STRAIN of the service, it was with great joy that we entered immediately upon the Reception of a large number of New Members, and the Ordination of no less than fourteen Elders, Evangelists, Deacon, and Deaconess.

THEN CAME the blessed Communion around the Table of our Lord and the dispensation of the Elements of the Lord's Supper.

More than Three Thousand Communicants remained to the Ordinance.

When we left the building, shortly after seven o'clock, after more than four hours of continuous services, it was with the glorious conviction that God had honored our Message and blessed His people.

MONDAY MORNING, at an early hour, found us preparing for our weekly visit to Zion City.

Accompanied by our family and many important officers, we left Chicago at nine A. M.

When we reached Waukegan we found that carriage after carriage was filled with pilgrims bound to Zion.

It was very delightful to hear from the lips of those whose faces we had never seen the Story of how they had been Blessed and Brought into Zion, and were now led to come to see the City and to prepare to establish their homes there.

IT WAS A happy little throng that descended from the railway carriages and immediately filled the many vehicles in waiting to take guests to Zion Hospice, to Zion's places of business, and to see the ten square miles of Zion City.

FOR MORE than twenty miles that day we drove through the great site of Zion City, and studied, with our officers, many of the engineering and building problems which we have to solve.

God is rapidly giving us the solution to every question as it arises.

But we never find an answer until we diligently "seek" for it.

AS WE STOOD, more than three miles from the lake, on the high elevation where the General Overseer's official residence will, God willing, be built, our hearts were filled with Wonder and Love and Praise to God at the glorious panorama which unrolled itself on every side, and swept away downward to the brilliantly blue waters of the lake, reflecting the cloudless azure sky.

TRULY THERE NEVER was a nobler material gift from the hand of God to His redeemed than this site for the Coming City.

WHEN WE DROVE through the portion already allotted to the pioneers of the City, it was interesting to see how within a little more than a month fully Two Hundred Residences were rising in all parts of the district.

IN SOME CASES we would see all the members of the family, father, mother, sons, and daughters, down to the little ones, laboring together in the erection of the barn to cover the household goods, and in which to live, while they were constructing the home on the other part of the lot.

IN ONE CASE we saw a man whose wife was measuring and marking off with her pencil the flooring boards. Then came the husband and cut them to the requisite width. Then came two of the older children and put them in their places. Then

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came the youngest member of the family with the nails and put them down where they were to be driven. Then in due time the nailer appeared, and to the great joy of the little tot used up the nails.

All this went on while they were too busy to look around and see the company who were regarding them with intense interest and pleasure.

And so on throughout the whole district.

TRULY THE PEOPLE have a mind to work, and in every part of the infant City there are willing hands and hearts.

We were in every way gratified by the industry and brotherly love and good fellowship of the people one with the other.

AT EIGHT O'CLOCK in the evening we held a meeting in Shiloh Park, at the Auditorium.

Fully one thousand of our dear people were present.

Amongst many who were present from outside we had the joy of welcoming the Officer-in-Charge of Camp Logan and his wife, and a number of his men.

The most pleasant relations exist between Zion and her neighbors in the towns and villages around the City Site.

THE JOY of that summer night's services was expressed in praise and prayer, and in the loving responses of the people to our words of exhortation and appreciation.

Over one hundred members of the Church volunteered to form a branch of Zion Choir.

As the strong voices of the men and the sweet voices of the women and youths and maidens rang out the chorus:

Labor on, labor on,
Keep the Bright Reward in view;
For the Master hath said,
He will Strength renew;
Labor on till the close of day!

it was apparent that the Song of the Harvest of the Lord was in their hearts.

IN THE HARVEST FIELD there is work to do,
For the grain is ripe, and the reapers few;
And the Master's Voice bids the workers true
Heed the Call that He gives today.

Crowd the Garner well with its sheaves all bright,
Let the song be glad, and the heart be light;
Fill the precious hours, ere the shades of night
Take the place of the golden day.

Lo! the Harvest Home in the Realms above,
Shall be gained by each who has toiled and strove,
When the Master's Voice, in its tones of love,
Calls away to Eternal Day.

AS THIS SWEET SONG rang out from the lips and hearts of all, it seemed as if the very angels of God must have rejoiced as they heard the Songs of the Pioneers in Zion City.

No matter how hard the labor may seem, and it is hard, the Joy of the Lord is Strength—

For the Master's joy with His chosen shared,
Drives the gloom from the darkest day.

WENDING OUR WAY homeward through the woods, attended by more than one hundred members of the Zion Guard, as a Guard of Honor, and many others, when our carriage entered into Shiloh Boulevard and the silvery rays of the full moon shone on the lovely waters of Lake Michigan, and lit up with a new glory the whole City Site, we could not but think of the many happy nights of joyful worship and communion with God, and with each other, that generation after generation would enjoy on that spot, where many of the defilements that curse the cities of the land are entirely absent.

THE CHRISTIAN LOVE, and beautiful sympathy and coöperation of all in Zion with each other, and with us, continue to make the heavy toils and burdens and responsibilities of this work an increasing joy.

As day by day adds to God's great gifts, we can only continue to say and sing:

Praise waiteth for Thee, O God, in Zion:
And unto Thee shall the Vow be performed.
O Thou that hearest prayer,
Unto Thee shall All Flesh come.

DESPITE ALL that seems at strife with blessing, and all the dark tragedies of human life, Zion stands forth, presenting unto the Lord an "Offering in Righteousness."

Pleading for God's Blessing upon her labors, she patiently builds up for Christ her King a City of God where Praise and Prevailing Prayer, and constant Work, will establish a Center of Power, from whence Zion's Messages and Zion's Messengers shall go forth with the Mission of Divine Restoration to men in every land and nation.

IT WILL DELIGHT every friend of Zion to know that the land already disposed of has so rapidly advanced in value that Zion Land and Investment Association reports that the few reserved lots have been gradually taken up at an *advance of from forty to fifty per cent* upon the prices already paid.

This means, of course, a corresponding advance in the value of all the land allotted.

We rejoice in this. It is an almost unprecedented increase in value within the time. The value will continue to increase.

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God's command to those to whom He has given talents is, "Trade herewith till I come"; and the Divine Principle of Increase has been already enjoyed in temporal things in Zion City, although it is but "an infant of days."

ALL IN ZION CITY are hopefully looking forward to a good use of the remaining open weather of the year, and we hear on every side of plans being made and contracts being entered into for the erection of many new buildings.

WE HAVE OURSELVES given orders for the immediate construction of many new buildings in connection with Zion Lace Industries, for a new Postoffice, for additions to Zion City General Stores, for temporary Administration offices, etc., involving an expenditure in the immediate future of fully One Hundred Thousand Dollars.

WE HAVE ALSO directed that plans shall be made for the construction of a Zion Tabernacle, near Shiloh Park, to seat about six thousand persons, and to be used also as a Central Zion School, etc.

Temporary provision is being made at the Auditorium in Shiloh Park for one hundred and fifty children.

It is thought likely that the number will be increased to nearly two hundred and fifty before winter.

ACTIVITIES OF EVERY KIND abound, and Zion City land increases in value every day.

It will be well for all our friends who intend to take up land in the Second Series of Lots, which is now being prepared, to take warning by the many who delayed until it was too late to make their selections in the First Series.

Our friends can only secure their place on the Second Selection of Lots by taking up their stock immediately in Zion Land and Investment Association.

THE "POWERS THAT BE" in Chicago, many of whom are not ordained of God, have begun to think that since they cannot drive Zion out of Chicago, as a Spiritual Force, it is time to tax her to the utmost limit as a Material Power.

THE PROOF OF THIS lies in the fact that, taking advantage of an Unjust Law, the Reviewers of Assessments have pounced upon Zion in our person, and are demanding taxation upon the valuation of nearly Eight Hundred Thousand Dollars, notwithstanding much of the property thus assessed exists in other places and is taxed there.

ONE OF OUR newspaper critics, the Chicago *Daily Chronicle*, has the following article on that subject in its issue of August 29th:

TAXING DOWIE TWICE.

It is right that the Dowie property should be taxed like other property of the same kind. Factories and lumber yards and stores and banks and private houses are not exempt as property devoted to religious uses.

While this is true, it is far from clear that the Board of Review of Cook County has a right to tax land, buildings, etc., in Zion City. That property is in Lake County, not in Cook County. Where do the taxing authorities of Cook County get a right to tax property in other counties?

The Board of Review is said to hold that the securities of all the Zion City concerns are in the keeping of Dowie and his Bank in Chicago; but if the concerns themselves are taxed in Lake County with what show of justice and reason can securities based on the same property be taxed in Chicago?

The securities do not duplicate the property or add one dollar to its value. They are merely evidences possessing no more value than oral testimony to the same effect.

Taxing the property and then taxing the evidences of ownership or disposition of the property to the same extent is double taxation of the rankest and most indefensible sort. It may be according to the statute, possibly, but if so, the statute is not according to justice or common sense.

BUT, ALAS for Justice, the closing words of the *Chronicle* are true, and this legalized robbery can be perpetrated, for this year at least, with impunity.

Another year, God willing, will find our personal legal residence in Zion City.

From thence we shall hear the wail of the Chicago Assessor, who will find that his prey has escaped, and that he can no longer tax us upon the properties which we hold for Zion outside of Chicago.

SINCE MANY MISSTATEMENTS have been made in the press as to the action which we have taken in connection with this matter, the publication of the following communication to the Board of Review, which was sent by Zion's Attorney at our direction, will enable our readers to understand our position:

LAW OFFICES OF
SAMUEL W. PACKARD,
Suite 1603 Ashland Block.
Telephone Main 4927.
CHICAGO.

September 6, 1901.

TO THE HONS. ROY O. WEST, F. W. UPHAM, AND F. D. MEACHAM, CONSTITUTING THE BOARD OF REVIEW OF COOK COUNTY.

Gentlemen:—I visited your rooms this morning for the purpose of obtaining some information as to the amount of the assessment rendered against my client, the Rev. John Alex. Dowie, but found that you were so fully occupied that I deemed it better to write you a letter than to ask to trespass upon your time for an oral interview.

I am not endeavoring to obtain a rehearing of his case, but am simply desirous of finding out what your Honorable Board decided was the proper

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amount upon which he should pay taxes in Cook County in addition to the taxes which he pays in Lake County.

I find that the Assessors' Books in your office show an assessment against John Alex. Dowie (no schedule having been filed by him)—

At 1201 Michigan Avenue	$ 15,000
Also an assessment of Zion Hotel at 1201 Michigan Avenue at	25,000
Also an assessment of Zion City Bank at 1300 Michigan Avenue at	100,000
Also an assessment of Zion Printing and Publishing Company, 1300 Michigan Avenue, at	50,000
Also an assessment of Zion Students' Home at 1411 Michigan Avenue (J. A. Dowie, Proprietor)	500
Making a total of	$190,500

In addition to the above, all of which are personal property assessments against him, he is assessed on the seven-story building (called "Zion Hotel" by the Assessor) at 1201 Michigan Avenue the sum of $116,960 as real estate.

The newspapers state that Mr. H. M. Ashton appeared before your Board and insisted that John A. Dowie was not assessed as much as he should be, and presented to your Board the following list of enterprises, of which he was proprietor, and insisted that all of them should be assessed in Cook County, namely:

Zion Land and Investment Company;
Zion Bank-house;
Zion Lace Industries;
Zion City Lumber Association;
Zion City Planing Mills;
Zion City General Stores;
Four Newspapers;
One Printing and Publishing House;
Five Zion Homes;
Seven Zion Tabernacles.

That as a result of the consideration of all of these properties, your Honorable Board saw fit to assess him at the sum of $500,000.

As all these different institutions or business enterprises are unincorporated, and simply another name for John Alex. Dowie, who is conducting the same as the General Overseer of the Christian Catholic Church in Zion, I obtained permission of him to ask your Honorable Board whether the $500,000 assessment was designed to include Zion Hotel, Zion City Bank, Zion Printing and Publishing Company, and Zion Students' Home, which have been assessed against him separately, as well as the individual assessment against John A. Dowie. I told him that I did not believe you intended to do him the injustice of assessing the same property twice under two different names; and hence, I should be greatly obliged to you, if you will let me know whether you designed to assess him $500,000 or $675,500 on personal property in Cook County.

Trusting that you will see the eminent propriety and fitness of this inquiry, and favor me with a reply at your earliest convenience, I remain

Very respectfully yours, SAMUEL W. PACKARD.

HOLDING, AS WE DO, that the property which we hold for Zion is "ecclesiastical property," we have as much right to escape taxation as the Methodist, Episcopal, Roman Catholic, and other Churches do upon their valuable properties of every kind in Chicago.

But this view is denied by the "powers that be," which are elected mostly by schemers who serve the Devil.

Consequently the Unjust Discrimination from which we have always suffered in this city continues to attend us, and will, until we take up our residence in Zion City.

WE REJOICE, however, that to this little dark cloud there is a silver lining.

Zion as represented by us will doubtless be able to pay even this Unjust Tribute, which will amount to many thousands of dollars; and for this we praise God.

WHILST WE REGRET that we are compelled to suffer this injustice, we freely admit, at the same time, that the principle of exemption of ecclesiastical properties from taxation is essentially unjust.

Our complaint is only against the unjust discrimination which exempts all the Apostate Churches and taxes the Christian Catholic Church in Zion.

WE ARE WILLING, cheerfully, to pay, on behalf of Zion, a Fair Taxation upon all that God has given to us.

But we will always refuse to schedule so long as Zion is unjustly discriminated against.

As the *Chronicle* says, "It is Double Taxation of the rankest and most indefensible sort. It may be according to the statute, possibly, but if so, *the statute is not according to justice or common sense.*"

THIS PUBLIC WICKEDNESS of the Evil Powers that be in Chicago has, however, had this one good result, that it has called attention to the marvelous progress of Zion, and to the material prosperity which, by the goodness of God, Zion enjoys.

WHILST OUR "ENEMIES and our foes" have been coming upon us, "to eat up our flesh," they have "stumbled and fallen."

But Zion has attended to God's work, and has gone forward in ever-increasing spiritual and material power with her glorious work.

Zion, in consequence, comes forth in Power to do her part in obedience to her King's Command, and in loyalty to us as the Messenger of God's Covenant, and as His Prophet in these Times of Restoration which are preceding the Coming of the Great and Terrible Day of the Lord.

IT IS OUR DELIGHT to record, with deep gratitude, the splendid services which the thousands of earnest men and women who constitute Zion Seventies have rendered during the last few weeks in placing our written Proclamation as Elijah the Restorer in the homes of the people.

No less than five hundred and ten thousand (510,000) copies have been distributed in Chicago alone, enough to reach every dwelling in this city.

The Loving Words which Christ commanded should be spoken, have been uttered by our beloved Seventies on tens of thousands of occasions, "Peace be to this house!"

Many kindly deeds, too, have been wrought, and during these weeks many wanderers have been won to God from paths of Sin and Sorrow and Shame.

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ZION HOME OF HOPE for Erring Women has been doubled in size during the last few months, and now occupies the two large three-story houses Nos. 16 and 18 East Sixteenth Street.

It is filled to overflowing with the rescued sisters and their little babes.

We constantly receive evidence that hundreds of women who have been blessed through this Home continue to stand restored.

They have been restored not only to purity and to God, but are living happy and useful lives as True Children of God.

The following letter which reached us two days ago expresses, in simple language, the gratitude of one of these Rescued Ones.

It may be taken as a fair illustration of many similar letters which we have received from those who have been rescued by Zion's Seventies, and blessed in Zion Home of Hope for Erring Women:

ZION HOME OF HOPE, 18 EAST SIXTEENTH STREET,
CHICAGO, September 4, 1901.

DEAR GENERAL OVERSEER:—Please accept these words of thanks for what has been done for me through your loving kindness for fallen women.

If it had not been for Zion Home of Hope I do not know what would have become of me.

Nearly two years ago I was in a delicate condition.

I was working at the time, but I did not have any money saved up.

I kept wondering what I would do or where I would go when my baby would be born.

I was ashamed to pray to God, because I had sinned so terribly; but the Lord knew my heart, and was merciful to me a sinner.

He sent a dear, good woman of Zion to tell me of Zion Home of Hope.

I was glad to come.

I have not gone one step with any man since I came to the Home, nearly two years ago; something unusual for me.

There are very few girls out of the hundreds who have been in Zion Home of Hope who have gone back into sin.

Many and many a good meal have I had in this house, and many a good rest have I had in this house.

Best of all, we have had a good, sensible mother (Deaconess Jennie Paddock), who has such great patience with us, one and all.

I am so happy tonight that God put it into your heart to open up this good Home, where many a wounded heart has been healed.

You have many good friends among the women who have fallen, who pray for you daily.

I have learned so much about the Bible since I came here, and I have learned how to pray.

I sing praises to God every day.

It seems to me as if the angels of heaven were hovering over this Home.

This evening when I heard how kindly you spoke to one of our girls in the healing room, I cried for joy.

Forgive me now if I have taken too much of your time.

May God bless you at all times and spare you many a year, for we need you to plead our cause for Christ's sake.

From one who is redeemed, MRS. A. H——.

Please pray for my husband. I do not know where he is.

WHAT BETTER USE can we ever have for Zion's Resources than this glorious work of the Restoration of the Fallen!

We can truly say that, without ostentation or very much public mention, we have been engaged in similar work throughout all our ministry.

THE HEART of this wanderer, who has been brought back to her Father in Heaven, is now turned toward those whom she has wronged on earth, and her bitter cry, "Pray for my husband, I do not know where he is," will doubtless be answered so that his "heart shall be turned to his children," whom he has abandoned and deeply wronged.

SINCE LAST LORD'S DAY we have many evidences that God has awakened thousands of fathers' hearts to a profounder sympathy with their sons and daughters, and thousands of children's hearts toward their fathers.

It is but the beginning of that glorious work which God has specially committed to Elijah the Restorer, and which the True Church of God must carry forward or perish.

ALIENATION OF HEART between parents and children, in even professing Christian homes, continues to increase in the Apostate Churches on every side.

It is fed by thousands of Antichristian Secret Societies, from the dirty little Greek-Letter Fraternity to the Imposing Impostures of the Mah-hah-bone hordes of Knights Templar at Louisville, Kentucky, where champagne flowed at night, and real pain followed in the morning.

This Alienation is also produced by the Club Life of both fathers and mothers.

Their examples are followed by the children, who have their little "clubs," and all are so interested in their own "pleasures" that Home is only a sleeping place and an eating place, and sometimes a place of bitter strife.

Thus the hearts of the fathers, and the hearts of the children, are turned to their own ways and turned away from God's Way.

DEEP DOWN IN THE HEART of every true man of God there lies a firm conviction of the truth of what we say.

This terrible Truth must be acknowledged.

We demand, in the Name of Christ our King, the Restoration of Home, and the Restoration of Parental and Filial Love, as essential to the Foundation of a Christian Nation.

BRETHREN, PRAY FOR US.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year, 75 cents will send it to a friend for fifteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would distract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

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ZION CITY BANK

By DEACON W. S. PECKHAM.

If THE LORD delight in us, then He will bring us into this land, and give it unto us; a land which floweth with milk and honey.—*Numbers 14:8.*

FOR several weeks we have been privileged to spend each Lord's Day at Camp Esther, Zion City.

After the incessant toil of the week and din of a great city, the quiet spirit of peace that dwells in the midst of Zion's broad acres filled our heart, and God gave us many thoughts and visions of the City, the Temple, and the Kingdom.

From the top of the Tower we looked over land and lake, and exclaimed, in the language of the Psalmist, "Beautiful for situation, the joy of the whole earth, is Mount Zion." The view is most inspiring, and only one word can express the feelings of our hearts, and that word is the one given to our Lord, the Christ, "Wonderful."

One may get there an idea of the beauty of the land, but he must come down and take a conveyance and ride over these ten square miles that comprise Zion City Site before he can have any conception of the extent of the territory in this tract.

Many hours are required to go over it.

Think of streets, sidewalks, trees, parks, sewerage, light, heat, water, telephones, transportation, dwellings, stores, factories, schools, colleges, printing works, Tabernacles, Divine Healing Homes, and, last and greatest of all, the Temple. These and many other things will require many millions of dollars to be expended.

Wealthy men and companies are offering our beloved General Overseer these millions on his bonds. But how much better it would be for his own people to provide this needed money.

Surely we have more confidence that this is God's work than these men of the world have.

From a cold business standpoint they are seeking to invest their millions in Zion's bonds.

We know that our people have more than is required to complete this work of development.

Do not let us permit the necessity of the world's furnishing the money to build up Zion; not that it would be wicked to build with such money, but we must have the blessings that will follow the consecration of our own money and resources to God's work.

We will be glad when the Lord appears to hear Him say, "He hath done what he could"; "She hath done what she could"; "Well done, good and faithful servant."

The following table will show how easily Zion's thousands of men, women, and children may quickly provide the resources needed to go victoriously forward from this time. Let each and every member help to the fullest extent in his power:

1,000 persons...	1 share of stock,	= $	100,000
1,000 persons...	2 shares of stock,	=	200,000
1,000 persons...	3 shares of stock,	=	300,000
1,000 persons...	4 shares of stock,	=	400,000
1,000 persons...	5 shares of stock,	=	500,000
1,000 persons...	6 shares of stock,	=	600,000
1,000 persons...	7 shares of stock,	=	700,000
1,000 persons...	8 shares of stock,	=	800,000
1,000 persons...	9 shares of stock,	=	900,000
1,000 persons...	10 shares of stock,	=	1,000,000
10,000	55		$5,500,000
1,000 persons deposit	$10 in Zion Bank,		$10,000
1,000 persons deposit	20 in Zion Bank,		20,000
1,000 persons deposit	30 in Zion Bank,		30,000
1,000 persons deposit	40 in Zion Bank,		40,000
1,000 persons deposit	50 in Zion Bank,		50,000
1,000 persons deposit	60 in Zion Bank,		60,000
1,000 persons deposit	70 in Zion Bank,		70,000
1,000 persons deposit	80 in Zion Bank,		80,000
1,000 persons deposit	90 in Zion Bank,		90,000
1,000 persons, various amounts,			50,000
10,000			$500,000

This would give Zion $6,000,000.

We can do better than that, for surely we have 1000 members who can invest $6,000 each, and this would give the needed sum of $6,000,000.

Many of our people have done all they could, and done nobly.

But many are too slow, and must act quickly.

If we borrow this money from the world, the world will get the interest; but if our people furnish it, they will get all the profits, and Zion will be benefited.

Now that the world is seeking Zion's bonds, it will not be long before shares in Zion's institutions will be at a premium.

Our beloved General Overseer can get all the money he desires from the world at four per cent, and yet he is willing to pay his own people from six to twelve per cent for their money.

We have often wondered at his patience with his people. He desires their good, and labors that they may be prosperous.

He is a successful business man. Everything he does God prospers, and with this money he will create millions more through Zion City and her vast enterprises.

We confidently expect to see 10,000 people in Zion City at the close of next year. So a great City must be made ready in a few short years.

All Zion's Financial Institutions are in a healthy and vigorous condition.

Zion City Bank continues to grow rapidly. Let those who want stock in Zion City Bank apply as soon as possible.

Stock may be subscribed for now and paid for later on.

Do not delay, or you may lose your opportunity. It is impossible to tell how soon a premium may be put upon this stock.

Let us go up at once, and possess it; for we are well able.—*Numbers 13:30.*

Asthma Healed Through Prayer.

July 26, 1901.

REV. WILLIAM HAMNER PIPER.

Dear Overseer:—I have been a long time writing my testimony of what God has done for me.

He has healed my asthma, which all the doctors told me could not be healed.

I did not know God's Way of Healing until I read LEAVES OF HEALING.

I was a member of the Baptist Church. All they told me was to believe on Jesus and I would be saved.

I saw I had to do more than that.

I never knew that I had to repent until I read LEAVES OF HEALING.

I have quit eating swine's flesh.

May God bless you all.

Your Sister in Christ,

(MRS.) MARY QUINLAN.

A Minister in South Africa Interested in Zion.

Mrs. Isabella Winchworth, Middleburg, Transvaal, South Africa, writing under date of May 23, 1901, says:

Please pray for our minister, Mr. Frost. One night last week I told about God's healing me and all my children whenever they have been ill, for three years, without medicine, in answer to the prayer of Zion. He prayed very earnestly that God would teach those present His will and give them light; and he thanked me very earnestly for speaking about Divine Healing.

Boy Healed at Time of Prayer.

THORNWOOD, WASHINGTON, July 24, 1901.

REV. JOHN ALEX. DOWIE:

Dear General Overseer:—We sent you a request for prayer for our little boy Seth, about June 9th. You answered the 17th.

He spent a very bad night the 14th, but toward morning of the 15th became quiet and slept quite late in the morning. When he got up the fever and irritation of the rash was all gone and most of the rash itself. A very little shows itself once in a while, but to no discomfort.

We thank you, and praise God for the relief.

With high regards,

MR. AND MRS. W. J. THORN.

Has God Blessed You in Tithing?

Have you realized a fulfilment of God's promise to those who "bring the Whole Tithe into the Storehouse"? If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point.

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ELIJAH'S RESTORATION MESSAGES

Chicago Auditorium Lord's Day Afternoon September 1 ...1901...



Messages of Purity, Peace and Power No. 1 "Fathers and Children"

REPORTED BY S. O. AND E. W. AND O. B.

ELIJAH THE RESTORER is fulfilling the prophecy concerning his work, which God gave to His servant Malachi 2300 years ago, with a mighty power inspired by the Spirit of the Living God. He is turning the hearts of the fathers to their children, and the hearts of the children to their fathers.

This blessed mission has been wrought by God through him for many years, but it has been with a special blessing and power since the date of his wonderful Declaration of his mission on June 2d of this year.

On Lord's Day afternoon, September 1, 1901, he stood before nearly 5000 people in the Chicago Auditorium, and sent forth again that ringing Elijah call to the Children of Men to turn their hearts to their Heavenly Father. Then he showed how earthly fathers would turn the hearts of their children toward themselves by turning their own hearts toward God their Father.

As the Voice of the man of God rang out, now breaking with tenderest love and pity; now deep and earnest in mighty pleading; now strong and vibrant with a Divine indignation as he attacked Satan and sin; now clear and joyous as he foretold the glorious triumph of the Father in the Name of the Son and by the power of the Holy Spirit, godly hearts were filled with an intense joy and a determination to Go Forward with renewed earnestness and strength, doing their part in the wonderful work of Restoration, and thousands of stony hearts, rebellious at first, were touched, broken, and melted.

As God's Messenger closed his discourse, many thousands of eyes were filled with tears—tears of joy and gladness for the redeemed; tears of penitence for the sinner. Then came the call: "All who desire to turn to their Heavenly Father, to love and serve Him, stand and tell Him so." Like a mighty tidal wave the many thousands of that great audience, tier on tier—tier on tier in the orchestra, in the circle, in the boxes, in the balconies, and in the galleries—arose to their feet, with scarcely an exception.

Then there was a hush.

Then came a scene of quiet but almost overwhelming intensity as, following the voice of the man of God, the multitude repeated together the prayer of repentance, confession, and consecration

It was the occasion of the opening of the Series of Special Messages of Purity, Peace, and Power in the Chicago Auditorium, and the opening of that building on Lord's Day afternoons for a period of two years, with the exception of the hot months of June, July, and August.

Zion Seventies in the two weeks previous had distributed in the City of Chicago 500,000 proclamations of Purity, Peace, and Power, in the reproductions of the handwriting of the General Overseer, inviting the people to attend the Series in the Auditorium.

As a result, the great vestibule at the Congress Street entrance of the Auditorium, and a large portion of the street itself at this point, was crowded with people fully an hour before three o'clock, the time announced for the service to begin. Doubtless thousands went away despairing of finding room. Promptly at 2:30 o'clock the doors were opened and the great flood of humanity rolled in. It was but a few minutes before orchestra, parquet circle, family circle, boxes, and first balcony, seating an aggregate of nearly 4000, were completely filled with people.

Still the crowds came. Many hundreds climbed the long stairways to the galleries. Nearly a thousand, perhaps, came in, but discouraged by the great distance to the upper galleries, were content to stand in the broad foyer immediately in the rear of the family circle.

Promptly at three o'clock the great organ pealed forth the opening strains of the Processional, and down the aisles, swaying in perfect rhythm with the cadence of the music, came the little girls of Zion Junior White-robed Choir. Following them came the sweet-voiced singers of the Senior Choir, offering their praise and worship to God in the words of the stirring Processional Hymn:

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 through realms of nature,
Climb the steps of grace;
Faint not, till in glory
Gleams our Father's face!

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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 singers mounted and filled a large portion of the stage, following them came the Robed Officers, the Overseers, and the General Overseer in the rear. When the General Overseer reached the platform, the audience arose to their feet. Clear and distinct to the uttermost parts of the great auditorium were heard the words of the General Overseer uttering the Invocation:

God be merciful unto us, and bless us,
And cause His face to shine upon us,
That Thy Way may be known upon earth,
Thy saving health among all the nations.
For the sake of Jesus. Amen.

Chicago Auditorium, Lord's Day Afternoon, September 1, 1901.

The Choir and congregation then sang Hymn Number 151:

Come, ye 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 audience then united in repeating 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.

Scripture Reading and Exposition.

The General Overseer read in the Inspired Word of God, in the third chapter of the Book of the Prophet Malachi, beginning at the sixteenth verse, reading through the last chapter of the Old Testament.

Then they that feared the Lord spake one with another: and the Lord 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 the Lord 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 the Lord 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 the Lord 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 the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

Also in the Gospel according to St. Luke, the fifteenth chapter, beginning at the eleventh verse.

The Pearl of Parables.

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.

When the Lord was indicating the kind of wages that the Devil gave his servants, He could not think of a meaner or more disgusting occupation than that of feeding swine.

Is there a meaner or more disgusting occupation?

I think there is, and that is to eat swine's flesh. If it is disgusting to feed them, it is infinitely more disgusting to eat them.

Filthy, foul, disease-breeding, they are the very scavengers of creation, eating their own offal and filth, and full of cholera, trichinosis, tuberculosis, and all other kinds of filthy diseases.

There is no end to the filth and misery that these scrofulous and cancer-producing brutes create in the brutes that eat them.

May God help you to see what a filthy and foul and disgusting food that is, of which God Himself said:

Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.

And in this Pearl of Parables our Lord could think of nothing more disgusting when He thought of the service of Satan and of sin than to liken it to a man who sent the poor prodigal into his fields to feed swine.

Ugh! My Good Lord, to think of eating the filthy thing is more disgusting still!

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. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother has come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in: and his father came out, and intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, which hath devoured thy living with harlots, thou killest for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

May God bless His Word.

FATHERS AND CHILDREN.

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.

It was my privilege, just three months ago, on June 2d, to stand on this platform and make the Declaration as Elijah the Restorer which has caused so much comment throughout the world, and which God has already so abundantly blessed and vindicated.

I read to you today, and set in the front of all that I have to say, the same words which I then took for my principal text—

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the last words in the Old Testament, the Book of the Prophet Malachi, the fourth chapter, the fifth and sixth verses:

Behold, I will send you Elijah the Prophet before the Great and Terrible Day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

"And smite the earth with a ban."

The word is rendered "curse" in the Old Version. It is more properly "ban."

It becomes, therefore, my duty, in accordance with the Declaration of June 2d, to begin now A Series of Special Messages connected with God's glorious Purposes in the Times of the Restoration of All Things which have now begun.

How wonderful is the distinguishing fact in the Gospel of the Kingdom of God that our Lord Jesus, the Christ, in His wondrous life on earth, and by the Spirit since He reascended into the heavens, has kept before us at all times—the fact, that His Glad Tidings was a Message from God the Father.

For God (the Father) so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through Him.

The Message of God the Father.

The Message of God the Father was the Commission of Christ the Son. It is still the Mission of the Holy Spirit.

It is a Father's Message that rings out in your ears today:

Come home! Come home! You are weary at heart:
For the way has been dark, and so lonely and wild.
O prodigal child, come home!

The Message must reach all men everywhere, for it is the Message of God the Father; it is the Message of God the Son; it is the Message of God the Holy Ghost; it is the Message of Elijah in these days that immediately precede the Great and Terrible Day of the Lord.

"Come home!"

The Prodigal in the Far Country Must Hear It.

Christ taught us what no one else ever did; He makes us understand it still: that the Mission of the Spirit is to cry "Abba, Father!" and to help us to say it.

How wonderful is the fact that the Christ in teaching us to pray never taught us to pray to Himself; never taught us to pray to the Holy Ghost; never taught us to pray to saint or angel, Virgin, or human being.

He taught us to say "Our Father," when one said to Him, "Lord, teach us to pray, even as John also taught his disciples." Jesus afterward told them that John was Elijah, so it was as if they said, "Oh, teach us to pray as Elijah prayed on Carmel's Mount!"

He had prayed that there might be no rain. Three years and six months had passed away, and the heavens were as brass. The people were dying, and the cattle had almost perished from the land.

Then when on Carmel's Mountain the people had acknowledged Jehovah, and the priests of Baal had been smitten—O God, smite them once again (Amen)—the prophet went up to the highest peak, and there prayed until the blessed rain came.

"Lord," they said, "teach us to pray as John, as Elijah, taught his disciples—for Thou hast told us that he was Elias—teach us to pray as men who can bring blessing from the heavens that seem like brass."

And He taught them to pray. But how simple was the teaching; and how simple always is prayer. "Our Father." "When ye pray, say, Our Father."

Oh, that is it!

The Christian Church Has Lost the Cry, "Our Father!"

Humanity never really had it, until Christ revealed the Father.

"Our Father!" Have we not all one Father?

Yes, but men do not know it, and they do not pray to the Father.

Never shall the heart of mankind be turned, father to son, mother to daughter, until they know God as Father.

Never shall we understand the Mission of the Christ until we know that He came from the Father; that He went to the Father; that He pleads as our Advocate with the Father; that He is coming back to this earth to establish the Kingdom of the Father.

Never shall men understand the mighty power of that word "Father" until they know that all things are from the Father; that all things subsist by means of the mighty operation of the Eternal Father working in and through the Son and the Spirit.

The Father's Love Is For All Men.

Let us not forget that God is our Father—not the Father of *some* men, but the Father of *all* men.

The propitiation which Christ made is not for our sins only, "but also for the sins of the Whole World."

The Father's Love is reaching out to all humanity, and it is a conflict between the Father of Eternal Truth and the Father of Lies; the Father of Purity and Love and the father of uncleanness and lust; the Father of Light with whom there is no variableness, neither shadow of turning, and the father of darkness and crookedness, who has made misery for countless millions of spirits who fell with him and have been damned through him, and are being damned through him today, because he continues to lead them away from their Father in Heaven.

The Message of Christ was a Message from the Father, and when He left us He said: "I ascend unto My Father and your Father, and My God and your God."

Strong Son of God, Immortal Love,
Whom we who have not seen Thy face,
By faith, and faith alone, embrace,

Thou art our Advocate with the Father!

Purity.

Men may well bow their heads and say, "Oh, how can I commune with the Father of Light?"

Eternal light! Eternal light!
How pure the heart 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?

The answer comes ringing down to every earnest heart,

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.

Our Father who art in the heavens, we hallow Thy Name. We thank Thee for the Name that enables us to see Life and Love in the deepest darkness and in the utmost misery; for the Name that leads us to cry out amid our sin and sickness, and sadness and sorrow, and temptations and trials, and toils and afflictions, "Father! Father!"

Will He hear us? Is He not too far away?

Voices—"No."

General Overseer—Oh, can He hear us? Will He help us?

Voices—"Yes, yes."

An Earthly Father Hears and Heeds the Cry "Father."

General Overseer—Up the victor's way, to the Temple of Jupiter, swept the procession one Roman holiday. It was the procession of a victorious general who bore the title of Cæsar, as the German Emperor bears today the title of Kaiser.

He swept on with all his panoply and pride, a victorious leader amidst the plaudits of the people.

Standing in his chariot, he reined in his horses and bowed grimly from side to side as the people proclaimed him, "*Ave Cæsar, Imperator! Ave Cæsar, Imperator!*"

He heard their cry, "*Cæsar, Imperator!*" and rode on with his captives chained to his chariot wheels, while behind him came the kings and princes of the lands he had conquered with his great generals and mighty soldiers.

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The music was ringing, the shields clashing, while the people shouted, "*Ave Imperator Cæsar!*"

Suddenly there is a hush.

Out from the crowds comes a little child and raises his tiny hands, with a look of infinite satisfaction and love.

He has burst from a mother's or nurse's arms, he has leaped into the victor's way, almost beneath the horses' feet, and has uttered only one word. The little boy's cry is not "Cæsar"; it is not "*Imperator*," but "*O Pater!* O Father!"

Cæsar reined his horses, held them in check, stopping the entire procession, and the little fellow, almost run over, kept up the cry, "*O Pater!*"

Handing his reins to the charioteer the *Imperator* leaped from his chariot and raised the child and kissed him.

Then louder than ever rang the cry, "*Ave Pater! Ave Pater!* Hail, Father!"

They saw that the heart of the Cæsar was the heart of a father; as he embraced his child and kissed him and mounted his chariot holding him to his breast, the people continued to shout amidst smiles and tears, "*Ave Pater!*"

The Cry That Reaches the Father in Heaven.

Oh, God is great! God is wonderful! God is all-powerful.

He is an *Imperator!* He is absolute.

But God is merciful!

If you but cry, "Father, Father!" He will rein the chariots of the stars; He will rein the chariots of the suns; He will rein the planets in their courses, and He will leap from Heaven, and will raise His child to His heart.

He is your Father; He is my Father.

He is your Father; and "Like as a father pitieth his children, so the Lord pitieth them that fear Him."

Do you believe it?

Audience—"Yes."

General Overseer—Do you know it?

Audience—"Yes."

General Overseer—Will you not love Him then?

Audience—"Yes."

General Overseer—Will you not serve Him?

Audience—"Yes."

We Must Understand the Love of the Father.

My brothers, will not that pity of God for you, for me, the erring sons of earth, the erring daughters of earth, make us to cry this day, "Father, Father"?

What shall turn the hearts of the children to the fathers in this generation?

What shall turn the hearts of the fathers to the children in this generation?

It must be the knowledge of God as our own Father.

Until that Father's Love is ours, we shall never know the Brother Love of our Great Elder Brother.

We shall never know the sympathetic Love of the Paraclete, the Advocate for God with man, the Holy Spirit, or the love that should be in a father's heart to his children, until we have known the Love of the Father for us.

Hence I say, my brothers and my sisters, the only Way for the divided families of earth, the only Way for the divided households of earth, the only Way for the sin-stricken and disease-smitten multitudes of earth, swayed to and fro by diabolic passion, is the Way which leads to the Father.

Jesus said, "I am the Way, and the Truth, and the Life: no one cometh unto the Father but by Me."

He came from heaven to earth, and showed His Love in His life, in His words, in His deeds, in His death, in His resurrection, in His reascension, and in the descent of the Holy Ghost.

He, our Great Elder Brother, is with our Father, pleading for us, and is not ashamed to call us brethren: for He has shared our human nature, and felt all the temptations possible to humanity.

He is the Man of Sorrows no more, it is true; but He is the Man of Sympathies forever.

There is no mere emotional feeling that can take the place of a real, spiritual regeneration.

There Is Absolutely But One Way to Keep Your Children's Love.

You must find in God, your Father, and in Christ, His Son, your Saviour, and in the Holy Spirit, your Comforter and Guide, ere your heart, no matter how much it may be turned to your children, can ever turn your children's hearts to you.

A mother and a father said to me, as they wept because of the waywardness of their son: "O Doctor, how we loved him. How we cared for him. How we indulged him. How we gave him all that heart could wish. How well we educated him. How proud we were to see him grow into life, handsome, bright, cultivated, clever, and beautiful as Apollo."

"Yes," I said, "you did all that for him; but did you ever pray with him?

"Did you ever lead him to the Father in Heaven?

"Did you ever ask him to yield his heart to God and his life to the guidance of the Christ?

"Did you ever ask him to be led by the Spirit of Purity, and Love, and Power? Did you bring him to God?"

"No."

"Well," I said, "how could you expect it to be otherwise?

"You brought him up in a prayerless home, and you sent him out into a godless world.

"Your love could not keep him from the power of the Destroyer.

"He had no Power within him, no Power to help him, no Friend in heaven to plead for him, no Spirit to instruct him.

"You sent out a splendidly educated beast, and he fell into bestiality. Whose fault was it?

"It was yours. You made a magnificent animal—educated, brilliant, powerful; and when he had the power over himself he laid the reins on the neck of Desire, and he went down to hell."

They were weeping because that son was about to die for his crimes.

In his intoxication and madness he had destroyed the life of the beautiful girl whom he had dragged down with him to hell, and he was about to die.

He cried, "My father never taught me; mother never taught me the Way to God. It is too late! It is too late!"

He refused to see the father and the mother who had been his friends and yet his enemies, for they had never led him to God.

Do any say that such neglect is exceptional?

I say it is not. I say it is general.

I will not say that it is universal, for that would not be true; but I say to you this, ye who never taught your sons and daughters the Way to their Father in Heaven; who never put them under the protection of Christ; who never taught them to seek the indwelling power of the Spirit of Purity; you sent forth educated beasts and nothing else, and you left them to the guidance of the Devil and all his angels.

A Heartbreaking Tragedy.

The city has been ringing with the grief of a father whose cultivated daughter entered a saloon a few nights ago, and came home after midnight to die from the effects of deadly drugs.

She was a charming girl whose lovely face shines out even in the pages of the paper, and whose beautiful music rings out as you chant its notes, for she had touched some high strains.

But where was she?

She was seeking in the streets of the city for deliverance from the hopeless passion of a consuming lust, that made her to be the companion—I know not if it be true, but it is so averred—of the first bad man who invited her into a damning saloon, and there or elsewhere she got not only alcohol but morphine, and came home and died.

The last place the charming woman was known to be in was an accursed place where they sell liquid fire and distilled damnation.

O God, wipe that traffic out! (Amen.)

Today these agonized parents' hearts mourn, and they cannot be comforted, because their daughter is not.

Lead Your Children to God or They Will Break Your Heart.

Let me ask you, O father, let me ask you, O mother, did you take that daughter and carry her in your arms to the Father above?

Did you tell her of Jesus?

Did you make your home so happy that love and not lust filled her heart, and that she loved you and all others as our Choir so sweetly sang today in their Anthem, "Love one another with a pure heart fervently?"

Had you done so, the disappointment of damning lust would not have been hers; the grave that covers her tonight would

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not have been opened; and the hearts that weep and will not be comforted until the grave closes over them, would have been rejoicing in a woman who had given her talents to her God, and who, perhaps, would have been singing with this Choir the song, "Love one another with a pure heart fervently."

My brothers, my sisters, you will never turn the hearts of your children toward you by merely bestowing upon them education, wealth, music, and power to fascinate by dress.

You will make them selfish.

You will make them sinful.

You will make them brutal.

When their idol of lust is shattered, they will seek a grave—perhaps a suicide's grave.

They will seek in the maddening cup of alcohol, or in the damning poison of morphine, the rest of oblivion as they think it; but alas, they will find it not, for they wait to face a God whose love they have rejected; a Saviour whom they have neglected; and they will go into the darkness with those who have hated the light.

You who are fathers with me, I beseech you, let your own hearts turn to God tonight.

Find in Him your Father, and in Christ your Brother by the Spirit that teaches you to pray, "Abba, Father."

Lead your children so, and they will love you, and they will serve you, and they will follow in your footsteps.

Lust and its damning power will have no temptation for them, for lust cannot enter where love dwells.

For Love is no mere soulless clod,
But transfigured in the light of God,
That Love, which makes this life so sweet,
Will render Heaven's joy complete.

Though the figtree should wither, and all the vines fail, and all the flowers fade, and all the sunshine be blotted out, yet

The Heart That Has Known the Father Will Trust Him.

It will trust Him amid the wrecking of worlds and the crash of the last horrible days.

They are coming.

This is the Day of Mercy.

This is the Day of Love.

This is the Day of Grace.

This is the Day of Compassion.

But the time is short. Oh, turn ye unto God!

Remember you can never turn your children's hearts to you, O father, until you have turned your heart to your God and Father.

The Father's Love for Burdened Humanity.

I want to thank God for the privilege of this Message; this Message that Jesus Himself bore, that the Apostles bore, and that now in the last days comes to you again.

Do not forget how beautifully Jesus taught it.

When he looked upon the careworn faces of the toiling, tax-ridden multitudes—taxed by cruel priests; taxed by Herod; taxed by Pilate; taxed by their own sins and sorrows; wearily burdened, wounded at heart, and heavy laden—He said, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."

He will give you a Kingdom which will never fade away—a Kingdom which is Righteousness, which is Joy, which is Peace; a Kingdom which is incorruptible and undefiled, and which fadeth not away.

"Fear not, little flock." Be not anxious.

Look! Look! Hear that raven screaming as it goes through the sky! Your Father careth for it. Your Father loves it.

See the sparrows! Five of them are sold in the market-place for two farthings, and not one of them is forgotten by your Father in Heaven, who loves the sparrows.

See, God clothes the lovely flowers! Will He not clothe you, O ye of little faith? Look up. Do not forget that

Your Father Never Forgets.

Jesus, Master, wilt Thou not teach us of the Father?

Holy Spirit, Comforter, wilt Thou not teach us of the Father? Oh, tell me of my Father!

O Father, happy would I be
If I could cast my care on Thee!
If I from self could rest,
And feel at heart that Thou above,
In perfect wisdom, perfect love
Art working for the best.

But how far from this is your daily life which is ever disturbed by anxiety!

Oh, will you not relinquish all your guilty fears, and simply fall in the arms of God Almighty?

Surely the Father who hears the famished raven's cry will hear any that fear and love His Name.

He Loves Us With an Everlasting Love.

The heart of the Father is calling, calling, calling to His children, "Come unto Me."

In that Pearl of Parables, long before the prodigal son has come to his home, the father is waiting, and looking for him.

He sees him coming along the weary way, no longer with servants attending, no longer in rich robes; but ragged, poor, in wornout sandals, he comes along the highway, with the stench of the swine herd, and the stains of the fleshpots upon him.

Creeping along, sick, sore, and weary, he says, "Oh, if I could but be one of my father's hired servants!"

"Is it he? Can that be—O God, can that be he who left only a few months ago, so strong, so happy, so bright, with the world all before him? Can that be he?

"It is. It is he."

Will the father reject him? Will the father not say, "I gave him his portion and he has spent it all in riotous living; let him stay away?"

No, no. The father saw him afar off, and he ran and fell on his neck, and he kissed him, not heeding his filthiness and his rags.

The father interrupted the prayer, after the son told of his sin, that he might become a slave in the father's house; for there are no slaves in our Father's house.

They are all sons and daughters of Jehovah, God the Almighty.

There Are No Slaves in God's Great House.

Thank God for that.

Why, then, should we be slaves to Satan, and to Sin, and to Disease, and to Death, and to Hell?

The father took him and kissed him.

He told the servants to bring the best robe and the signet ring that made him controller of his father's estate.

He told them to get out the musical instruments and the dancers, and to make merry and be glad.

"Spread the feast, for this my son was dead; dead to me; dead to mother; dead to purity; dead to God; and he is alive again. He was lost and is found."

O Father in the heavens, wilt Thou not put this cry into the hearts of all within this place?

Will you not from this time say, "My Father, my Father"? God will meet you, and restore you this moment.

O poor wandering child, you have a Father.

You say, "No. He died long ago, both he and my mother, and left me a little girl, alone. I have no father."

The Father Provides a Place of Refuge.

You are mistaken. God is your Father.

Oh, tonight I would like to take the place of your father, and this Church would like to take the place of your mother, and nurse you in her arms.

My daughter, God your Father sends this Message. Go no more into paths of sin. Sin no more.

Ask Him to bless you, and He will set your spirit free, and you shall be blessed tonight.

No matter how far you have wandered, the Father is here to seek and to save.

Fathers! Fathers!! Let me tell you a story.

Some of you have children that you know not.

A Story Oft Repeated.

How hard it is to talk about it, but you know how you took that maiden from her purity and plunged her into the depths of sin.

Her fleeting beauty was your joy, and your damning lust was fed by her tenderness and love, while you had no love yourself.

You were the animal that was feeding upon its prey. When you were through with her you said, "There, go."

Yes, a man said that down in Michigan Avenue twelve years go, so he told me.

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"Behold, I send My messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, and the messenger of the covenant, whom ye delight in: behold he cometh, saith the LORD of hosts."

"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 a purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD offerings in righteousness."

"Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in ancient years."

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the LORD of hosts." Malachi, III. 1-5.

"For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch."

Malachi, IV. 1.

"But unto you that fear My name s... ness arise with healing in His wings; a... gambol as calves of the stall."

"And ye shall tread down the wicke... under the soles of your feet in the ... the LORD of hosts."

"Behold, I will send you Elijah the p... and terrible day of the LORD come."

"And he shall turn the heart of the ... the heart of the children to their fathers ... earth with a curse." Malachi, IV. 2, 3, 5-6.

"The Lord hath been witness between ... the wife of thy youth, against whom th... dealt treacherously; though she is thy c... ion, and the wife of thy covenant." .... "Therefore take heed to your spirit ... and let none deal treacherously against ... the wife of thy youth." Malachi, II. 14, 15.

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He said, "I sent her away. I gave her money. She looked at me, and said, 'John, I never gave you my purity for money; I never gave my virtue for money. John, I loved you. I would have died for you, and how can you send me away with the baby that calls you father? Look at her.'"

She heid up the little girl that had such a charming face—a charming face, yet with a mark upon the forehead near the hair.

The father looked at the child, and he said, "Do not make it harder for me, Nellie, than it is. I will give you twice as much." And he loaded her with money, and ran away, and saw her no more.

Why did he do it? Because he had become acquainted with a rich man, and he wanted to marry that rich man's daughter, and he married her.

Eight or nine years passed.

The Father Finds His Suffering Child.

Three years ago he was going down to the Van Buren Street Station.

At the corner of the Avenue there were some children selling papers, and a poor little girl in the cold winter night was saying, "Please, sir, buy, buy," and she held out her paper.

He had said "No" to many, and he said "Go away."

Suddenly he stopped. The cold northern wind had blown back her hood, and he saw a mark upon her forehead. It went to his heart—"That is my daughter."

He went on with his companions as far as the depot; then he said, "Excuse me, I have left something back in the city."

He had left, nine years ago, that brokenhearted mother.

He had left the little baby who called him father.

He went back to the corner of Van Buren Street, and he looked at her.

He said, "Let me see you, dear," and he put back her hood. It was the mark. His heart went out to her, and he took her with him.

He said, "Where is your mother?"

The child replied, "She is dead. She is in her grave. Who are you to ask me about my mother?"

He said, "Forgive me; I am your father."

Thanks be to God, he had heard the Word of God in this very place, and the child shares his home today.

Will You Not Seek for Those Who Have a Right to Call You Father?

You left them long ago, victims of your lust.

Have you no heart?

Do you know where they have gone?

But a few years more, and that girl would have been among the great army of harlots that throng the streets and drag down your sons to perdition.

My God, is there no pity in the seducer's heart? Can there be none awakened?

Yes! O God, reach that man here today who is a seducer, and make him to know that Your love sends him to seek his wandering child.

Ah, friends, will you not turn to your children?

Some of them may be among the beggars that cry at your very feet.

Then, O God, wilt Thou not make Thy Church the Father of the fatherless, the Husband of the widow, and those worse than widows, who have fallen through their affections, and been made the prey of brutal lust?

I beg you, I plead with you now, return ye unto God, and sin no more.

Seek your Father, and let your heart be turned to your children, doing your duty to them all, legitimate or illegitimate. Then God will fill your heart with that love and peace it doth not yet know.

All who desire to find in God their Father forgiveness and blessing and strength and life, stand and tell Him so. (Apparently all arose.)

Thank God, this vast audience, I think, is almost entirely standing. 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. Give me Thy Holy Spirit. Lead me to Thyself, my Father. Take away my sin, and give me a pure heart that I may fervently love Thee and all things pure, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

After Hymn Number 271 had been sung, the General Overseer closed the service with the following

PRAYER AND BENEDICTION.

Father in Heaven, command Thy blessing. Every one here is Thine offspring. They may have wandered far from Thee. The mark of Cain may be upon the brow; but even Cain Thou wouldst permit no man to kill; and Thou didst send into the very abyss Thy Sinless Son to bring back those who had sinned when the whole world rejected Thee thousands of years before.

When Noah preached, the people would not hear, and they perished; and to these spirits in prison, Thou didst send Jesus to preach.

Here in Chicago there are many spirits in the prisonhouse of sin and disease, and damning lust and fear, and secretism, and all kinds of dark and guilty ways. God bring them out into the light. Bring us all into the light. Help us to understand Thy great love.

Are there any children here who have not loved their fathers? O God, turn their hearts to their fathers. Are there fathers here who have not loved their children? Turn their hearts to their children. Make happy homes in Chicago. Make happy homes for all who are here, and help us to make homes everywhere happy with the love of God.

Hear us, our God.

It is only Purity that can take us out of uncleanness. It is only Love that can deliver us from lust. It is only Wisdom that can take us from folly. It is only ignorance that can plunge us into the darkness of sin, but knowledge will save us. Help us to know Jesus. Help us through Him to know Thee, our Father. By Thy Spirit teach us today.

Bless those who remain for the ordination. Bless those who are to be ordained. Some of them have come from distant China and Japan. Bless the new officers, bless the new members who are to be received.

Help us to eat and drink at Thy Table with joy and gladness.

Bless this great city.

Bless those who are at strife in many ways in this land.

Bring peace, O God, between employer and employees. Grant that wisdom and peace may fill the hearts of men, and bring them to Thyself, the fountain of Wisdom, of Purity, of Peace, that men may do right to each other; that they may share with each other the vast profits of the enterprises which the laborers make so profitable. May they not keep back the hire of the laborer, lest it enter into thine ears, O God of Hosts, and the rust of the gold of these wicked men eat like a canker.

O God, deliver the people from oppression of every kind. Set us free to serve Thee, and to love Thee, and to do right, for Jesus' sake.

The grace of our Lord Jesus the Christ, the Love of God our Eternal Father, the fellowship of the Holy Spirit, Eternal Comforter, be with you who go, be with you who stay, and with the Israel of God everywhere. Amen.

ORDINANCE AND ORDINATION.

After a brief intermission, the General Overseer proceeded to the reception of new members, ordination of new officers, and the Lord's Supper. Only Christians were permitted to remain, but so great was the number that desired to gather at the Lord's Table that the entire ground floor and boxes were filled, aggregating fully 3000 people. After the General Overseer had extended the right hand of fellowship in the Christian Catholic Church in Zion to a number of new members, he proceeded to the ordination of the following officers:

ELDERS.

Rev. Thompson Alexander Cairns, Yokohama, Japan.
Rev. Amos Jones, Irvington, Indianapolis, Indiana.
Rev. Lemuel Charles Hall, 2701 Locust Street, St. Louis, Missouri.
Rev. William Henry Cossum, Shanghai, China.
Rev. Thomas Jefferson Keith, Vincennes, Indiana
Rev. Frank Lodell Brock, Lake Mills, Iowa.

EVANGELISTS.

Rev. Mary McGee Hall, 2701 Locust Street, St. Louis, Missouri.
Rev. Pollie Ann Keith, Vincennes, Indiana.
Rev. Celia Emergene Cossum, Shanghai, China.
Rev. Mary Annie Cairns, Yokohama, Japan.
Rev. Emma Louisa Cummings, Chofu, Japan.
Rev. Sarah Cathrine Dietrich, Madison, Wisconsin.

DEACON.

Wilbur Olan Ruby, Zion College and Divine Healing Home, Chicago, Illinois.

DEACONESS.

Miss Florence Romilda Teeterick, Osceola, Ohio.

It was a very solemn Ordinance, full of the power of the Spirit, not only for those who at that time received the laying on of hands for the reception of the Holy Spirit for the work of the ministry, and by the laying on of hands of the General Overseer were set aside for the ministry of God, but also for the thousands who entered into the Ordinance by their presence, their prayers, and their responses.

Once more came with power that increasingly blessed Communion with the Lord at His Table in Zion. The General Overseer administered the Ordinance, assisted by the Overseers and a large number of Elders, Evangelists, and Deacons.

Then very briefly the General Overseer addressed his people in his usual post-Communion family talk, after which this memorable service was closed with prayer, the singing of the parting hymn, "God be with you till we meet again," and the Zion handshake.

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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.

RICHNESS TOWARD GOD.

Report of Meeting held at Ben MacDhui, Montague, Michigan, Lord's Day Afternoon, August 25, 1901. Discourse: "Richness Toward God."

REPORTED BY O. L. S. AND D. B.

IN ACCORDANCE with his announcement made in Editorial Notes in LEAVES OF HEALING some weeks ago, the General Overseer of the Christian Catholic Church in Zion conducted religious services at Ben MacDhui, Montague, Michigan, on the afternoon of Lord's Day, August 25, 1901.

It was a very pleasant day in many respects. The atmosphere was neither too warm nor too cool, making it very comfortable to sit in the open tent and listen to the words in Song, in Scripture Reading, in Prayer, and in Sermon.

Early in the afternoon the people from many directions began to gather on the grounds at Ben MacDhui. They came on foot, on bicycles, in carriages and wagons, by small sail and steam-launch boats, and by lake steamers.

When the time announced for the beginning of the meeting had arrived, many hundreds of people were on the ground awaiting the beginning of the service. Seats for 700 had been prepared, and they were all filled.

Ben MacDhui is a sermon in itself. The artistic taste and good management of the General Overseer and his wife, Overseer Jane Dowie, have wrought wonderful changes in that spot of ground since it came into their hands some years ago. It is a lesson of what can be made out of the desert things and places on this earth when consecrated talents are used by God's servants. The old friends and neighbors of the community gathering there now scarcely recognize that this is the same place where a few years ago there stood an old sawmill, with its surroundings of sawdust, bark, and innumerable piles of apparently worthless and unused parts of the logs which had been sawed. They could not help rejoicing in the transformation.



And more! On this occasion they were to have the privilege of hearing the Gospel preached by one whose ministry God has honored on every Continent of earth, and in many Islands of the Sea.

Songs of praise and words of prayer and thanksgiving now filled the air by the waters of the little lake at Ben MacDhui, and even the waters themselves seemed to ripple back their rejoicing.

Here, where the General Overseer is supposed to rest occasionally, he poured out his life in conducting religious services that his neighbors, that all who came from the summer resorts around, might hear the words of the Gospel of the Kingdom of God; that all might be called to Repentance and turn to God and seek His blessings and do His will.

Invitations had been sent out by means of the announcement in LEAVES OF HEALING and by neat little cards announcing that Mrs. Dowie had pleasure in inviting them to come to Ben MacDhui on this occasion when her husband would be present to preach to them.

And so they came in hundreds and listened very respectfully.

More than thirty members and officers of the Christian Catholic Church in Zion came over from Chicago by steamer on Friday night, and Conductor Rice came by rail on Saturday night in good time to lead the singing, and to stir many hearts by the songs, "What Would Jesus Do?" and "Oh, It Is Wonderful!"

Of course, many came through curiosity, with no desire to do the will of God. Yet they cannot but have carried away thoughts which will make them seriously consider the things concerning the Kingdom of God. The General Overseer has done his duty toward them, and will answer before God with a clear conscience. It remains for some of them to say how they will answer.

The truths presented were so forcibly set forth that they went deep into the hearts of many present, and when the call to consecration was made hundreds stood to consecrate and reconsecrate themselves to God. After the service in the tent had been closed, the General Overseer conducted a little

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service of consecration of children in the house, when six little ones were presented to God, with vows of faithfulness on the part of the parents who brought them.

Immediately thereafter the General Overseer conducted a Baptismal Service in the waters of White Lake, at the foot of the terraces in front of Ben MacDhui.

Many hundreds gathered and gave respectful attention to the administration of the Ordinance, as the General Overseer immersed each candidate "into the Name of the Father, and of the Son, and of the Holy Ghost."

The day closed with God's rich blessing resting upon the people. They were loath to leave the place.

Many thanked the General Overseer for his words, and in many ways others showed their appreciation of the courtesies extended to them and the interest manifested in their spiritual welfare.

Ben MacDhui, Montague, Michigan, Lord's Day Afternoon, August 25, 1900.

At 2:45 P. M. the General Overseer, accompanied by Overseer Jane Dowie and Overseer Wilbur G. Voliva, stepped upon the platform of the tent and knelt in silent prayer.

The General Overseer then arose and said:

I wish to say how very heartily we welcome you to Ben MacDhui. We are very glad that you have accepted Mrs. Dowie's invitation.

I hope you will have pleasant remembrances of your afternoon, and, what is best, have some profitable remembrances.

The congregation then sang 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 Counselor!
The Great and Mighty Lord!
The everlasting Prince of Peace!
The King, the Son of God!

This was followed by the repeating of the Apostles' Creed.

The General Overseer requested Overseer Jane Dowie to read the Scripture Lesson, from the Gospel according to St. Luke, the twelfth chapter, the first thirty verses.

The General Overseer said:

We have a choir of 350 voices in connection with our Central Zion Tabernacle in Chicago. Our Conductor came over here last night on the late train. I am very glad to have him with us, and I shall ask him to sing for us a little solo, "What Would Jesus Do."

There's a voice that whispers
To the willing heart,
And its words so tender
Joy and peace impart;
When in doubt or trouble
To your heart be true,
Hear the Spirit saying:
What would Jesus do?

CHORUS—What would Jesus do?
What would Jesus do?
Hear the Spirit saying:
What would Jesus do?

When some strong temptation
Holds you in its pow'r,
When a fear of failure
Haunts each waking hour,
You can end the conflict
And your fears subdue,
If you heed the message:
What would Jesus do?

Then no longer falter,
Then no longer fear,
Ev'ry path of duty
Will be bright and clear;
If you pray for wisdom,
It will come to you,
While the Spirit whispers:
What would Jesus do?

By request, Conductor Rice also sang, "Oh, It Is Wonderful:"

I stand all amazed at the love Jesus offers me,
Confused at the grace that so fully He proffers me;
I tremble to know that for me He was crucified,
That for me, a sinner, He suffered, He bled and died.

CHORUS—Oh, it is wonderful that He should care for me,
Enough to die for me,
Oh, it is wonderful, wonderful to me!

I marvel that He would descend from His throne divine,
To rescue a soul so rebellious and proud as mine;
That He should extend His great love unto such as I,
Sufficient to own, to redeem and to justify.

I think of His hands, pierced and bleeding to pay the debt!
Such mercy, such love and devotion can I forget?
No, no, I will praise and adore at the mercy seat,
Until at the glorified throne I kneel at His feet.

The General Overseer then said:

One of the Overseers of the Christian Catholic Church in Zion is with me today, my guest before going out to take charge of our work in Australasia. I am very glad to have him here, and I want him now to pray that God's blessing may rest upon this assembly. Overseer Voliva will lead us in prayer. Let us pray.

After prayer by Overseer Voliva, the General Overseer said:

Hear us, O God, in these petitions, and now help us all to pray to Thee in the words which our Lord taught us.

All repeated the Lord's Prayer.

RICHNESS TOWARD GOD.

The General Overseer then said:

You will remember the parable in the chapter which Mrs. Dowie has read to you.

But I will repeat it, for it will be the subject of my discourse, and you will remember it better, perhaps, for the repetition.

TEXT.

And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou fool, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

My friends and neighbors, I am glad to talk to you about the things which Jesus spake.

Jesus Always Made the People Listen to Him.

A great multitude of people were gathered together to hear the Master, and His discourse was, as it always was, eloquent and convincing and penetrating and sympathetic, and it stirred the hearts of the people.

If He could not stir up the people in any other way, He stirred them up with a whip. He always had something that made the people listen to Him.

He went into the Temple one day, with a scourge of small cords. He had talked to the people so much about doing right and they would do wrong even in the very Temple of God.

So He stopped talking, and made a whip and went into that Temple and turned over the moneychangers' tables and let out the doves, and He flogged those fellows hard, and said, "It is written, 'My house shall be called a house of prayer': but ye make it a den of robbers."

Now that was a very feeling discourse. They felt it all over.

Our Lord was in the habit of teaching and preaching so that the people could understand.

O God, help us all to be speakers that people can understand.

The great trouble about many people is that they talk about the "pachydermata mammalia of the Post-Pliocene era," and nobody on earth understands what they mean. If they were to talk of the thick-skinned animals that lived before the Flood, people might understand.

Now let me, in very simple language, put before you the story which is told in this chapter.

Our Lord is talking to a great multitude.

He is speaking of the great goodness of the Father, who cares so much for humanity.

He is telling them that the God who clothes the fields with beauty will clothe His people, too; that they need not be afraid, for God is always thinking and providing; that there

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is not a bird that cleaves the air, nor a thing that God has made that is not the subject of His care.

He is telling them, "If God doth so clothe the grass in the field, which today is, and tomorrow is cast into the oven; how much more shall He clothe you, O ye of little faith?" Go right on and do right, and God will take care of you.

There is a man standing there listening to Him. He is a very greedy fellow, and has had trouble with his brother about the inheritance.

Lawyers Enriched by the Troubles of Others.

Some of you lawyers know what that means. You live upon these troubles. If people did not have troubles you would have to find another occupation. I am very sorry that you get so much business of that kind.

This was a man who had trouble with his brother, and his lawyer had not gotten him out of his trouble just in the way he wanted.

The fact of the matter is, I suppose, that this *honest lawyer* failed. Nearly all *honest lawyers* are dead, but there used to be some, and there are some now.

I have a very honest lawyer to take care of Zion's business, and I find him a very excellent man. They are not all dead.

By the way, I once saw this sign over a public house, as they call saloons in that country, "The Honest Lawyer." In Australia they have pictures symbolical of the signs. I wanted to see what that picture was. I went up close; and behold, the honest lawyer had his head cut off and was carrying it under his arm. (Laughter.)

I remember that same day of being exceedingly interested in the signs of the taverns on that street. One was called the "Labor-In-Vain", and on the other side of the street was one called the "Endeavor Inn."

The "Labor-In-Vain" was illustrated by a black fellow in a tub, and a man was scrubbing him to try and get him white. It was labor in vain.

On the other side, on the "Endeavor Inn," he was half white.

I stood there and said to some one, "Explain this to me."

"Oh," he said, "it is easy. On that side they are trying to skin him, and on this side they have half-skinned him."

The lawyer, if this man had a lawyer, I suppose, had failed to get his client out of the trouble.

As this man heard the Master speak, he said to himself, "Now, this is a great and good Man, and He does things for nothing."

Many people are very anxious to have things done for nothing. If you will do things for nothing you will have a great many clients.

Jesus Has Freely Given Himself for Those Who Can Never Repay Him.

The Lord Jesus Christ has a good many of us good-for-nothing clients, because He does everything for nothing.

Oh, it is wonderful, wonderful, that He should care for such good-for-nothing persons as we, so much as to die for us. Just think of it! It is wonderful!

As that song was sung to us this afternoon, it seemed to me so wonderful, that good-for-nothing humanity should have so much done for nothing.

Well, this man, I think, knowing the compassion of Christ, must have been thinking in his heart, "Oh, if I could only get that Man to speak to my brother to divide the inheritance with me, I believe I would get it. That Man has persuasive power enough to make any one do what He wants."

Jesus' Wise Rebuke to a Greedy Petitioner.

His greedy eyes were looking up, and presently he came out with it, and said, "Master, speak to my brother, that he divide the inheritance with me."

He did not say there was anything wrong with the brother's holding the inheritance, but he wanted the division whether it was right or wrong. I have seen many people like that.

A little while ago I saw a man whose mother had given him more than half of the inheritance while she lived, and she left the lesser part to the brother, who had never had anything while she lived. Yet the man who had received so much, wanted his brother to divide with him after the mother died.

Yes, there are many like that.

The Lord answered this greedy man in a very simple and very profoundly philosophical way.

He rebuked him first. He said, in effect, "Man, who made Me a Judge or a Divider over you? You have judges enough to attend to those matters. Why do you not go and tell the judge? I am talking about the things of eternity, and you are very much concerned about the things of time. Let Me tell you a story."

Then He tells this

Story of the Rich Fool.

You can imagine this rich man, with his house built on some commanding point of his vast estate.

He is a greedy man. He is a man who has never considered the claims of God or of his neighbor. He has lived for self, and only for self.

It is approaching the harvest time. In this old time people kept their treasures in treasure-houses—gold and silver, and precious stones. They heaped up garments, silks and satins. They heaped up wheat, corn, indigo, and all kinds of Oriental produce. All these things they heaped up in the storehouse.

Now he is sitting there thinking. He is a shrewd man. He is a capable man. He has pushed business and has prospered. There is nothing against that.

A man should be diligent in business. "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men."

God has said that you are to be "diligent in business, fervent in spirit, serving the Lord."

Do not forget the last part, *serving the Lord*.

But this man did not serve God. Now he is thinking. He has to think. He has been toiling for many years. The snows of winter are on his brow. His health is not very good. He is beginning to think it is time to "enjoy life," as he calls it. As the sun is setting, you can see him smoking.

The Harvest of the Smoker.

Oh, that horrible, disgusting business of smoking which has been going on all the years; the smoking of nicotine and creating of cancer, amaurosis, and paralysis, dyspepsia, ulcerations of the bowels and the stomach.

Oh, what a splendid harvest you stinkpots reap who will smoke.

If you have any sense, you will quit!

Seven hundred millions of dollars a year are spent upon tobacco smoke, to create cancer and amaurosis and paralysis, and to make yourselves disgusting nuisances!

You would not like your wife nor your daughter to smoke, would you?

You do not like your boy to smoke, either; but you smoke yourself, you abominations!

This man smoked, you know. I can see him smoking, and as the curling smoke goes up, he is building castles in the air; for, you know, the influence of nicotine is very soothing, and he is thinking it all out as he hears the men coming back from the fields and vineyards.

The harvest is ripening, and oh, what a harvest it is, spreading out on every side! What a vast harvest it is!

He looks at his barns, and they are full; they will not contain any more. So he thinks, "What shall I do?"

You have to keep on doing something in this world if it is only to keep on going to the Devil. We are made so that we have to keep on doing; and we are doing right or doing wrong; talking rightly or talking wrongly; living rightly or living wrongly.

You know that, father! (addressing an elderly gentleman in the audience). Whenever I see you at Sylvan Beach, you are always doing something.

It seems to me that it is a very important thing to be sure we are doing right.

Now we have a record of what this man said, and as the smoke goes up, he says, "This will I do."

He was a real Chicago man, because he had the motto, "I will." He was an up-to-date Chicago man of that day.

That is a very good motto, "I will," if you will only put the right thing behind it.

"I Will" Is a Much Better Motto Than "I Can't."

There are some people who live to interpose difficulties. They are always creating imaginary impossibilities, and they are always telling you what cannot be done.

There are some good wives, who, when their husbands suggest things, say, "Yes, we can do it." There are other wives

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who say, "Now, Bob, it can't be done," and they are just making things miserable. They do not even set to work to see whether it can be done or not.

This man was up-to-date. I do not blame him for being diligent in business. The trouble is he left God and humanity out.

He said, "This will I do. I will pull down my barns and build greater."

There is work for the architect. There is work for the builder. That is all right. I like to see men providing work for the architect and the builder; but let them really do right at the same time.

"I will pull down my barns and build greater."

All right, Mr. Mammon, that is all right; but let us see what else you will do.

He says that he cannot stop there. When a man has pulled down his old barns and built greater, what is he going to do next?

He says, "There in those new barns"—he sees them built already (he is a very progressive man) on a magnificent plan —"I will put all my fruits and my goods."

An Appeal to the Rich Fool on Behalf of God and Humanity.

Wait a minute, Mr. Mammon, the very ox that treadeth out the corn has a right not to be muzzled.

Mr. Mammon, with that immense harvest, have you no consideration for your laborers?

Have you no consideration for the poor, for the widow, and for the fatherless? Is there no part of this vast harvest to be given to them?

Are there no poor children whose fathers had cancers because they smoked, and died, and left the children fatherless?

Are there no poor children who are motherless and fatherless?

Are there no hungry ones in the streets?

"What do I care about that? I am going to put all my fruits and my goods in my barns. Let the poor take care of themselves," he is saying in effect.

Well, but Mr. Mammon, listen! How did you get those fruits and goods? Could you create one grain of wheat? Could you create one single fig, orange, or plum?

Mr. Mammon, where did you get them? Was there no God? Is there no God?

But for the sunshine and the rain and the blessed influences that came from heaven, you would have none of these.

Do you forget the kindness of God in making you what you are? Mr. Mammon, have you no concern for God?

You owe Him a tithe at the very least, and if you do not pay Him a tithe, you are a thief, because the Bible says, "Will a man rob God?"

Mr. Mammon, you are a Jew, and you know all about it. You know what Malachi says:

> 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.

"Oh, that was that miserable old Malachi. I do not care a snap about him, nor God either. I have done without God a long time, and I can do without God still."

That is the way he goes on. He will not listen to you, and if you talk about the poor, the sick, the sorrowing, the heathen, or the claims of God upon him, he says, "Oh, get away! I have left God out of my calculations all these years, and I am going to leave Him out still."

What are you going to do about it then, Mr. Mammon, after you have built your barns and filled them with the great harvest?

"What shall I do then? Oh, then," he says, "I will"—see it is still "I will"—"I will say to my soul"—the word there is Life, *psyche* (ψυχή). It is not Spirit, *pneuma* (πνεῦμα). But it is the Greek word for Life, his animal life.

He does not think of the spiritual being, *pneuma*; he simply thinks of the animal life, and he says, "I will say to my animal life, *psyche*, 'Soul, O *psyche*, take thine ease; eat, drink, be merry.'

"I will go to the Groves of Daphne!

"I will dance with the harlots of Aphrodite, at Corinth.

"I will drink the Falernian wines of Italy. I will see the great spectacular shows of the Isthmian games.

"I will eat, ha! ha!! ha!!!

"I will drink, ha! ha!! ha!!!

"I will be merry, ha! ha!! ha!!!"

Death Claims the Soul of the Rich Fool.

But he hears a Voice speaking through the night, and he hears that Voice saying, "Thou fool!"

"Who called me a fool? If I could get that fellow that called me a fool I would do something to him."

"Thou fool!"

"Now, who calls me a fool? I am not a fool."

He has been smoking so long that he has a tobacco heart. He begins to feel something wrong with his heart.

The night has come. It has come.

A Voice is crying, "Thou fool! this night is thy soul required of thee!"

It is the Voice of God. It is Death who is feeling for his heart-strings.

It is the cold hand of Death, and, staggering in his agony, not even having time to cry, he falls a helpless mass upon his veranda.

They rush in, and find that the greedy old wretch is dead.

The Honorable Ananias Mammon is dead. Dives is dead. They have a public funeral, and great things are said of him in the press. But

> Lazarus' bones rattle over the stones;
> He is only a pauper whom nobody owns.

But this rich man lifts up his eyes in Gehenna and is in torment, because he has not used his powers for God or for humanity.

He centered all in self. He is going down cursed by posterity, too.

That is the story. What is the application?

The Application of the Story.

Young men, or old men, you and I are looking out upon the life before us today. What shall we do? You face it tomorrow morning. You face it next week.

Summer holidays are almost over. Are you going to learn something this year?

Are you going to be a better man this year?

Will you go on until the cry of hopeless despair shall come up from your heart not many months hence, "The harvest is past, the summer is ended, and I am not saved?"

Is that to be it? Have you left God out of account, and humanity out of account, and are you living for self?

Then you are the most wretched being out of perdition; for as a Scottish poet puts it:

> 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.

What are you going to do, my brothers, my sisters, my neighbors, and my friends, youths and maidens? What are you going to do with your life?

There are a number of youths here today.

Now let me tell you a story that much impressed me, lads, when I was a boy.

The story is told of Philip De Neri.

What Then?

A young man came to Rome one day and sought the counsel of the good father.

"Father," he said, "I have come to Rome to study law. Will you give me counsel?" He bore letters which showed that he was a young Italian of excellent family.

De Neri was very much interested in him, and said to him, "Tell me what your plans are. I will give you counsel."

"Well," he said, "I have come to Rome to study law."

"A very good profession! What do you expect?"

"I shall study law, and then I shall hope to become an advocate."

"Very good," he said, "I think you will become an advocate. You are a sincere and earnest and capable youth, with a good education to begin with; and you will be likely to succeed—and then?"

"Then," he said, "I shall go on practicing my profession, and perhaps I shall become a counselor."

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"Very good," said St. De Neri. "I think it is very likely that you will become a counselor. Well, then what will you do?"

"Then? You ask me, 'What then'? Well, then, father, do I presume too much in thinking I might be a judge?"

"No, I think not, my son, I think you might be a judge. What then?"

"Oh, then I shall be old," he said, "I shall be rich. I shall have a fine house and lands."

"Very good, and what will you do then?"

"Oh, then I shall be married, have a nice family, and care for them."

"What then?"

"Oh, then I shall live on so."

"What then?"

"Oh, then I suppose I must die."

"And what then?" said DeNeri; "after death, what then?" That is the point.

The Certainty of Death and the Judgment Throne.

After the joys of earth,
After its songs of mirth,
After its hours of light,
After its dreams so bright—
What then?

Only an empty name;
Only a weary frame;
Only an aching heart;
Only a conscience smart.

After that empty name,
After that weary frame,
After that aching heart,
After that conscience smart—
What then?

Oh, then the Judgment Throne.

Why not face the Judgment Throne now?

Why provide for everything that may be and not provide for Death and Judgment which must be?

Why provide everything for time and nothing for eternity?

Why provide that you will do this and that and not look at what God requires?

That is a very serious, very solemn, very important, and very essential question, "What shall I do?"

"Pilate, you know that Jesus Christ is a good Man."

"I know it," he said.

"Pilate, your wife has written you a letter telling you that you are to do nothing against that good Man, for she has had trouble in a dream because of Him."

"I know that, and I do not intend to do anything to Him. I am going to set Him free."

But he did not set Him free, because His enemies said, "Let Him be crucified."

He cried out one day, that awful day, "What shall I do with Jesus?" And they said, "Let Him be crucified."

Now the question each one of you must ask is, "What shall *I* do?"

What Will You Do With Jesus?

Are you going to say, "Let Him be crucified?"

I will tell you now, in closing, that you can do one of three things.

You can Neglect, you can Reject, or you can Accept Jesus.

If you neglect, you will perish. "How shall we escape if we neglect so great Salvation?"

If you reject, you will perish. No man ever rejected Christ and was saved, unless Christ lied, for He said:

I am the Way, and the Truth, and the Life;
No one cometh unto the Father, but by Me.

Now if Christ spake the truth, you have to accept Him. That is the alternative left.

To neglect is to perish; to reject is to perish, but to accept is to be blessed.

Then you can use your wealth, then you can use your health, then you can use your power in this world to be a blessing to others.

Obedience to God will bring you contentment and blessing for time and for eternity.

If you do not do that, there is no other way in which you can be happy.

A man who is selfish can never be happy.

The man who lives for self can never be happy; but the man who lives for God, for humanity, and for eternity, is happy. (Amen.)

General Overseer—Now, may God bless you. I am very glad to meet you.

I am always glad to speak the words which Jesus spoke, and to put the questions which Jesus put to His hearers.

Let me remind you that if you want to fail like the rich man and be a fool at the end, your epitaph will be written by God's Finger, in two words, "Thou Fool."

But if you want to live and be blessed, you will act as God commands; you will act as Christ directs, and then you will be wise.

And they that be wise shall shine as the Brightness of the Firmament;
And they that turn many to Righteousness
As the Stars forever and ever.

May God grant you this blessing.

Every one now present who desires to do that which is right in God's sight, stand, and let us ask God's blessing. Now pray with me, friends.

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. Take away all impurity. Help me to confess my sins, to forsake my sins, and to do right to any whom I may have wronged, and in Thy sight; to trust in Jesus, Thy dear Son, the Lamb of God who taketh away the sins of the world.

For His sake, bless me, and give me power to trust and serve Thee. Amen.

The above prayer was repeated, clause by clause, by those who had risen to consecrate themselves to God. Hundreds were on their feet.

The congregation then sang a verse of the song:

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 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.

Notice to Candidates for Baptism.

In many parts of the country there are members and friends of Zion who are desirous of being baptized by Triune Immersion by an Officer in the Christian Catholic Church. We desire that these persons shall be baptized before the cold weather. If the local Gathering will assist us financially in defraying traveling expenses of the one sent, we will do our best to send some one competent to administer this Ordinance. The officer thus sent will hold a few meetings in each place either in the home of a member, or in a hall if the Branch is able to provide one.

Let us know at once:

First—Place where meeting will be held, with Street and Number.

Second—The number to be baptized.

Third—The exact amount each Gathering will be CERTAINLY able to contribute toward expenses.

Take this up at once in order that routes may be mapped out and printed in the LEAVES immediately.

Send all communications to

REV. WILLIAM HAMNER PIPER,
Overseer-at-Large of Christian Catholic Church,
Twelfth Street and Michigan Avenue, Chicago, Illinois.

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,
Zion, 1300 Michigan Avenue, Chicago, Illinois.

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ZION'S EDUCATIONAL INSTITUTIONS

BY OVERSEER WILLIAM HAMNER PIPER, VICE-PRESIDENT.

A CONSIDERABLE number of persons are desiring to know what branches of study we shall give the coming school year.

In order to answer this question we here present the full Preparatory Course, covering four years, and in addition one year—the Freshman—of the College Course.

The academic work this year will cover the Preparatory Course, and if sufficient students apply the Freshman College year will also be given.

The four languages—Latin, Greek, German, and French—are offered in each year of the Preparatory Course, except the first.

It is expected that each regular student will elect one of these four languages in the C Preparatory year, and that this language will be continued throughout the remainder of the Preparatory Course.

In addition to this work in language, each regular student is expected to elect one additional language in the B Preparatory year and to continue the same through the B and A Preparatory years.

All the rest of the Preparatory Course is prescribed and must be taken by each student who wishes to graduate.

We strongly urge all students to fit themselves into the regular course with a view to finishing it. But there will always be a few students who will not be able to do this; these will be allowed to select studies that they specially wish and are qualified to take.

Without any question the entire educational work will be many times stronger and better the coming year than it has ever been hitherto.

Additions to Faculty.

Several valuable additions have been made to the faculty.

Prof. M. W. Blankinship, who has had wide experience in commercial college life, will be in charge of the Business College. He will teach Bookkeeping, Commercial Law, etc.

Rev. W. H. Cossum, a graduate in the Arts and the Theological Departments of Colgate University, New York, will have the chair of English Bible in the Ministerial Department.

Prof. L. A. Higley, who holds the degree of A. B. from the Ohio Normal University, Ada, Ohio, and the degree of B. S. from the University of Chicago, and has taught in the Bunker Hill (Illinois) Military Academy and in Purdue (Lafayette, Indiana) University, will have charge of the Science work.

Other valuable additions have been and are being made and will be announced later.

Commercial Course.

We wish to call special attention to the Business Department, both as to bookkeeping and stenography and typewriting.

It is expected that each of these branches will be ably handled this year.

There is a constantly increasing demand for expert stenographers and typewriters in Zion.

Young people who wish to pursue a business life should avail themselves of this Business Course.

We do not know of a competent stenographer and typewriter in Zion who is out of employment—the demand constantly increases.

No one wishes to employ a stenographer, no matter how apt he may be in taking dictation, if he does not know how to spell and write CORRECT ENGLISH; hence the necessity for thorough drill in the common English branches.

Zion College will provide the drill both in shorthand and in the English branches. Hence come to Zion College.

Ministerial Course.

We here give the regular Ministerial Course, the first two years of which we shall offer this year.

In addition to the regular Ministerial work, we shall give enough of the English Course to keep students busy.

And now let us here again urge our lay members, regardless of age, to spend at least one term, and as much more as possible, in the prosecution of this English Ministerial Course.

There is no better way in which to increase your efficiency as a worker in God's Kingdom than to take this course. The expense will be very small indeed. Room, board, and washing for the Fall Term, at $3.25 per week, will be $45.50; tuition $15, making a cost of only a little more than $60 for the term.

Night School.

We shall start a Night School on the first Monday in October.

It will convene three nights each week. The session will last two hours and will be divided into forty-minute periods.

The tuition will be fifty cents per week.

We shall undertake to teach, first of all, the common English branches, together with bookkeeping, shorthand, etc.

If a suitable place can be had and sufficient teaching force procured, we shall organize a night school in Zion City, also.

Let those who wish to attend a Night School, *either in Chicago or in Zion City*, write us at once, giving name in full, address, age, and subjects they desire to study.

We should have a large attendance at Night School. It will afford an excellent opportunity to improve one's mind and heart.

Every one should, as far as possible, avail himself of this opportunity.

Take this up and write us at once.

It must not be forgotten that Zion Schools are open to those only who are members of the Christian Catholic Church in Zion.

Remember, the Fall Term opens in all departments September 16th. Students should reach Chicago not later than Saturday, the 14th.

Room, board, and laundry will cost $3.25 per week; tuition $15 per term.

The school year will contain thirty-eight weeks, and will be divided into three terms.

The Fall Term will be fourteen weeks; the Winter and Spring Terms each twelve weeks.

Ere we close this article, we call attention to the fact that Zion College will be greatly in need of various apparatus and books of reference.

Apparatus.

We need very much *at least $1,000 for these purposes*. The efficiency of the school will be much increased with this money in hand.

Let those who have the Educational work at heart respond to this appeal.

Send $1, $5, $10, $50, $100, $1,000, as the Lord may enable you.

Send money by draft, check, or money order.

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We close with the prayer that God may incline your hearts to assist in this very worthy and necessary matter.

Send all communications to the Vice-President, 1201 Michigan Avenue, Chicago, Illinois.

STANDARD COURSE.

Leading to the Degree of Bachelor of Arts (A. B.), when EIGHT years' work is satisfactorily finished.

Preparatory.

Fall Term, 14 Weeks.	Winter Term, 12 Weeks.	Spring Term, 12 Weeks.
D Preparatory.		
Hours per Week.	Hours per Week.	Hours per Week.
Arithmetic 3	Mental Arithmetic.. 3	Physiology 5
Algebra 3	Algebra 3	Algebra 3
English Grammar.... 3	English Grammar... 3	English Grammar.... 3
Commercial Geography 3	Bible Geography.... 3	Scripture History.... 3
United States History 3	United States History 3	United States History 3
Penmanship 2	Penmanship 2	Clay Modeling 2
C Preparatory.		
Latin 4	Latin 4	Latin 4
Greek 4	Greek 4	Greek 4
German ..... 4 } 4	German ..... 4 } 4	German ..... 4 } 4
French 4	French 4	French 4
General History..... 4	General History..... 4	General History..... 3
Civil Government.... 3	Civil Government.... 4	Physiography 4
English Literature... 4	English Literature.. 3	American Literature. 4
Drawing 2	Drawing 2	Elocution 2
B Preparatory.		
Latin 4	Latin 4	Latin 4
Greek ..... 4 } 8	Greek ..... 4 } 8	Greek ..... 4 } 8
German 4	German 4	German 4
French 4	French 4	French 4
Zoology 4	Astronomy 4	Botany 4
Rhetoric 4	Rhetoric 4	Rhetoric 4
Elocution 2	Vocal Music 2	Vocal Music 2
A Preparatory.		
Latin 3	Latin 3	Latin 3
Greek ..... 3 } 6	Greek ..... 3 } 6	Greek ..... 3 } 6
German 3	German 3	German 3
French 3	French 3	French 3
Physics 4	Chemistry 4	Etymology 4
Elementary Book-Keeping 4	Plain Geometry..... 4	Plain Geometry..... 4
Advanced English Grammar..... 2	Advanced English Grammar..... 2	Advanced English Grammar..... 2
Elocution..... 2	Elocution 2	Elocution 2

College.

Fall Term.	Winter Term.	Spring Term.
Freshman.		
Language ..... or Literature ..... } 3	Language ..... or Literature ..... } 3	Language ..... or Literature ..... } 3
Pedagogy 4	Pedagogy 4	Pedagogy 4
Commercial Law.... 3	History of English.. 4	History of English... 3
Solid Geometry..... 5	Advanced Algebra.. 4	Trigonometry 5
Mechanical Drawing. 2	Manual Training... 2	Manual Training.... 2

REGULAR MINISTERIAL COURSE.

Fall Term.	Winter Term.	Spring Term.
Junior.		
English Bible (Historical Books) 3	English Bible (Poetical Books)..... 3	English Bible (Major Prophets) 4
Biblical Theology.... 3	Biblical Theology... 3	Biblical Theology.... 3
Zion Literature..... 1	Zion Literature..... 1	Zion Literature..... 1
Beginning Greek(New Testament)..... 3	Beginning Greek (New Testament). 3	Greek New Testament (Gospels)..... 3
Oratory 2	Oratory 2	Oratory 2
Bible Manuscripts and Versions 4	Bible Geography... 3	Bible History..... 3
Middle.		
English Bible (Minor Prophets) 4	English Bible (Gospels) 4	English Bible (Acts) 4
Biblical Theology.... 3	Biblical Theology.. 3	Biblical Theology.... 3
Greek New Testament (Gospels) 3	Greek New Testament (Acts)..... 3	Greek New Testament (Longer Epistles)... 3
Beginning Hebrew.. 3	Beginning Hebrew 3	Hebrew Bible (Isaiah) 3
The Life of Christ... 3	The Life of Christ... 3	The Life of Christ... 3
Senior.		
English Bible (Longer Epistles... 4	English Bible (Shorter Epistles) 4	English Bible (Revelation)..... 3
Greek New Testament (Longer Epistles)..... 4	Greek New Testament (Shorter Epistles)..... 4	Greek New Testament (Revelation). 4
Hebrew Bible (Isaiah) 4	Hebrew Bible (Minor Prophets) 4	Hebrew Bible (Selections) 4
Church History..... 4	Church History..... 4	Church History..... 4

ENGLISH MINISTERIAL COURSE.

First Year.		
English Bible 4	English Bible..... 4	English Bible..... 4
Biblical Theology.... 3	Biblical Theology... 3	Biblical Theology.... 3
Hebrew History..... 4	Christian Literature 4	Bible History..... 3
Bible Manuscripts and Versions..... 4	Bible Geography... 3	Elective..... 4
Zion Literature..... 1	Zion Literature..... 1	Zion Literature..... 1
Second Year.		
English Bible..... 4	English Bible..... 4	English Bible..... 4
Biblical Theology... 3	Biblical Theology.. 3	Biblical Theology... 3
Church History..... 4	Church History..... 4	Church History..... 4
Elective..... 4	Elective 4	Elective..... 4

SPECIAL NOTICE.

Full Reports of the Auditorium Services.

LEAVES OF HEALING, beginning with the issue for September 7, will contain full reports of the Series of Special Messages of Purity, Peace, and Power by Elijah the Restorer, in the Chicago Auditorium.

Our great Midsummer offer presents a splendid opportunity for the members and friends of the Christian Catholic Church in Zion to place LEAVES OF HEALING in every home, library, and public institution throughout the world.

Zion Printing and Publishing House has installed new machinery, enabling us to extend our circulation to hundreds of thousands of copies weekly.

You can help us to attain this as no one else can, for you know the character of the paper and those to whom it would specially appeal.

If you will send us a list of your friends for these special ten weeks' subscriptions, we will send each a card, stating we are doing so at your request.

By so doing you would very considerably extend the Kingdom of God and Zion. Send all subscriptions to Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago.

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 in May, 1900, 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.

Address Zion Publishing House, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

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NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

O GIVE THANKS unto the Lord, call upon His name;
Make known His doings among the peoples.
Sing unto Him, sing praise unto Him;
Talk ye of all His marvelous works.
Glory ye in His Holy Name:
Let the heart of them rejoice that seek the Lord.
Seek ye the Lord and His strength;
Seek His face evermore.
. . . . . .
He is the Lord our God:
His judgments are in all the earth.
He hath remembered His Covenant forever,
The Word which He commanded to a thousand generations.

ZION, calm and confident, Goes Forward

God, always the same loving Heavenly Father, delights to hear the continued prayers offered for the blessings needed by His people, and it is His good pleasure to hear and answer with His abundant blessing in spiritual, physical, and temporal matters.

The General Overseer faithfully pursues his daily tasks in connection with his ministry. The tasks are not light, and sometimes but for the Grace of God they would prove more than human nature could stand. But God gives the needed strength and courage.

God sends such loving answers to prayer that it has become a joy for him to live his life in laboring for the good of others. It is a pleasure to him to feel that he can pray the prayer of faith which brings God's blessing to the sinful, sick, and weary ones, wherever they are getting right with God and praying in faith with him.

The minutes fly. The days pass on. The record is being made, and if we cannot know it fully here, we may be able to do so when we stand in the presence of Him in whose hands all records are perfectly kept.

While He tarries, we go on recording some of the testimonies of those who have been blessed through the ministry of the General Overseer of the Christian Catholic Church in Zion, the Messenger of the Covenant, and the Elijah, the Restorer of All Things, who is preparing the way for Christ's return.

Instantly Healed at the Moment of the General Overseer's Prayers.

MOUNT MORRIS, ILLINOIS, June 30, 1901.

DEAR GENERAL OVERSEER:—I am so thankful that Jesus is the same Healer today, and that He is mine.

He has relieved me of much sickness and pain, through my faith in Him and in answer to your prayers.

At the very time your earnest prayers went up to God, I was set free from all pain; and when I obeyed God in Baptism, I had a great blessing which I cannot describe.

Now I feel like a new creature in Christ Jesus.

I am thankful for LEAVES OF HEALING, which has taught me how to read my Bible.

I will proclaim that Jesus is just the same today, no matter what the people say.

He will heal you, if you let Him.

Yours in Christ, LAURA J. AVEY.

Restored to Health Through Prayer.

MORO, OREGON, June 9, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—It is with a gratefu heart that I write you these few lines.

I sent you a telegram about twelve days ago, asking you to pray for me, as I was quite sick with something like inflammation of the stomach and bowels.

That is the second time within four months that the Devil has afflicted me in that way, but thanks be to God He has delivered me through the prayers of His faithful minister in Zion.

I am glad we do not need to go to the doctors and take their poisonous drugs, but that we can at all times go to God, who hears and knows our needs.

We have been doing what we can in the way of distributing LEAVES OF HEALING.

Thanking you for your prayers in my behalf, and praying God's richest blessing to rest upon you and protect you from evil men, I remain

Your Brother in Christ, GEORGE STRACHAN.

Healed of Catarrh, Rupture, and Tumor.

118 SOUTH MESQUITE STREET,
SAN ANTONIO, TEXAS, August 4, 1901.

REV. JOHN ALEX. DOWIE.

Dear Friend in Jesus:—I write to inform you that I am well of catarrh in my nose.

The soreness between my shoulders is going away.

I feel better spiritually. I praise God that through your prayers I am healed of my tumor and rupture. I had been ruptured since 1882. I could not walk across the room without holding my hand over the rupture to hold my internal organs in place. I have not had my truss on for four weeks.

I will do all in my power for Zion, the Lord, and His agents in Zion, as long as God gives me breath and speech.

Our pastor of the Baptist Church met me the other day, and said he heard I was going somewhere else to church. I told him Yes. I told him what God had done for me through your prayers, and he said, "O Sister Miller, I feel so sorry for you. Don't you know, the Bible speaks of false teachers before the end of time?"

I said, "Yes, those teachers are from the Devil. And if Dr. Dowie were from the Devil, the Lord would not answer his prayers. The Devil never healed any one. Yes, I am going to join them."

Yours in Jesus Christ, (MRS.) S. MILLER.

Little Son Healed of Rupture.

MASON CITY, ILLINOIS, July 31, 1901.

DEAR GENERAL OVERSEER:—I give God the glory for healing my little son through your prayer.

He does not wear a band any more for his rupture.

Praise God for our General Overseer and the love of the Lord Jesus, our Saviour.

GEORGE H. FURRER.

Instantly Healed Through Prayer of Faith.

BROOKFIELD, MISSOURI, July 8, 1901.

DEAR GENERAL OVERSEER:—I wish to tell the readers of LEAVES OF HEALING how I was healed five years ago.

I had kidney and bladder trouble, and was being treated by Dr. Conway, of Streator, Illinois.

No one knows how I suffered, except those who have had the same trouble. It seemed to me I could not endure the terrible pain. The more medicine I took the worse I seemed to get. My faith in Divine Healing was not as strong as it is now.

Excepting my husband and children I was among a class of people that despised and rebuked all the words of the General Overseer.

I had been reading the many testimonies to healing in LEAVES OF HEALING.

I was not able to sit up; but I said to my son, "We will send in a request for prayer, and we will all pray."

I did not know just when my request was received, but the next morning I felt that I was better. I told the children the night before to throw away my medicine.

I had been sick for a week or more, and the terrible pain had made me very weak; but when I felt the healing power pass over me, I got out of bed, dressed myself, and went to ironing.

The children were much surprised, and wanted to help me dress.

The neighbors came in and looked at me, and seemed to be under the impression that I had lost my mind.

I looked terribly bad; my face was a yellow, or almost copper color.

I was quite weak, but I gained strength and kept at my work, and soon was in perfect health.

I give God our Heavenly Father all the praise, and am so thankful that we have a Gospel that teaches the true way of healing.

I thank God for Dr. Dowie, the good servant whom He has sent, with his dear wife, to America, to teach the true and Full Gospel of Jesus Christ.

May God still bless and keep him, and bless all his works all over the world.

Your Sister in Christ,

(MRS.) ALICE E. BROWN.

Broken Limb Healed Through Prayer.

ADRIAN, MINNESOTA, July 22, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—Some time ago I sent in a request for prayer for my son Earl, for a broken limb.

When the doctor set the broken limb he said the ankle joint would always be stiff; nothing could save it.

He says now he never saw such a break heal so nicely, and says the joint will be all right.

My son is doing well. Pray for him again, and pray for me. I need your prayers.

May God bless and spare you many years.

Your Brother in Christ, WILLIAM WIGHAM.

Wonderful Healings for Mother and Babe in Answer to Prayer.

GLENCOE, ONTARIO, CANADA, July 5, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—Four weeks ago you prayed for our baby.

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She got well at the time you prayed for ber.

It was her bowels. She had been passing bloody slime.

When you prayed for me last summer, all the kidney, bladder, and heart troubles were cured.

I was able to carry my child the full time, although I came near losing her five times, at which times God heard vour and Overseer Piper's prayers for me.

The doctors in Kansas City said it would be impossible for me to either carry or bear again, after the first dreadful time, when I had convulsions and was badly torn.

Yet this time (January 19th) God gave me an almost painless delivery of a big ten-pound daughter, no one being in attendance but a neighbor woman and my husband.

At the moment by the clock that Overseer Piper prayed for me my bowels moved.

God has most wonderfully healed us all in many ways in answer to our own and Overseer Piper's prayers.

We know God heard vour prayer for my husband's rheumatism.

Your Sister in Christ,

(MRS.) W. R. SUTHERLAND.

God's Promise Fulfilled to a Mother in Childbirth.

CASTALIA, SOUTH DAKOTA, June 13, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—Not long ago I wrote requesting you to pray for me in confinement.

I feel that if I should withhold my testimony the "stones would cry out against me."

God has given us a little son, and I can say truthfully, and to the glory of God, that I never passed through so easy a confinement. It was, compared with some others I have had, painless.

I thank you, General Overseer, for praying for me, and I praise God for the blessing.

Yours very truly, (MRS.) C. N. RICHARDS.

God Blesses Financially.

Writing under date of June 21, 1901, from "Thornhill," Belmont Station, District Herbert Kimberley, Cape of Good Hope, South Africa, Mrs. E. Cook says:

I was much impressed with the wonderful answer to prayer when with my sister in Kimherley.

When greatly perplexed about financial difficulties, the needed help came, and with it your letter quoting such very pointed texts.

We felt the help had come directly from our Heavenly Father.

Young Lady Healed of Catarrh and Other Diseases.

WOLCOTT, NEW YORK, March, 1901.

DEAR OVERSEER SPEICHER:—Last October at the time you prayed for me, I received instant healing of catarrh, from which I had suffered since I was a child.

I believe I can truthfully say now that I am healed of the intestinal indigestion, which I had had in a severe form for over nine months when I first wrote you, in August last.

I had two good physicians who did not give me much hope of ever being well again, and I had lost hope in medicines doing me any good

One physician told me that I must not try to do any physical work if I did recover.

Since the first of December I have been doing manicuring and hairdressing, sometimes shampooing five heads a day, besides doing some manicure work the same day. I have been out in all kinds of weather, as I do the work at the people's homes.

I have had two attacks of the grip, but God delivered me from them so that I did not have to break any appointments for work.

My eyes are so much better that I have but little trouble in doing the manicuring which requires very close application of the eyes to the work for some time.

The physician also told me that I would need to wear glasses, as my eyes were so troublesome while I was ill.

I am truly grateful to you and the others who kindly prayed for me.

But I know God alone healed me.

I wish to devote the life He has given me to work in the Christian Catholic Church in Zion.

I have received as great spiritual as physical blessings since uniting with the Church and being baptized by Triune Immersion.

I thank God that He ever placed me where I could receive the true teaching.

I also thank Him for LEAVES OF HEALING, which first revealed to me the full truth.

I also praise Him for giving us the General Overseer to bring us back to the Bible truths which are hidden to so many.

Very sincerely yours in Christ,

(MISS) MYRTLE ROSALIE CLARKE.

Instant Healing of Chills and Fever.

HAMMOND, KANSAS, July 15, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I wrote to you some time ago asking you to pray for me, that I might be healed of chills.

I write to tell you your prayer was answered.

I am a teacher, and, on the day you received my letter, had gone to take an examination.

I began to chill very severely, but I did not go home.

It was necessary that I should take the examination, and I told Satan that, God helping me, I would take it.

Then my fever began to rise, and in five or ten minutes it was quite high; but just at that time it immediately left me.

I got your letter stating when you had prayed for me, and it was the time my fever cooled.

I have been well ever since, and I intend to trust God for healing should I get sick again.

I thank you for your prayers.

Oh, I do thank God that He is indeed the Healer of His people, and I am so glad that He has sent a great and mighty prophet to reveal to us His will, which we had misunderstood for so long.

May God bless you and your work, His work, everywhere.

Your Sister in Christ, DAISY WOOLERY.

Native Woman Healed of Blindness in Answer to Prayer.

NATAL BANK, PIETERMARITZBURG, NATAL, SOUTH AFRICA, July 5, 1901.

DEAR GENERAL OVERSEER:—I have been writing thanks to Overseer Piper for dispatching five cases of LEAVES OF HEALING for distribution here.

Our hearts are full of gratitude, for we found it impossible to go on without Zion Literature. It is a joy to go out with Zion Literature.

I had a visit recently from Edward Mahon, Mr. Büchler's brother-in-law, and I rejoice to find he is one with Zion.

Brother Mahon is doing a good work among the natives. He understands them thoroughly, while they have great confidence in and love for him.

The young Chief, or acting Chief, of the District was saved and wonderfully healed in answer to Brother Mahon's prayers.

The young man is well educated, and as part of his duty is to try cases and pass sentence, it is very necessary he should be a godly man.

He is acting Chief because his grandfather is too old to attend to his duties, and his father is disqualified because he is a bigamist, and the British Government will not appoint a bigamist as Chief.

He works heartily for God, and Brother Mahon says he has had hundreds of natives into his house to show them his church, which is a copy of the flashlight of Central Zion Tabernacle.

In answer to Brother Mahon's prayers, a blind woman, wife of one of the native converts, received her sight.

The natives have a great respect for God's Word, and Brother Mahon tells me that at a meeting at his house a Wesleyan minister was present, and he (the minister) did not dare speak a word against Divine Healing, because if he had he would have alienated every man present from him.

They read LEAVES OF HEALING eagerly.

God multiply blessings through the blessed Little Dove.

Yours in Jesus, JOHN THOMSON.

Healed of Catarrh of the Stomach After Years of Suffering.

PARIS, TEXAS, July 8, 1901.

DEAR GENERAL OVERSEER:—On the 28th day of February, 1901, I was healed of catarrh of the stomach, in answer to my own prayers, after many years of suffering and after vainly trying many physicians and climates and mineral waters. I knew the moment I was healed; such a sweet quietness came over me that I cannot describe.

Satan has tried several times to make me sick, and I have been tempted in various ways to believe I was not healed; but, Glory to God, it is true.

I can never thank you enough for the teaching received in LEAVES OF HEALING.

My little children have had mumps, whooping-cough, and chicken-pox in a very mild form, while other children in the neighborhood had these diseases, suffering severely, with the aid of physicians.

My family was exposed to smallpox two months ago. I wrote you to pray that none of us would have the disease, and none of us have.

That God may spare you long to preach this wonderful Gospel of Salvation, Healing, and Holy Living, is my prayer.

Yours in His Name,

(MRS.) S. MCREYNOLDS.

Prayers for Rain Answered.

BROWERS, COLORADO, June 10, 1901.

REV. W. HAMNER PIPER.

Dear Brother in Christ:—I sent a request for prayer for rain on the 10th of May, and you prayed on the 15th, or about that date.

It began to rain on the evening of the 15th of May, and it rained a good shower then, and the next day it rained for three or four hours.

So we knew that God had answered Zion's prayers for rain, and we give God the praise and glory, and we thank Him for His servants' prayers.

Your Brother in Christ, J. P. W. TROTTER.

Prayer for Rain Answered.

MISTON, MISSISSIPPI, August 14, 1901.

REV. W. H. PIPER.

Dear Overseer:—I have received your letter stating you prayed for rain. I will say that I started the request on the first day of August and on the fourth and fifth we had good rains.

We feel that your prayers have again been answered in our behalf. The Lord be praised for His goodness.

Many thanks for your prayers.

Yours in Christ, EDWARD M. LEECH

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ZION CITY NOTES

CONDUCTED BY DEACON H. WORTHINGTON JUDD.

IT IS with great pleasure that Zion Land and Investment Association announces to its friends and patrons, and to all Zion people everywhere, the appointment of Deacon W. B. Kindle, formerly of Kalamazoo, Michigan, to take charge of the important work of aiding Zion property owners in all parts of the country to dispose of their property at good advantage.

Deacon Kindle is a business man of many years of most successful experience.

For eighteen years he has been employed as a traveling salesman, and has met and transacted business with men in more than thirty States. So successful has he been that for ten years he has been connected with the same firm.

Deacon Kindle has been in touch with Zion and in sympathy with the teachings of the General Overseer since 1895. In June, 1898, he became a member of the Christian Catholic Church in Zion.

Deacon Kindle is by nature and by grace a worker, and when he became a member of Zion he became a worker in Zion. God blessed his work, and in May, 1899, he was ordained a Deacon in the Christian Catholic Church in Zion during the General Overseer's mission in Grand Rapids, Michigan.

Although Deacon Kindle's home is at Kalamazoo, Michigan, his business took him into Pennsylvania and Ohio, and in his travels throughout these States he conducted many most blessed and fruitful meetings with Branches of the Church and Gatherings of the Friends of Zion. He also crossed the line occasionally and held meetings in West Virginia. He was the Conductor of the Gathering at his own home in Kalamazoo, Michigan.

So effective was his work throughout these States, that he was called, in the department of this paper entitled "Notes from Zion's Harvest Field," Deacon-at-Large.

All the consecrated energy which Deacon Kindle devoted to this work, and all the business sagacity which made him so successful as a traveling salesman have now been transferred to the performance of his duties in Zion Land and Investment Association.

It is the duty of every owner of property or holder of securities of any kind to see to it as quickly as possible that that property is Zion City property, and that those securities are Zion securities.

Every member of Zion believes, or should believe, that Zion City is the most mighty work in the preparation in this world for the coming of the King. If that is true everything which will make



DEACON W. B. KINDLE.

Zion City a success is hastening on that blessed consummation.

If members of Zion have their money invested in other property or other securities, Deacon Kindle is the man especially appointed and fully qualified to assist them to transfer those securities and that property into Zion's securities and property.

Deacon Kindle solicits the correspondence of all members and friends of Zion who desire his assistance in this most important matter.

Let all in Zion coöperate in this.

Many farms and lots have been most advantageously sold through Zion Land and Investment Association in the past and that institution is now equipped for this work better than ever.

Seventh Anniversary of the Establishment of Zion Printing and Publishing House.

LEAVES OF HEALING, Volume IX, Number 19, enlarged to forty pages, is profusely illustrated by photo-engravings of the various departments, and will be of special interest to those outside of Zion.

A member of Zion, traveling from Chicago to Madison, Wisconsin, circulated this number on the train, and speaking to several passengers, was surprised to find not one had seen a copy of Zion's various publications.

They were all intensely interested in hearing and reading of the great and glorious work which was being carried on in Zion.

Naturally they were somewhat opposed to the General Overseer, owing to the bitter opposition of the Press, but prior to arrival at Madison many expressed themselves as being deeply interested in the paper, fourteen subscribing for same for ten weeks and one for a year, others stating they would send their subscriptions to the office.

It is a common saying that LEAVES OF HEALING grows better and is more interesting every week, and as the future issues will contain the Series of Special Messages delivered by the General Overseer in the Chicago Auditorium, there may not be a better opportunity to send a ten weeks' subscription.

Let every member and friend of Zion circulate Zion Literature when traveling by rail or steamer, and when entering Public Libraries and other Institutions, thereby helping to break the prejudice of the people caused by the lies of the Press.

As we enter our eighth year of publication, we begin a great "Onward Movement" to increase the circulation of LEAVES OF HEALING to 100,000 copies weekly.

This can easily be attained if every one will do his duty.

Practically every one now enjoying the privileges of membership in the Christian Catholic Church has been brought in through some one sending the "Little White Dove."

Thousands of men are better off financially, having given up smoking, drinking, and other bad habits, through reading the truths contained in LEAVES OF HEALING, and surely it is not too much to send us $2 for one yearly or eight special ten weeks' subscriptions.

Let every one now heartily respond.

We will inform all new subscribers that the paper is being paid for and sent at the request of a friend, and at the expiration of the time you paid, if they do not continue their subscriptions we will solicit them.

Think for one moment of the great toil and labor in preparing one issue of the paper, and of the great privilege it should be for you to circulate it throughout the world, thereby extending and advancing the Kingdom of God and Zion.

Please send all subscriptions to

ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois.

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Zion Land and Investment Association

OFFERS

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That are Clean and Safe
That are Profitable
That are Well Secured

These are the kind of investments all Christian people should be looking for, and are the kind Zion has furnished from the start. Zion has proved this to the Shareholders of Stock in her various enterprises during the past two years. Zion is an institution that is Ecclesiastically, Educationally, and Commercially Much Alive. This is what distracts her enemies.

Zion Offers Liberal Inducements to Investors

Zion pays her Interest and Dividends promptly twice a year.

Zion Investors are Amply Secured by Real and Personal Property Valued at Hundreds of Thousands of Dollars

Best of all, Zion has the approval and backing of God, who has made it possible to overcome every obstacle, and has crowned her efforts with success on every side. The same liberal advantages given to Shareholders in the First Series are now being offered to the Shareholders in the Second Series, namely:

Six Per Cent Guaranteed Interest From the Date Money is Received

Also an additional two per cent Contingent Dividend from the profits of this Association, including the right to the first choice of selection of lots in Zion City, at the lowest rentals, when the next land is thrown open for selection. An advance of from 25 to 50 per cent has already been realized by those who have selected lots in the first and second subdivisions. Your correspondence is solicited. Pamphlets, Articles of Agreement, and any information regarding investments in this Association, also Maps, Plats, etc., of Zion City, furnished upon application. Address

ZION LAND AND INVESTMENT ASSOCIATION

H. WORTHINGTON JUDD, Sec'y and Mgr.
DANIEL SLOAN, Assistant Manager

Michigan Avenue and Twelfth 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."

Eleven Thousand and Sixty-Four Baptisms by Triune Immersion Since March 14, 1897.

Eleven Thousand 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 June 14, 1901, by the General Overseer	4582	
Baptized by Elders, Evangelists, and Deacons	2281	
Total Baptized in Central Zion Tabernacle		6863
Baptized in places outside of Chicago by the General Overseer	504	
Baptized in places outside of Chicago by Elders, Evangelists, and Deacons	3007	
Total Baptized outside of Chicago		3511
Total Baptized in four years and three months		10,374

Baptized since June 14, 1901:

Baptized in Central Zion Tabernacle by tbe General Overseer	47		
Baptized in Central Zion Tabernacle by Evangelist Fisber	16		
Baptized in Central Zion Tabernacle by Elder Royall	6		
Baptized in Central Zion Tabernacle by Elder Voliva	10		
Baptized in Central Zion Tabernacle by Elder Mercer	7		
Baptized in Central Zion Tabernacle by Elder Simmons	13		
Baptized in Central Zion Tabernacle by Elder Excell	6		
Baptized in Central Zion Tabernacle by Evangelist Darms	4		
Baptized in Central Zion Tabernacle by Elder Dietricb	7		
Baptized in Central Zion Tabernacle by Elder Cossum	9	125	
Baptized in Michigan by the General Overseer		3	
Baptized in Zion City, Illinois, by the General Overseer		134	
Baptized in Zion City, Illinois, by Overseer Mason and Elder Voliva		86	
Baptized in Zion City, Illinois, by Elder Dinius		9	
Baptized in Zion City, Illinois, by Deacon Kindle		8	
Baptized in British Columbia by Elder Brooks		3	
Baptized in British Columbia by Elder Simmons		2	
Baptized in California by Elder Taylor		6	
Baptized in Connecticut by Deacon Ellsworth		2	
Baptized in England by Evangelist Cantel		51	
Baptized in Illinois by Elder Fockler		41	
Baptized in Illinois by Deacon Sprecher		2	
Baptized in Illinois by Elder Reed		4	
Baptized in Illinois by Elder Brasefield		1	
Baptized in Illinois by Deacon Westlake		3	
Baptized in Indiana by Overseer Mason		2	
Baptized in Indiana by Overseer Speicher		2	
Baptized in Iowa by Elder Adams		39	
Baptized in Japan by Elder Viking		11	
Baptized in Kansas by Deacon Klein		4	
Baptized in Massachusetts by Evangelist Smith		11	
Baptized in Michigan by Elder Hayden		2	
Baptized in Michigan by Elder Kennedy		5	
Baptized in Michigan by Deacon Lake		6	
Baptized in Minnesota by Deacon Crane		5	
Baptized in Minnesota by Elder Jenson		7	
Baptized in Mississippi by Deacon Boggan		4	
Baptized in Montreal, Canada, by Deacon Hope		6	
Baptized in Nebraska by Elder Hoy		8	
Baptized in New Jersey by Elder Hammond		12	
Baptized in New Jersey by Elder Leonard		4	
Baptized in New York by Elder Hammond		17	
Baptized in New York by Elder Graves		2	
Baptized in Ohio by Elder Bouck		2	
Baptized in Ohio by Elder Reiff		8	
Baptized in Ohio by Overseer Mason		5	
Baptized in Ohio by Elder Basinger		3	
Baptized in Oregon by Elder Ernst		2	
Baptized in Scotland by Evangelist Cantel		12	
Baptized in Washington by Elder Simmons		3	
Baptized in Washington by Elder Ernst		8	
Baptized in Wisconsin by Evangelist Loblaw		8	
Baptized in Wisconsin by Deacon Stochholm		9	
Baptized in Wisconsin by Elder Hammond		2	
Baptized in Wisconsin by Elder Jenson		1	565 690
Total Baptized since March 14, 1897			11,064

The following-named four believers were baptized at Dows, Iowa, on Tuesday, August 27, 1901, by Elder J. R. Adams:

Crabtree, Henry.....Dows, Iowa
Crabtree, Mrs. Julia.....Dows, Iowa
Crabtree, Benjamin.....Dows, Iowa
Stuart, Matthew.....Dows, Iowa

The following-named nine believers were baptized in Central Zion Tabernacle, Chicago, Wednesday evening, September 4, 1901, by Elder W. H. Cossum:

Crawford, T. P.....1525 Topeka Avenue, Topeka, Kansas
Laws, L. E.....Ashkum, Illinois
Littler, Laura.....Greenfield, Ohio
McWhirk, William.....1254 Michigan Avenue, Chicago, Illinois
McWhinney, Mrs. Jane.....Brighton, Missouri
Odem, Mrs. Anna.....4620 Dearborn Street, Chicago, Illinois
Owen, Richard R.....Miller, South Dakota
Peacock, William.....Egan, South Dakota
Wright, Mrs. Willie F.....Greenfield, Ohio

The following-named seventeen believers were baptized in the Church of Christ, Edinburgh, Scotland, on Thursday, July 11, 1901, by Evangelist H. E. Cantel:

Cooper, Mrs.....17 Upper Grove Place, Edinburgh, Scotland
Drysdale, Mrs. J. H.....16 Merchiston Crescent, Edinburgh, Scotland
Ewart, Miss Jane.....18 Hope Terrace Grange, Edinburgh, Scotland
Fairley, Archibald.....26 Balbirnie Place, Edinburgh, Scotland
Gordon, J. Bain.....17 Colinston Road, Edinburgh, Scotland
Gordon, Mrs. Eliza.....17 Colinston Road, Edinburgh, Scotland
Liddle, Mrs. Emily.....21 Jamaica Street, Edinburgh, Scotland
MacDonald, D.....160 Morningside Road, Edinburgh, Scotland
MacDonald, Mrs. Lily.....160 Morningside Road, Edinburgh, Scotland
MacDonald, Hugh.....160 Morningside Road, Edinburgh, Scotland
Simpson, Miss Margaret.....17 Colinston Road, Edinburgh, Scotland
Sinclair, Lauchlan.....12 Bruntsfield Gardens, Edinburgh, Scotland
Smith, Miss Margaret.....100 Morningside Road, Edinburgh, Scotland
Tennant, Mrs. Jane.....6 Briar-Bank Terrace, Edinburgh, Scotland
Yarroll, S. Arthur.....243 Morningside Road, Edinburgh, Scotland
Yarroll, W. Donald.....243 Morningside Road, Edinburgh, Scotland
Yarroll, Miss Edith.....243 Morningside Road, Edinburgh, Scotland

The following-named twelve believers were baptized in the Public Baths, Dundee, Scotland, on Friday, July 12, 1901, by Evangelist H. E. Cantel:

Anderson, Miss Jannett.....134 Albert Street, Dundee, Scotland
Duff, Miss Agnes E.....3 Elizabeth Street, Maxwelltown, Dundee, Scotland
McKinnon, Mrs. D.....12 Janefield Place, Dundee, Scotland
McKinnon, John.....12 Janefield Place, Dundee, Scotland
McKinnon, Miss Bella.....12 Janefield Place, Dundee, Scotland
Nairn, Miss Jane.....23 Park Avenue, Dundee, Scotland
Roy, Miss Georgina.....4 Roslin Terrace, Dundee, Scotland
Roy, Miss Agnes.....4 Roslin Terrace, Dundee, Scotland
Sharp, James.....14 Garland Place, Dundee, Scotland
Sharp, Mrs. J.....14 Garland Place, Dundee, Scotland
Sharp, Miss Maggie.....14 Garland Place, Dundee, Scotland
Tyrell, Miss Kate.....10 Park Avenue, Dundee, Scotland

The following-named five persons were baptized in the Delaware River at Cramer Hill, New Jersey, Lord's Day morning, August 25, 1901, by Elder Gideon Hammond:

Green, Mrs. Addie.....2924 North Twelfth Street, Philadelphia, Pennsylvania
Kratz, Henry B.....Pipersville, Pennsylvania
Kratz, Mrs. Catharine.....Pipersville, Pennsylvania
Miltzow, Helmuth.....Oceanville, New Jersey
Miltzow, Mrs. Mary T.....Oceanville, New Jersey

The following-named four believers were baptized in Zion Baptistry, Falls City, Nebraska, Lord's Day, September 1, 1901, by Elder C. A. Hoy:

Bintz, Fred.....Hiawatha, Kansas
Bintz, Katherine.....Hiawatha, Kansas
Bintz, Jakie.....Hiawatha, Kansas
Reimers, Miss Anna A.....Stella, Nebraska

The following-named four believers were baptized at Webster City, Iowa, Lord's Day, August 25, 1901, by Elder J. R. Adams:

Largent, Mrs. Minerva.....Webster City, Iowa
Largent, Miss Sarah Ann.....Webster City, Iowa
Owens, Mrs. Sarah.....Homer, Iowa
Pardoe, Mrs. Mary.....Homer, Iowa

The following-named three believers were baptized in the Kishwaukee River, Dekalb, Illinois, Wednesday evening, August 21, 1901, by Deacon J. B. Westlake:

Hanson, Lars Alfred.....Dekalb, Illinois
Westlake, Miss Millie B.....Dekalb, Illinois
Westlake, Mrs. Millie J.....Dekalb, Illinois

The following-named two believers were baptized in Lake Calhoun, Minneapolis, Minnesota, Lord's Day, September 1, 1901, by Elder C. J. Jenson:

Bock, Miss Helen.....Minneapolis, Minnesota
Erdal, Miss Ragnhild.....Minneapolis, Minnesota

The following-named believer was baptized at Findlay, Ohio, Wednesday evening, August 28, 1901, by Elder E. Basinger:

Stacy, Lord Earl.....839 South Liberty Street, Findlay, Ohio

The following-named believer was baptized at Victoria, British Columbia, Lord's Day, August 25, 1901, by Elder Eugene Brooks:

Larabee, Andrew.....Sardis Postoffice, British Columbia

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ZION'S BIBLE CLASS.

MIDWEEK BIBLE CLASS LESSON, SEPTEMBER 18th or 19th.

Relation of Spirit, Soul, and Body.

1. *The relation of the spirit to God—they are inseparable.*—Psalm 139: 1-12.
   The spirit cannot separate itself from God.
   God seeks it and searches for it continually.
   Wherever one is, in time or eternity, God never loses sight of him.
2. *The relation of the soul to God—God alone can satisfy it.*—Psalm 63: 1-11.
   The ambitions of life cannot satisfy it.
   The pleasures of life cannot satisfy it.
   The success of life cannot satisfy it.
3. *The relation of the body to God—God has power to redeem it.*—Psalm 30: 1-12.
   It is subject to corruption.
   It is subject to bereavement.
   It is subject to distresses.
4. *Relation of the spirit to the soul—it uplifts the life.*—Proverbs 18: 6-18.
   A right spirit is joyful in adversity.
   A right spirit seeks the cause of trouble.
   A right spirit bears up until help comes.
5. *The relation of the spirit to the body—it repairs the waste.*—Proverbs 17: 19-24.
   The redeeming power of the body lies with the spirit's relation.
   It knows afflictions cannot last long.
   It saves the body from distressing chemical changes.
6. *The relation of the soul to the body—it should dominate it by force of will.*—Ecclesiastes 8: 11-15.
   The soul that sins kills the body.
   The life consecrated to God preserves the body.
   The soul's ambitions can overtax the body.
7. *The relation of the body to the soul—it can burden the life out of it.*—Ecclesiastes 6: 1-8.
   The eyes of the body can overreach its needs.
   The body must be subservient to the soul.
   To keep the body in subjection should ever be one's chief aim.
8. *The relation of the body to the spirit—it can drive the spirit from its habitation.*—Ecclesiastes 12: 1-7.
   The house in which the spirit dwells must be kept clean.
   When the hand begins to tremble, the spirit knows it must move soon.
   When the shoulder begins to stoop, then outside and inside forces begin to tear the house.

The Lord Our God is a Relation-Preserving God.

SUNDAY BIBLE CLASS LESSON, SEPTEMBER 22d.

Blind to the Truth.

1. *So-called Christian leaders are blind.*—Isaiah 42: 13-22.
   Those who serve the things of God may be very blind.
   The High Priests could not see that Jesus was the Christ.
   Doctors of divinity today cannot see that Jesus is the Healer.
2. *Religious adherents are blind.*—John 9: 35-41.
   It is hard to find a man willing to admit that he is blind.
   Sin is the reason Christ the Healer cannot be seen.
   The revelations of Christ's power to heal, everywhere seen, are evidences of this blindness.
3. *The masses are blind.*—2 Corinthians 4: 1-6.
   The man who relies on doctors loses his body.
   The man who relies on riches loses his soul.
   The man who relies on public opinion separates himself from God.
4. *But few can see all things in Christ.*—Isaiah 53: 1-9.
   Few believe that Christ will do the things God's Word declares He will do.
   They trust Him to save the spirit, but not the body.
   They scoff when He is held up as the Healer of diseases.
5. *Facts are not wanting, but the evidence will not be accepted.*—Acts. 28: 23-29.
   They will not read the evidence of what God is now doing.
   They spurn the years of record in Zion.
   They do not even read, in faith, God's own Word.
6. *Some pretend to seek, but never come to know the truth.*—2 Timothy 3: 1-9.
   There is a list of sins which shut one out from God.
   One cannot get knowledge from God and be in fellowship with evil.
   Faith comes only to the pure in heart and mind.
7. *Preaching is not talking, but getting people to see God's truth.*—Acts 17: 16-21.
   Curiosity impels many to listen.
   It takes daily work to open blind eyes.
   A new truth must be proclaimed, not hid.
8. *Prejudices and previous false teaching keep many from the truth.*—John 1: 43-51.
   Many have figured out how God will do this and that.
   Misconceptions of the Bible keep many from coming into the truth
   Those sincere, even though mistaken, Christ will lead into light if they obey.

God's Holy People are an Enlightened People.

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Having again published the German LEAVES OF HEALING, which we hope to publish monthly, we ask the hearty coöperation of all the members and friends of the Christian Catholic Church in Zion to send the same to their German friends, thereby furthering and advancing the interests of the Kingdom of God and Zion. Subscription price, 50 cents per year. Sample copies may be had from :: ::

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ZION'S ONWARD MOVEMENT

SUNDAY SERVICES IN THE AUDITORIUM

REV. JOHN ALEXANDER DOWIE

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, HAS BEGUN

A TWO YEARS' LEASE OF THE
CHICAGO AUDITORIUM

Except June, July, and August of 1902

THE GENERAL OVERSEER WILL SPEAK EVERY LORD'S DAY AFTERNOON

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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 IX. NUMBER 21. CHICAGO, SEPTEMBER 14, 1901. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

WIFE HEALED OF BONE DECAY AFTER FIFTY YEARS' SUFFERING, AND OF HEART DISEASE. HUSBAND HEALED OF NEURALGIA AND PARALYSIS.

THY FAITH HATH MADE THEE WHOLE.

No true lover of God and of humanity can read the sweet story of Divine Grace which follows, without saying with joy, "God hath visited and redeemed His people."

The story is from the lips of a saintly mother, who has reached her three-score years and ten.

Those lips were never known to lie.

The long years of her life are an unbroken record of Purity and untiring Love.

At her side stands her husband.

Over half a century ago he kneeled by the bench in his shop and pleaded for salvation.

The glory of God there burst upon him.

It never left him.

All who know him, ardently love him.

The history of his life is the history of long years of honesty, integrity, answered prayer, and holy living.

Behind the story these two witnesses tell, lies half a century of spotless integrity.

The aged father toils all day long at the harnessmaker's bench, and his step preserves the elasticity of youth.

Though but a few months ago stricken with paralysis, and helpless, he arose from his bed to tell a new fresh story of His Redeemer's Love and Healing Power.



MR. AND MRS. JOHN ARMSTRONG.

He tells the world that the gathering of years makes no break in eternal redemption.

The Fountain of Life flows on forever.

Its waters sprang forth in his life when he was young. Now that he is old, they are still abundant and fresh from the Throne of Glory.

Their home today is a place of peace.

The mother finds her household duties a joy and delight.

Yet when she was but a child, the foul finger of the Destroyer touched her body.

One of her limbs became diseased.

An open, running sore poured out its filth and stench, robbing youth of its sweet freedom and vigor.

For over half a century she sought healing in vain.

Nothing known to the medical art could stop that corruption or heal that wound.

At last the Glad Tidings of a Heavenly Physician reached her from the lips of God's Faithful Messenger in Zion.

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She dropped everything and listened to that welcome Voice.

She turned her weary feet from the false to the true Way.

God cleansed her blood, and as her faith came to rest in Him He gently closed the wound.

The Destroyer, not content with this oppression, had given her a cruel fright just before the birth of her second son.

The delicate structure of the heart was so injured that it never again, for thirty-two long weary years, resumed its normal work.

It was a struggle with death, with intermissions of rest.

The dark clouds of anxiety and uncertainty gathered over that home.

Today they are gone, for the Sun of Righteousness has arisen with healing in His wings.

Six years ago, a weary pilgrim, with life almost spent, she came to Zion.

God's servant, the General Overseer, laid hands upon her and prayed.

Instantly the heart disease vanished.

The next beat of her heart was strong and full of life.

God, who designed the heart and adjusted its delicate working, knew just how to repair it.

During all those weary years He was waiting for His child to trust Him.

During all those years, while they were seeking doctors and hunting remedies, they had forgotten the Lamb of God, who bore their diseases.

Let their Story go forth to earth's remotest bounds.

Let suffering humanity see in it that the world's healing art is a fraudulent usurper, prolonging sorrow and deepening woe.

Let them see afresh the Great Physician, who saves, cleanses, and heals to the uttermost.

The healing of the Seamless Dress
Is by all beds of pain;
We touch Him in life's throng and press,
And we are whole again. D. B.

WRITTEN TESTIMONY OF MRS. CAROLINE ARMSTRONG.

1314 Elizabeth Avenue,
Marinette, Wisconsin, June 16, 1901.

Rev. John Alex. Dowie.

Dear General Overseer:—I wish to testify to God's wonderful goodness to me.

When very young I was taker with a severe pain in my left ankle.

I sent for Dr. Carter, who pronounced the ailment bone disease.

He applied remedies, but with no benefit.

I was sick all that winter, and could not place the limb down to the floor or take a single step.

My limb gathered and broke and remained in this condition over half a century, constantly discharging corruption and filling the house with an offensive odor.

Many pieces of bone came out of the opening in the limb.

During these years the muscles wasted away and nothing seemed left but the skin about the bone.

Nothing known to medical art would stop the constant discharge of corruption, or heal the offensive wound.

About seven years ago Dr. Colter, of Marinette, Wisconsin, and Dr. Hicks, of Menominee, Michigan, cut into the wound and packed the bone with iodoform gauze.

In August, 1895, our beloved General Overseer laid hands upon me and prayed. I was instantly healed of heart trouble whose dark history of thirty-two years no pen can describe.

I know I would at that time have been healed of my limb had I known how to trust God.

I was afraid to remove the iodoform gauze, which I continued to use, and of course God could not heal my limb while it was packed with this gauze.

Notwithstanding my blunder, the limb was wonderfully improved. About a year ago I removed the gauze.

Elder Bryant, who was sent to Marinette, shortly afterward prayed and laid hands on my limb.

Oh how wonderfully God worked!

How gently and easily He did what physicians of no value strove to do for a period extending over fifty years.

The flesh came back upon my limb.

The discharge and odor grew less and less.

The edges of the gaping, ugly wound came closer and closer together, until it finally closed and the healing is now almost complete.

Such wonderful strength came into the limb that during the past year I have joyfully gone about my household duties, walking to our dear Zion Tabernacle—nearly a mile away—and have done a little Zion Seventy work, not knowing which limb was weak, for, praise God, one seemed as strong as the other.

Terrible as was the fifty years' suffering with this limb, it was little compared to the dark story to which I now turn, and which makes me shudder as I even think of it.

At the age of twenty-five I was married.

Just before the birth of my second son, I received a terrible fright, which left me with heart disease.

I cannot write the dark story of the thirty-two years that followed. Times without number I felt the cold embrace of death.

During those years my husband's first thought on turning homeward at night was whether he would find me living or dead.

Many times when I had fallen unconscious, he took me in his arms and laid me upon the bed, thinking my life had gone.

Physicians were unable to help me.

Dr. Smith, of Bathurst, Canada, said (when he gave me seventy-two powders to take), "It will either kill her or cure her"; and although I took one powder after each meal, they neither killed nor cured me.

Years passed away.

We left Canada, came to the States, and settled in Marinette, where, after years of toil and care, my health was gone and I was prostrated.

About seven years ago one of the physicians insisted that an operation must be made upon my limb.

My husband consented, and Dr. F. G. Colter, of this city, called Dr. Hicks, of Menominee, and preparations for the operation were made.

When I had been placed upon the table they found that I was so badly afflicted with heart disease that they could not administer any chloroform or ether, fearing that it would cause my death.

They did what they could to help me, and cut into the limb about an inch and inserted iodoform gauze.

Towards the springtime of the following year, my husband brought home a copy of the *Inter Ocean* containing an account of the work in Zion.

I immediately wrote to you, asking you to pray for me, but I received no answer from you.

It was during that awful Year of Persecution, and we found afterward that you had never received our letter.

Shortly after, a lady friend went to Chicago to hear you preach.

She brought some tracts and blanks back with her and asked me to fill out one of these.

I did so, and sent it to you.

You replied, setting an hour for prayer.

Two friends and I spent some time in asking God to help me, and I received much benefit.

August 24th my husband and I went to Chicago and stayed about one week.

I heard the teaching, and the first time you prayed with me in the healing room I was instantly healed of severe heart disease of thirty-two years' standing; and, bless the Lord, I have never felt it since.

I do my own housework, and a little for the Master, and, praise God, I feel so well and strong, although I am in my seventieth year.

How I bless God for Zion's teaching, that God is the Great Physician for Spirit, Soul, and Body.

Two years ago I fell out of the street car, and when picked up I was, to all human appearances, dead.

My cheek bone and also the bone of my right limb were broken.

I was unconscious most of the time for a few days. When I became conscious again I found my limb sore and weak, and one side of my face nearly black.

My husband wrote to you to pray for me.

I was much better, and the discoloration left my face.

The following June I went to Chicago.

I attended a Friday morning meeting conducted by Mrs. Dowie.

When she laid hands upon me and prayed, my cheekbone instantly healed and the dizziness left me.

I thank you, Mrs. Dowie, Dr. Speicher, and Elder Bryant for your prayers.

I give God all the glory.

I praise His Name for all He has done for me.

After having been a member of the M. E. Church for about fifty-five years, I withdrew from it on March 20, 1898, and became a member of the Christian Catholic Church in Zion.

On Sabbath morning, March 29, 1898, eight persons met in our home for prayer and the study of God's Word.

He who is now Deacon P. G. Winters led the service, and his subject was, "The Preciousness of the Word."

From that time on we continued the services, until now, praise God, Zion has grown to a goodly number here, and God is with us.

So the dark clouds have gone and my life is full of sunshine and joy.

Your Sister in Christ,
(Mrs.) Caroline Armstrong.

WRITTEN TESTIMONY OF JOHN ARMSTRONG.

1314 Elizabeth Avenue,
Marinette, Wisconsin, June 16, 1901.

Rev. John Alex. Dowie.

Dear General Overseer:—I am always glad to tell what wondrous things God does for me.

A few years ago my wife and I went to Chicago together. The first time you prayed for us she was instantly healed of heart disease, and I of neuralgia in the stomach.

That is nearly six years ago, and God has kept us.

April 3d, two years ago, I received a severe stroke of paralysis.

I was helpless, and my wife even had to feed me.

She sent for Deacon Grandall.

He laid hands on me and prayed and I was greatly helped.

In the evening he again came and prayed with me. My wife also wrote to you requesting prayer.

On the 5th your letter came saying, "I have prayed, and will continue to do so."

The next morning I arose and with help dressed myself.

I walked out with the help of a cane and crutch and could eat without any assistance.

Before that my right side was entirely helpless; I could not raise my arm, either.

But, praise God, He hears and answers prayers.

On May 3d, just one month after, I went to work, and blessed God for His healing power.

I am well and strong.

Last fall I had a serious accident. I slipped from a plank and fell many feet, striking upon my head and shoulders.

I could scarcely walk home, but went over to Elder Bryant's and he prayed for me.

I felt much better. I never lost one hour from work, but attended to my duties as usual.

God did indeed hear and answer His faithful servant's prayers on our behalf.

Thanking you and Elder Bryant for your earnest prayers on our behalf (for it means much to us old people), and daily praying that God may long spare your lives to bless humanity and all Zion, I remain,

Your Brother in Divine Bonds,
John Armstrong.

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AND HE showed 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, bearing twelve manner of fruits, yielding its fruit every month: and the Leaves of the Tree were for the Healing of the Nations.—*Revelation 22:1, 2.*

IN this closing chapter of the Book of Revelation, a glorious time is spoken of when the nations shall be healed.

We are not told that they shall be healed by mineral or vegetable drugs, many of which are deadly poisons, nor by any skill of man; but by life itself coming to them through the Leaves from the Tree of Life.

Jesus said that He was the life of the world, and He said that His life was in His words; thus showing that His words and the Leaves from the Tree of Life are the same.

We are told that those who wash their robes have the right to come to the Tree of Life and to enter in by the Gates into the City.

The soul and body of man are the robes of his spirit, and he must repent and come to Christ Jesus, confessing his sins, that his robes may be washed in the blood of the Lamb: for—

If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.—*1 John 1:9.*

Healed of Paralysis Through Reading a Leaf Torn From Leaves of Healing.

The letter which follows is from Miss S. A. Frost, niece of Deaconess Blackmore, of London:

39 TREGAVAN ROAD,
CLAPHAM COMMON, LONDON, S. W.,
ENGLAND, July 28, 1901.

MY DEAR MISS HILL:—I thought I would write you while Deaconess Blackmore is in Zion, Chicago, as she can confirm this testimony, because we live together.

Two years ago last May I was suffering from creeping paralysis, which was destroying the use of my right side.

It began first in my arm, then leg, then face. I could not comb my hair for months. Aunt always did it for me.

My leg often gave way at the knee, and I would fall.

My face got so that I could not eat thin bread and butter without water streaming from my mouth, through great pain.

I was in this condition when in May, 1899, my aunt brought me home, from a friend's, one leaf torn from LEAVES OF HEALING. She told me to take great care of it, as it was only lent me to read. But it had on it the tract, "If It Be Thy Will."

I had never heard of Dr. Dowie before. But I read the leaf on Monday, and again on Tuesday and Wednesday. What light it gave me!

On Thursday morning, before breakfast, God heard my cry, and wonderfully delivered me from the Devil's grasp.

From that time I have combed my own hair. My leg has never given way since. In fact, two months after, I twice walked to the top of Skiddaw Mountain, at Keswick, and came down easily, helping others instead of being helped.

I have also been able to eat without pain since my healing.

To God be all the glory.

I do praise God for Zion Literature, and dearly love to spread it.

I am sending it to places where I have been on mission work, and God is blessing it.

A lady said to me the other day, "There is this about LEAVES OF HEALING: all the things Dr. Dowie says lay hold on you."

Another matter, I think, will interest you. An old lady here, a member of Zion, said to me a few weeks ago, "Do you know, Miss Frost, while I was reading my Bible, it seemed as if God was telling me that Dr. Dowie was the Elijah spoken of in Malachi?"

I said to her, "What makes you say that?"

I knew she had not had LEAVES OF HEALING for three weeks, and had not been to a meeting during that time; so she did not know of the proclamation.

I said to her, "I believe he is, and more than that, he has said so."

Then I gave her LEAVES OF HEALING telling about it.

She was delighted and said, "Then it was God who told me he was Elijah. I am glad."

She is a dear old lady, very, very poor, but rich in faith.

Leaves of Healing Brings Sunshine Into a Home in Scotland.

KING'S KETTLE,
FIFESHIRE, SCOTLAND, June 25, 1901.

DEAR SISTER IN CHRIST:—We have felt for some time that we ought to give a little testimony to the great blessing we have received through reading LEAVES OF HEALING.

It came to us like a sunbeam when the clouds were very dark and our Heavenly Father seemed to have hidden His face.

About eighteen months ago a lady friend brought us a copy of LEAVES OF HEALING.

My sister had for many years suffered from bronchitis, which had gradually developed into lung trouble, and also internal trouble. Her physicians seemed unable to do more for her, but at the same time did not seem to approve of open air treatment in her case.

Having her bread to earn, she had been pleading with her Heavenly Father for light and guidance, when, lo! from the Little White Dove came the Olive Branch of Hope.

When we received the first copy of LEAVES OF HEALING, she could only walk from her chair by the fire to the bed, and even that with difficulty.

Since the General Overseer prayed with her in Edinburgh, she has walked six and a half miles at a stretch, and she is working every day, for which great blessing we desire to give God all the praise and glory.

Yours faithfully in Jesus, A. ANDERSON.

The following letter to our General Overseer from Auckland, New Zealand, is written by

A Lady Who Was Healed of Indigestion Through Reading Leaves of Healing.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I wish to express my gratitude to God and to you for the benefit LEAVES OF HEALING has been to me.

I was healed of indigestion and other troubles after I read LEAVES OF HEALING. I had suffered from this for years.

I am very thankful to my Heavenly Father for my deliverance, and the healings received by my husband and children. It was indeed good news to us that the Lord is the same Healer as when He walked this earth in the flesh.

When God, by His Holy Spirit, opened our understanding and we saw the light, the first thing I did was to throw all medicine out.

Satan soon had one of the children down sick, but God gave us the victory. Praise His Holy Name.

You remember praying for Mrs. Peterson a year ago? She was greatly helped and we were greatly blessed, for which I thank you so much.

We are doing the best we can here. We are telling the people the grand news and sending LEAVES OF HEALING all around the city and country. We find people are willing to receive the truth which has been hidden so long.

My sincere wish is that God's richest blessings may rest on you and dear Mrs. Dowie and family, and Zion everywhere.

Miss Laura A. Wheeler, of Asbury Park, New Jersey, sends

A Breeze From the Seashore.

She writes:

I rejoice to know that God is blessing Zion in all her Branches and I know there is no religious paper in the world today which is doing the good LEAVES OF HEALING is. I was converted through reading it; I only wonder that people are so slow to accept the teaching.

I thank God I accepted it at once.

I stand alone here for Zion, but I expect to come to Chicago this fall.

Oh, how happy I shall be to see all my dear brothers and sisters whom I have been reading about, and feel that I know so well and love so dearly.

I know I shall do as dear old Father Leonard did in the Auditorium, when the Processional came in—the tears will flow.

We have told, on this page, how the rolls of Zion Literature fly on the wings of the Little White Dove—emblem of the Holy Spirit—to carry LEAVES OF HEALING to the uttermost parts of the earth.

Reader, will you not help us to send Salvation and Healing to the nations?

Will you not pray over the matter, and ask yourself, "What can I do in this great work of preparing the people for the coming of the King?"

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 7, 1901.

9631	Rolls to	Various States of the Union
1500	Rolls to	Hotels of the United States
1428	Rolls to	Hotels of Europe and Africa
673	Rolls to	Various Foreign Countries
258	Rolls to	Greece
Number of rolls for the week		13,490
Number of rolls reported to Sept. 7, 1901		1,141,235

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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.

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

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CHICAGO, ILLINOIS, SATURDAY, SEPTEMBER 14, 1901.

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EDITORIAL NOTES.

1:45 A. M., Chicago Time, September 14, 1901.
Zion Building, Chicago.

"THE MYSTERY OF LAWLESSNESS DOTH ALREADY WORK."

The President died at 2:15 A. M., Buffalo time.

This is the message which we have just received over the telephone, through the courtesy of the Chicago *Chronicle.*

THE EXECUTIVE HEAD of the Nation has been stung to death by the Scorpion of Lawlessness.

IN THE MIDST OF LIFE, with the plaudits of tens of thousands of people ringing in his ears, and the notes of the organ pealing forth, William McKinley, President of the United States, whilst holding out his hand to receive the greetings of an American youth, was shot twice in the breast and abdomen, on the afternoon of Friday, September 6th, in the Temple of Music, at the Pan-American Exposition, in Buffalo, New York.

Lingering for a week, "suffering many things of many physicians," he has at last died, and we cannot doubt that his spirit has passed into the Presence of an All-merciful God, whom he served, we trust, according to his light.

THIRTY-SIX YEARS AGO, on the night of the assassination of President Lincoln, James A. Garfield said: "GOD REIGNS; AND THE GOVERNMENT AT WASHINGTON STILL LIVES."

SIXTEEN YEARS LATER that same James A. Garfield, President of the United States, was assassinated by Guiteau, and the Nation remembered the words he spoke in the dark days when Abraham Lincoln fell a victim to the bullet of the Assassin Wilkes Booth.

THREE PRESIDENTS have thus been slain in the United States of America, within thirty-six years.

A sad record for Triumphant Democracy.

"The Mystery of Lawlessness" continues to work.

IT IS VAIN to seek the Center of that Mystery in the miserable little Nests of Anarchistic Scorpions to be found in all

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the great cities of the world, and especially in Chicago, the city from which we are now writing.

THAT GREAT CENTER of Lawlessness lies deeper in the Mysteries of the Heart of Things on earth.

The Anarchistic Propaganda is but the fatal flower and fruit of the Lawless Secret Empire which exacts oaths and fixes death penalties for their violation, contrary to law, at the altars of Baal in Masonic and other Lodges.

DEEPER AND YET DEEPER into the Fathomless Depths of Impurity, Intemperance, and Infidelity, from whence all the "Unfruitful Works of Darkness" spring, the Secret Center is to be found in Hell itself, from whence have issued Satan and Sin, Disease and Death.

THE NATION MOURNS the terrible loss, not merely of the President's loved and valued life, but of that Sense of Public Safety which can only exist where Righteous Law is respected and obeyed by all citizens, and enforced regardless of color or creed, by magistrates and rulers of all degrees.

THE WRETCHED CREATURE, Czolgosz, who lies quivering in mortal fear within his prison cell, as he hears the wail of indignation and hatred and vengeance rising up from infuriated multitudes, is only a feeble manifestation of the "Mystery of Lawlessness."

OH, IT IS PITIFUL to read in the Press the hypocritical cantings and whinings of assumed indignation against the Spirit of Lawlessness, when, as these pages show, the Spirit of Falsehood and Murderous Hatred against ourselves and Zion has filled its pages day after day, week after week, and year after year, with the publication of countless fabrications, and with direct incitements of the multitudes to Acts of Violence and even to Murder.

OH, IT IS PITIFUL to read the columns of the so-called religious press, and the reports of sermons from the pulpits of the Apostate Churches crying out for Blood! BLOOD!! BLOOD!!! These cries are in strong contrast to the words of the wounded President concerning his slayer, "*Let no one hurt him!*"

SURELY IT WAS the Spirit of Lawlessness which led many professed ministers of the Gospel of Jesus Christ all over the land to regret that the murderer had not been torn to pieces by the mob.

The language of T. DeWitt Talmage, in the Auditorium at Ocean Grove, New Jersey, is thus reported: "The rage of the witnesses vented upon the assassin was only too lenient, and *had the butt end of the revolver been used upon the assailant's head, I believe the act would have been justifiable.*"

NEITHER THE SPIRIT of Jesus Christ, nor the tender compassion of the late President breathes in the horrible and shameful utterances which came last Lord's Day from many so-called Christian pulpits.

THE AWFUL MAJESTY OF LAW vindicated by the Sword of Justice, in the hands of the Lawfully Constituted Authorities, can never be rightly superseded by the nameless horrors of a Lawless Mob, who trample under foot the safeguards which Law places around even the vilest criminal until Justice calmly executes the Righteous Decrees of God and Man.

NO WORDS OF OURS shall ever lessen the Enormity of this Utterly Inexcusable Crime, but at the same time we raise our voice and say concerning the assassin, Czolgosz, *Let no one hurt him until the Law condemns him, and then let Justice strike with its sharp sword.*

RATHER LET THE WORDS which have been generally ascribed to the President, "God forgive him!" ring in the ears of the people even when the Officers of the Law inflict the Penalty which God's Justice decrees.

Let us all remember the example of the first martyr in the Christian dispensation, Stephen, who cried, "*Lord, lay not this sin to their charge!*"

Greater than all, let us remember the example of the Son of God, who cried in the hour of His agony, on the Cross, "*Father, forgive them; for they know not what they do.*"

ANARCHY IN THE HUMAN HEART will never be crushed by Governments which abandon their Powers to the Ungovernable Passions of Lawless Multitudes; and we are deeply grieved when professed Christian ministers forget that God's commandment, "*Thou shalt not kill!*" deprives man of the right to slay his brother man, *no matter what the provocation.*

IF EVER A MURDERER deserved death, it was surely Cain, who slew his innocent brother Abel; or, passing over all the ages between, it was surely Herod, Pilate, and Caiaphas,

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with their numerous wicked accomplices, who murdered the Holy, the Just, and the Innocent Son of God.

In both cases God said, "*Thou shalt not kill!*"

EVEN AT THE RISK of being misunderstood by many sincerely wrong Christian men and women, we say, Let the Sword of Justice fall, and the Severest Penalty the law can inflict—far more severe than death, as every condemned criminal can testify—of *Solitary Imprisonment with Hard Labor for every remaining hour of the criminal's Life*, be inflicted.

Truly even the criminal who suffers this Penalty will cry with Cain, "My Punishment is greater than I can bear!"

In that unbearable agony even the murderer will be led to seek and find the Mercy of God, which covered the blood-stained Apostle Paul, who had consented to and was an official witness of the cruel murder of Stephen.

IF THE PRESIDENT, concerning whom we have spoken at length in the address reported in this issue, on pages 661 to 666, could be heard, we feel sure that his eloquent and tender voice would still cry, "Let no one hurt him"; and that he would leave to God that Punishment which only God can adequately inflict: for it is God Himself who hath said, "*Vengeance is Mine; I will repay, saith the Lord.*"

THIS IS THE TIME when all thoughtful and wise Rulers of the People should do their utmost to allay the fierce hatred and Love of Blood which veils itself so often under the pretense of inflicting righteous punishment.

THE NATION must be lifted above the Rule of Anarchy in its own citizens, and especially in their wicked determination to destroy Law and trample Justice under foot.

We shall raise our voice unceasingly, no matter what betide, to demand that the Rule of God shall supersede the Rule of the Lawless One.

IT IS TOO SOON for us to feel sure that the early morning papers, which have just reached us at 3:15 A. M., contain the truth as to the President's latest hours, or as to the immediate cause of death.

But if the *Daily Inter Ocean* of this morning is not in error, then the Last Words of the President to those about him were:

Good-by, good-by!

It is God's way. His will be done, not ours.

And then he said, speaking to no one apparently, "'*Nearer, my God, to Thee*, e'en though it be a Cross,' is my Constant Prayer."

These, if true, were good and faithful words, albeit that we cannot believe for a moment it was "God's will" that he should die: for Murders and Blunders are not God's will, but the Devil's Work and Will.

SADDER STILL, however, are the words which close the article, namely:

Judge Day said that the physicians, since the danger from peritonitis and blood-poisoning had disappeared, were obliged to look elsewhere for an explanation of his sinking.

They found that his heart was muscularly weak, and the weakness, in the light of what they had learned from those who had studied the President's physique for a long time, was *probably due to the use of Tobacco.*

CAN IT BE that, after all, it was not the assassin's bullet, but the President's own fatal habit of smoking that deadly nicotine poison, against which we have ever protested in Zion as Satan's Consuming Fire, that was the immediate cause of his death?

Can it be that he would have overcome his wounds had his heart not been diseased by Tobacco?

This is not our statement, and we cannot say that it is true.

But it is the statement of one of his dearest friends, who for a long time was Secretary of State in his First Administration, and who would not utter an unfounded reproach against the friend and chief he loved so well.

Shall not this warning voice then ring out o'er all the earth, that the immediate cause of death was "*probably the use of Tobacco?*"

BUT THE NIGHT is far spent, and we cannot further comment upon this terrible Event: for we have yet a duty to perform, and, if possible, a criminal to arrest.

WE FEEL IT to be our duty to publish in these notes the facsimile reproduction of a letter from Portland, Indiana, which reached Chicago on Wednesday last, September 11th.

It is one of a number of threatening letters which we have received during the present year.

Some of these have been published in the daily papers, having been sent to the Chief of Police and other persons in authority; but we have never cared to publish them in our own columns.

Every prominent public man, and especially a man who has engaged in conflict with the Evil Powers that deceive and destroy humanity, receives such letters, and we have received hundreds of them during our public career.

It may, therefore, be asked, "Why publish this?"

In reply we say that the desire to bring home this class of crime to one of its principal sources has led us to publish the *facsimiles*, both of the envelope and of the letter.

Let all who recognize the writing send us proofs in his own handwriting, of who the author really is—and do it promptly. Many letters of his doubtless exist.

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Portland, Ind. Sept 10 1901

Dr John Alexander Dowie.

Sir-

I have read your sermon on the shooting of Mr McKinley and your comments on his treatment by the surgeons. In order to test the efficacy of surgical treatment as compared with your system of treatment the C. S. A. of which I am a member have decided that you shall be shot in the stomach as near the place as possible where McKinley was and then watch results as regards your recovery without medical attendance. You can prepare yourself for this trial ordeal as you will be shot just as surely as night follows day before one year expires. You cannot prevent the shooting by any means you may adopt but prepare your system for recovery is what we want you to do. You will find us true to our word.

Yours respectfully
C. A. Tres.

We would say that the cancellation of the stamp on the envelope, and the postmark of the Postoffice where it was mailed, have failed to be printed, because the cancellation and the postmark were made in purple ink.

Purple comes out white in photography, and hence this explanation will account for the failure to print.

But it will be observed that the stamps of the Receiving Station in Chicago come out distinctly, because they were made in black ink.

IF THE WRITER of the letter imagines for one moment that he has caused us fear, or any uneasiness, let him know of his disappointment: for though this letter reached Chicago on the 11th, it did not reach us until Thursday, the 12th, at Ben MacDhui, White Lake, Michigan, and we slept on board the steamship *Indiana* that night, most soundly, for the unusual period of eight hours, viz., from ten of that night until six of Friday morning, and never once dreamed or thought of this threatening letter.

With Paul we can say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my Course with Joy, and the Ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God."

WE CALL ATTENTION to the fact that the letter begins by an implied objection to our comments on the treatment of President McKinley by the surgeons, and that the next sentence completely discloses, to those who carefully read it, the source from which it came.

It is most manifestly a doctor's, or a surgeon's, wail.

THE WRITER says that he belongs to the "C. S. A."

We do not know what these three mystical letters represent, but in the absence of any special enlightenment, we reasonably conjecture that they might mean the Chicago Surgeons' Association.

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IT IS OUR conviction that if we are ever assassinated, it will be at the instance of the medical and surgical professions, who have more than once openly attempted our murder, both in Chicago and in London.

WE DO NOT BELIEVE that God will permit us to be murdered until our work is done, and if that should be "before one year expires," as the murderer writes, then let that which God permits, happen; for our work on earth shall be completed.

We cannot pass from earth one moment before, unless it should be that we would wilfully sin, and that we have no intention of doing, and, by the Grace of God, shall not do.

It is not in the power of this foolish man to say when we shall pass away, or that we shall "*never see trees bud twice.*"

We realize, with great delight, that our Times are in God's hands, and that our life is "hid with Christ in God," beyond the power of assassins of any kind to destroy.

MUCH AS WE LOVE wife and family, and the equally dear ties which bind us to the Christian Catholic Church in Zion, and all God's people throughout the world, we say, calmly, that the Happiest Day we shall spend on Earth will be the day we leave it for Heaven—since "For me to live is Christ, and to die is Gain."

AND YET we long to do the work which God has called us to do, to "finish our Course with Joy"; to found Zion City strongly, and to establish it immovably on the Eternal Rock, Christ Jesus; and to prepare God's people for His Glorious Appearing.

THESE THINGS are nearest and dearest to our heart, and we believe that we shall live to accomplish them.

Let no assassin imagine that the destruction of our life would be the destruction of Zion.

Even in the Mormon Church, the murder of the False Prophet, Joseph Smith, did not destroy that Evil System, but doubtless strengthened it.

It will be as vain to imagine that Zion can be destroyed by the taking away of our life, as that the United States Government and Nation can be destroyed by the taking away of the life of President McKinley, great and valuable as that life has been.

GOD REIGNS; AND ZION WILL LIVE.

This is our answer to all Zion's Adversaries—*Isaiah 14:23:*

> 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.

SINCE IT MAY BE that some of our good friends may not be able to read, easily, the writing of this murderous writer, we now append the letter in plain type:

HOTEL HAWKINS
F. W. GATES, Proprietor
Rates $2.00 and $2.50 per day

PORTLAND, INDIANA, September 10, 1901.

DR. JOHN ALEXANDER DOWIE.

SIR:—I have read your sermon on the shooting of Mr. McKinley and your comments on his treatment by the surgeons. In order to test the efficacy of surgical treatment as compared with your treatment, the C. S. A., of which I am a member, have decided that you shall be shot in the stomach, as near the place as possible where Mr. McKinley was, and then watch results as regards your recovery without medical attendance.

You can prepare yourself for this test or ordeal, as you will be shot just as surely as night follows day, before one year expires. You *cannot prevent* the shooting by any means you may adopt; but prepare your system for recovery is what we want you to do.

You will never see trees bud twice.

Yours respectfully, I. A. PREIS.

AND NOW, very far on in the morning, we close these Notes, thanking God for a week of great blessing to Zion in all departments, and for the privileges which lie before us, so long as we shall live, of loving and serving Him and His people, and the whole wide world for whom Jesus died, and for whom He ever lives.

BRETHREN, PRAY FOR US.

HOTEL HAWKINS
F. W. GATES, Proprietor,
Portland, Ind.





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NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer.

He SENDETH His Word, and healeth them,
And delivereth them from their destructions.
Oh that men would praise the Lord for His goodness,
And for His wonderful works to the children of men.—*Psalm 107:20, 21.*

THE Word of God is the one thing which Zion is sending forth to all the world.

Only as the people know the Word of God can they understand His will.

Zion rejoices that in the latter days Elijah the Restorer stands defending and proclaiming the Everlasting Truths of the Word of God.

The Messages from Zion going forth from week to week are, under God, the means of opening the eyes of multitudes who are thus led to a better knowledge of God and His Will and Way.

They therefore pray in faith, and testimonies to blessings received are continually pouring in to Zion through the mails.

Again a little space is devoted to the printing of some of the testimonies received recently. We pray God to make them a blessing to the readers.

Child Healed of Bowel Trouble.

SHELBY, MICHIGAN, August 28, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—We want to thank you for praying for our little girl on August 21st. She had a very severe attack of bowel trouble and was immediately healed at the time of your praying for her, by the power of God through Jesus Christ His Son. To God the Father be all the praise.

We also thank you for praying God to open the way for work, as I had no work for almost three weeks. But praise God! on the 23d I received work, and today a man hired me for three months at $—— per week.

Praise the Lord, O my soul, and all that in me is!

I am so glad for the Full Gospel of Jesus Christ as it is taught in the Christian Catholic Church in Zion: that we are to look to God for all things for spirit, soul, and body.

Yours in Christian love,

WILHELM H. SCHMIDT AND FAMILY.

Healed of Constipation, Delivered from Swearing and Tobacco.

STORM LAKE, IOWA, August 18, 1901.

DEAR GENERAL OVERSEER:—I had been troubled more or less with constipation for several years, until December, 1899.

My stomach would retain food only about one-half of the time. I took physic every day.

I was unable to do any work, became nervous, and had remarked to two or three friends that I would be in my grave in one year; for I believed it would be so, as there was no cure for me in medicine.

Four copies of LEAVES OF HEALING came into my hands in August, 1900, and as I read them my heart began to beat with gladness for I saw light and life.

I then prayed to God to deliver me from my sins and sickness. I threw away my medicines and have not taken any since.

I went to Chicago six days afterward, repented, believed, and was baptized.

I went home and commenced work in one week and have been working at hard labor ever since.

I am entirely healed of constipation and stomach trouble, through the power of God.

I was a user of tobacco, but God took the craving appetite away.

I used to swear, but not an oath has escaped my lips since I trusted in God.

Yours in His service,

CHARLIE S. CRAWFORD.

Healed Through the Prayer of Faith.

317 NORTH ELEVENTH STREET,
LEBANON, PENNSYLVANIA,
August 10, 1901.

REV. JOHN ALEX. DOWIE.

Dear Brother:—In answer to your prayer in my behalf, I can say I am a new man. I can walk nearly all day. I think I can go to work next week. Please continue to remember me in your prayers. I believe God is a prayer-hearing and a prayer-answering God.

I do praise God, through Jesus Christ my Saviour and Healer, for what He has done for me through His servant. May God bless the good work that you are doing for your Lord.

JOHN KISCADDEN.

Child Healed of Fever, and Father of Poisonous Copperhead Snake's Bite.

VANDERVOORT, ARKANSAS, August 17, 1901.

REV. JOHN ALEX. DOWIE.

My Dear Sir:—I am impressed to answer your most kind and welcome letter stating that you prayed for our little boy in accordance with the request that we sent to you. We thank you very much for your prayer.

You stated that you prayed on the fifth of July, and on the seventh the fever left him at about two o'clock in the night.

We give God the praise for the healing of our little boy; and we thank you much for the blessings we receive through you as one of God's servants. Our prayer to God is that He will bless us with the pleasure of hearing the Gospel preached to us here.

When asked the reason why I have not joined some church, I have said that when I joined a church I wanted to belong to one whose preachers could do what God wanted them to do.

I have been told that I would never see God's servants do as they did in Christ's time. I said I would never belong to any church then.

In about two years I was blessed with the pleasure of hearing the same old Gospel. My brother brought me the good news that there is a Church in the world that is teaching and preaching the Gospel as it is recorded in God's Word.

Some time after that I was bitten on the hand by a copperhead snake. In about twenty minutes after I was bitten the poison was removed. I asked God to remove it. I was very sick for a few minutes. No medicine of any kind was used. But the swelling remained for a few days.

It was on Thursday when I was bitten, and the swelling lasted until Sunday, but with no pain to amount to anything. I went ahead just the same as though I had not been hurt. Being away from home at the time, I returned home on Saturday, and Sunday morning when my neighbors came in to see where I had been bitten by the snake, my arm was swelled up into my breast, and I had to cut open my shirt sleeve. On Monday I went to the mill to work.

I believe the reason the swelling lasted so long was to prove to all the people here that it was a poisonous snake. Some said they would not believe but what I put something on it.

I give God the praise, and I thank you and Mrs. Dowie for bringing to light the Full Gospel.

Faithfully yours in Jesus' Name,

D. W. RAY.

Healed of the Grip.

TELLURIDE, COLORADO, August 22, 1901.

DEAR OVERSEER PIPER:—I was taken very sick Tuesday, August 20th, about 2 P. M., with all the signs and sufferings of the grip.

I have had a number of severe attacks, and understand the symptoms.

It struck hard this time, and promised to be a bad case, but thanks be to God, it was checked.

At about 3 o'clock of the day above mentioned, our son Earl wired you for prayer. About three hours later it was quite evident to all that the disease was broken, and I have gained steadily from that time.

I will, no doubt, go back to work tomorrow night, well and strong as ever, with a loss of only twenty-four hours' work, and no doctor's bill to pay.

Surely we thank God.

Yours in Christ, F. C. VAN ZANDT.

Healed of Cough and Lung Trouble.

RUSHFORD, MINNESOTA, August 19, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I want to thank you for the prayers that were offered for me about June 7th, and give God the glory for the answer.

I had a cough for some time and did not think much about it. My cough grew worse, and I had pains in my left lung and side, so that I could not sleep much at night.

My voice became so weak that the people for whom I was working could only hear a sound, and that was all.

My parents prayed for me, and I prayed myself that I might be healed.

I did not seem to get much better.

Then I sent in a request for prayer.

My cough began to leave me about the time you received the request.

At this time I was working for a woman who was very ungodly.

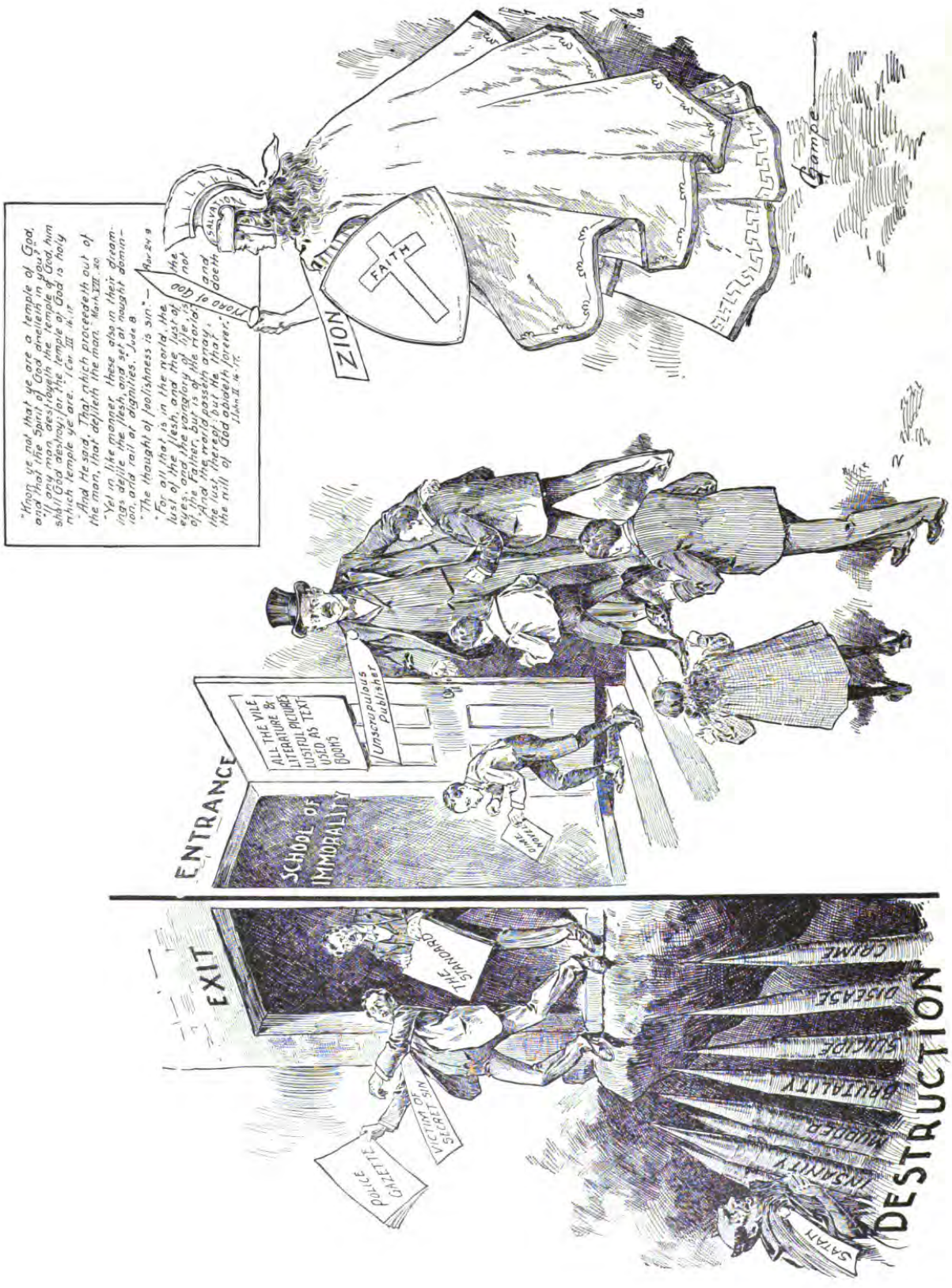
I became so weak that I had to go home; but the pain in my lung and side continued, until one night I said, "Lord, if it is not right for me to go back to this lady, take the pain away and give me a good night's rest."

I went to bed and slept all night. In the morning when I got up my pains were gone and I began to grow stronger right away. My voice is as strong as ever now.

I praise God for the many blessings that He bestows upon me from day to day; also for His saving and keeping power.

Your Sister in Christ, ETTA M. WEED.

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ZION'S WITNESS AGAINST THE UNCLEAN PUBLICATIONS THAT DEFILE THE YOUTH.

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ELIJAH'S RESTORATION MESSAGES

Chicago Auditorium

Lord's Day Afternoon

September 8

...1901...



Messages of Purity, Peace and Power

No. 2

"Fathers and Children"

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

THE Message of Elijah the Restorer is, first of all, a Message of Purity.

By the power of His Spirit God has made that Message, through him, clear, uncompromising, and powerful.

From the beginning of his ministry, he has boldly and unflinchingly thrust in the Sword of the Spirit, regardless of whom it might cut, and demanded, in the Name of the Lord, Purity in the Heart, in the Home, in the Church, in the State, and in the Nation.

That demand has come with such Divine power and Authority that it has been of mighty effect.

Tens of thousands over all the lands are walking in the King's Highway of Holiness, having had the Demon of Impurity cast out by the power of God's Spirit through His Messenger, Prophet, Priest, and Ruler, Elijah the Restorer.

Thousands more are daily winning the victory over the flesh, in this matter, through the prayers and teachings of this mighty man of God.

In his series of Special Messages, now being delivered in the Chicago Auditorium, the Divine order of Purity first is being followed.

God is granting an especial blessing, which is spreading wherever the Messages are heard or the reports of them read.

In the first of the Special Messages delivered on Lord's Day afternoon, September 1st, in the presence of 5000 people, the General Overseer declared the truth that the hearts of the children would be turned to their earthly fathers only when those fathers' hearts were turned to God their Heavenly Father.

In his Second Message, on the same subject, delivered on Lord's Day afternoon, September 7th, he called upon fathers everywhere to turn their hearts toward their children, first of all by obtaining absolute Purity of spirit, soul, and body.

He attacked with special power the terrible secret sins to which are due bestiality, insanity, degeneracy, suicide, and murder.

His words were wise, pure, and yet unmistakably plain.

They cut deep into the hearts of the thousands present, as he pleaded with the men who were and men who were to be fathers, to deliver themselves, by God's help, from this Secret Curse, which is dragging them down to hell, and is laying its blight upon their children.

The great audience was hushed to a silence so intense that naught could be heard but the earnest tones of the speaker.

There was not one listener in all that great audience who was not deeply affected by the Message.

At the close there seemed to be no exception, when at the call of God's Messenger all arose, and, in deep penitence and firm determination, consecrated themselves to God, and asked Him, by His Holy Spirit's power, to make them pure in thought, in word, and in deed, that they might indeed be true fathers, true mothers, true citizens of the Kingdom of God.

As a prelude to this wonderful Message, the General Overseer spoke with deep feeling concerning the dastardly crime which had been committed against the Nation when the assassin turned his murderous weapon upon President McKinley.

As he spoke of the noble and kindly personal qualities of the man who was then lying critically wounded at Buffalo, New York, tears sprang to the eyes of thousands who heard.

Then lovingly, firmly, he laid down the conditions upon which God would hear and answer prayer for healing.

Then he earnestly, but simply, approached the Throne of Grace and prayed the Father despite all the errors of man's way of healing, peradventure it was His Sovereign Will, as an Act of Sovereign Grace, to save the life of the Nation's Chief Executive.

It was with full hearts that the thousands present joined in that prayer.

On the occasion of the second meeting of this Series in the Chicago Auditorium, scenes which had made the first memorable were repeated.

Thousands upon thousands of people gathered in the great vestibule of the Congress Street entrance of the Auditorium, and filled the street itself for an hour before the doors were opened.

When the doors were opened, at half-past two, it was but a few minutes before all the seats on the lower floor and the first balcony of the house were filled, while hundreds, and perhaps a thousand, people stood in the broad foyers rather than climb the long stairs to the third gallery.

Again thousands came, and seeing the crowd filling the place, turned away disappointed, despairing of getting seats to hear the discourse.

Again the hearts of the great audience were inspired and turned toward God by the Solemn Act of Praise and Worship by Zion's White-robed Choir, and Zion's Robed Officers in the beautiful Processional.

With voices thrilling with the gladness and thanksgiving which were in their hearts, Zion's white-robed singers, entering at the rear of the ground floor, marched down the center aisles to the platform, while Zion's Robed Officers, entering at the

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side, took their seats in the section of the orchestra immediately before the stage.

As they marched the Choir sang the beautiful words:

Crown Him with many crowns,
The Lamb upon His throne;
Hark! how the heavenly anthem drowns
All music but its own;
Awake, my soul, and sing
Of Him who died for thee,
And hail Him as thy matchless King
Through all eternity.

Crown Him the Lord of Love;
Behold His hands and side,
Rich wounds, yet visible above
In beauty glorified:
No angel in the sky
Can fully bear that sight,
But downward bends His wondering eye
At mysteries so bright.

Crown Him the Lord of Peace,
Whose power a scepter sways
From pole to pole, that wars may cease,
And all be pray'r and praise.
His reign shall know no end,
And round His pierced feet
Fair flow'rs of Paradise extend
Their fragrance ever sweet.

Crown Him the Lord of Years,
The Potentate of Time,
Creator of the rolling spheres,
Ineffably sublime.
All hail, Redeemer, hail!
For Thou hast died for me;
Thy praise shall never, never fail
Throughout eternity.

The audience with reverently bowed heads stood in silence as the General Overseer, in a clear, ringing voice, pronounced the

INVOCATION.

God be merciful to us and bless us,
And cause Thy face to shine upon us,
That Thy Way may be known upon earth,
Thy saving health among all the Nations,
For the sake of Jesus. Amen.

Chicago Auditorium, Lord's Day Afternoon, September 8, 1901.

The service 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 Counselor!
The Great and Mighty Lord!
The everlasting Prince of Peace!
The King, the Son of God!

The audience then united in repeating 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.

Scripture Reading and Exposition.

The General Overseer then said:

I shall read in the Inspired Word of God in the Gospel according to St. Luke, the eleventh chapter, and in the Book of the Prophet Malachi, the last chapter.

I shall first read in the Book of the Prophet Malachi, in the last chapter:

For, behold, the Day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. 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 the Lord 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 the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

The General Overseer then read from the eleventh chapter of St. Luke:

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. And He said unto them, When ye pray, say, Father.

We Must Address the Father Only, in Prayer.

I again impress upon your mind that the teaching of Jesus Christ, the Son of God, who is our Advocate with the Father, and the teaching of the Holy Spirit who is God's Advocate with us, coming into our hearts crying, Abba, Father, teaches us to say, "Father." Neither Jesus nor the Holy Spirit ever taught or inspired the teaching that prayer should ever be offered to any but to our Father, and therefore all other prayers are wrong.

You have no more right to pray to Jesus Christ or to the Holy Ghost than you have to the Virgin Mary or St. Joseph.

Your petition must be addressed, as Jesus said, to our Father, and this was the teaching of the Apostolic Church, for the Apostle Paul said:

For this cause I bow my knees unto the Father.

They bless the "God and Father of our Lord Jesus Christ," and Jesus Himself said that when they prayed they were to ask the Father in His Name; and—

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.

And He has gone to the Father.

It was Himself who said:

I ascend unto My Father and your Father and My God and your God.

He is the Advocate with the Father.

He is the great High Priest who lives and ever liveth to make intercession for us.

He is doing the will of the Father, and you have no right to pray to any one but to the Father in the Name of Jesus, and in the power of the Holy Spirit.

I insist that this people who are under my ministry shall

Pray as Jesus Taught His Disciples To Pray,

and in no other way.

I am perfectly sure that prayers are not correctly addressed to any but to God, our Father; and this assurance rests upon the fact that Jesus the Christ, the Son of God, that the Holy Spirit Himself, and that every apostle and inspired writer proclaim the same thing.

"When ye pray, say—"

Voices—"'Father.'"

General Overseer—Now do not pray in any other way.

Pray in the Name of Jesus.

Pray for the sake of Jesus.

Pray in the Power of the Spirit.

Observe this command of Jesus and the command of the Holy Spirit, and the command of the Holy Catholic Church in all the ages, that you shall pray to the Father.

That church is apostate and fallen which offers prayer to any other.

I say that you have no right to pray to saint, angel, virgin, Jesus, or the Holy Spirit. But you must

Obey Jesus Christ and the Holy Spirit, and Pray to the Father.

That is straight speaking, but it is in accordance with the Word of God, and it does not matter what anybody says or thinks. The Word of God must rule every Christian conscience.

He was praying to the Father as He prays still.

He is the Advocate with the Father. The seventeenth chapter of John contains a prayer of Jesus, in which, either by the direct word of "Father" or by the relative and personal

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pronouns, He mentions the Father nearly sixty times in less than thirty verses.

"Father, I thank Thee."

"Holy Father, keep them in Thy Name."

It is always "Father." That is the way Jesus prayed, and you will do well to pray as Jesus prayed, and as He taught us to pray.

And He said unto them, When ye pray, say, Father, Hallowed be Thy Name. Thy Kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

And He said unto them, Which of you shall bave a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.

Christ Illustrates Prevailing Prayer.

Because he keeps on knocking.

The man says, "Go away."

"I will not go."

"I tell you I will not rise."

"Well, I am going to keep on knocking here until you do."

"Go away."

"I will not go away. I will keep on knocking here until you rise."

"Go away, you are waking the whole house."

"I will not go. You have got to wake up."

"Stop! I will get up." And he jumps up and rushes to the door, and he says, "Here! take all I have. Take it away and be still."

Now, that is the way to pray; keep everlastingly at it. Never give it up. Never give up.

I was invited by the World, the Flesh, the Devil, and the newspapers to leave Chicago when I had been here only a short time. I said, "I will not."

"Chicago will not hear you."

"I will make Chicago hear me."

"Well, it will not."

I kept at it, and Chicago does hear me, and the world hears.

I will keep everlastingly at it, and you will never hear the end of me; not even when I pass away. I will be talking still, and, though I shall "rest from my labors," I know that my words and my works for God will live on after me, and will "follow" me.

The way to get anything from God or to do anything with your fellowman, is to

Keep at It; That Is the Way to Pray.

Some people pray, and when they do not get an answer, they quit. They never were in earnest.

Did you ever hear a little child which was in earnest and wanted a piece of bread? If you have, you would know how to pray.

I saw a little child one day give a gentle tug at its mamma's skirts. I was speaking with the mamma, and the sweet little thing said, in the very softest whisper, "Ma, please give me a piece of bread." The mamma smiled at her and said, "When the Doctor is gone I will give you a piece of bread. Do not disturb us now. I want to ask the Doctor another question."

The little child smiled and went away and played with her toys.

Now the mother had made up her mind that the child was not in earnest, and she kept on talking and asking questions, and the child began to get hungrier.

Presently in a much louder voice, she said, "Mamma, you did not give me that piece of bread. I want it." And the mamma said, "Now, just a minute or two. Go and play with your toys."

The child went off, but it was not a minute or two, it was more than that.

The next time, she came and got hold of mamma's dress, and she tugged away, "Mamma, I am hungry, and I want that bread RIGHT NOW!" (Laughter.)

The mamma had to get up and give it to her. She was in earnest. She wanted it "right now."

That is the way. You see she was her own little child, and she was fulfilling the conditions, and she got the blessing.

The Condition of Getting the Blessing Is to Be Hungry.

Get hungry for that which is good. "Hunger and thirst after righteousness," and then you will be filled.

Many are not a bit earnest about it. They are hungry after other things, but they are not hungering after God, after righteousness, after purity.

You get hungry about it, and you will get it, because you will keep on in prayer.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Keep everlastingly at it. Those who explore the gifts of nature in the world of material science have to keep asking, and seeking, and knocking at the door to get an answer. They get an answer because of their pertinacity and continuity, and determination to get there.

Why do you not apply it to God? God sees that you are not in earnest. You are like that little child. You are not half in earnest.

Get to the point where you are all in earnest, and then God is going to answer.

Jesus Reveals the Father's Willingness to Give.

Or if he shall ask an egg, will he give him a scorpion?

There was not a man amongst them, bad as they were, thirsting as some of them were for the blood of the innocent Christ, who, when his little child had gone to him and cried for bread, would fling him a stone and say, "Eat that."

Not a man would give to his son a serpent for a fish, or a scorpion for an egg. Yet there are people who will tell you that God gives stones for bread, serpents for fish, and scorpions for eggs.

How? They tell you that God gives these deadly diseases. Serpents' bites would be merciful compared to a cancer, gnawing at the breast of the mother. The grown-up sons and daughters see her being dug out by the horrible disease.

Do you say God did it? That is a lie.

God never did evil. Never. He never did wrong.

It is not God's will that any wrong should be.

Wrong is of the Devil all the time.

Disease and transgression of law go together, they are never separate. Disease is the result of transgression, either in us or in another.

Many are the victims of diseases that come down by heredity, but it is not God's doing.

If ye shall then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?

It is an interrogation. It is a question, demanding an answer if it is possible; but it is not possible to say "how much more."

It is not to the good merely. It is to those who have gone away from Him, who seek but know not the power of the Spirit of Purity and of Peace.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?

Infinitely more, for He loves you infinitely more than you can love your children.

He has loved you with an everlasting love, and that love will endure forever and ever. It will never fail.

May God bless His Word.

THE ATTEMPTED ASSASSINATION OF THE PRESIDENT.

The General Overseer said:

I am sure that every heart in this place will be in sympathy with me as I say, May God bless the President of the United States this day. (Amen.)

Before we kneel and offer our common supplication to our God and Father on his behalf, I shall speak a few words concerning the terrible deed of last Friday when President

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McKinley was severely wounded by the bullets of a professed Anarchist, at Buffalo, New York.

We desire to pray aright.

Claims to Be Honestly Reported.

Honesty of heart should at least, at a time like this, come to the front, and, if there is any to be found in the Chicago press, I ask that I shall be honestly reported, and that the daily papers shall not misrepresent the words that I shall now say.

If the press is unrepresented by shorthand writers, I will instruct the two expert stenographers, who always report us, to give to the newspapers tonight an exact report of the words I am now about to say, if they desire it.

I cannot pray and deceive either myself or you, or worst of all, attempt to deceive God by words that I cannot believe are right.

Prayer Must Be Reasonable, and in Accordance With God's Will.

Before laying down the Divinely-revealed conditions of prayer being answered, I desire lovingly and plainly to make it clearly understood how I feel.

Position Politically and Ecclesiastically.

I have lived for more than half a century in the world, owning allegiance to the British flag.

Today I stand as one who has given notice of his intention in a legal manner to become a citizen of the United States, and have renounced my allegiance to the King of Great Britain and Ireland, and all the dependencies of the United Kingdom.

I speak, therefore, from the standpoint of a law-loving and law-abiding citizen, as well as in my official capacity as the General Overseer of the Christian Catholic Church in Zion.

The Nature of the Crime.

If the crime committed last Friday were only a crime against an individual citizen, it would, even if fatal, be no more terrible or horrible than any murder of a negro or a white man committed by a mob of lynchers in any part of the United States.

But it is more; infinitely more.

It is a blow at the one man who stands politically before all the earth as the embodiment of the will of the whole people, and the representative of the whole Nation.

In himself the President, as the Chief Executive officer of the United States, represents the Judicial and the Legislative arms of Government as no other official or citizen does: for in a time of extreme peril it is within the power of the Executive to temporarily overrule the Legislative and Judicial Branches, and to exercise Dictatorial Power, as Abraham Lincoln did when he set four millions of slaves free with a stroke of his majestic pen.

Therefore the President of the United States represents the People and the Government, and all that constitutes Law and Order and National Authority; and the Crime of the Assassin Czolgosz is a blow at the Heart of the Nation, a blow at the Life of the Nation.

Therefore in the person of President McKinley there has been attacked that which is essential to the life of the Nation: namely, Law; for if Law is not maintained, neither Life, Liberty, nor Property can be preserved.

I therefore say that in his officially sacred person, clothed as he is with larger powers than any monarch in Europe really possesses, with a larger executive power than the ruler of any other nation upon earth, the attempted assassination is an attempt to destroy the Nation by plunging it into the Abyss of Lawlessness.

Past Differences With the President Must Not Lessen Our Sympathy With Him, or Our Detestation of the Crime.

It is not for me to discuss any past differences with the conduct of the President.

I will take back nothing that I have spoken.

But it is right today to think only of those things which are best in him and to set aside frailties which cling to our common humanity, for to err is human.

At such a time as this the whole Nation must feel that Love and Sympathy are Divine.

We can think of him only with feelings of sympathetic love at this time, and feel that he is suffering for the whole people in no ordinary degree, since the attempt is to destroy the principles of national authority and law which must be maintained for the safety of all.

The President's Personal Qualities and Domestic Relations.

His many excellent personal qualities have never been challenged by myself, or by any one who knows how tender, how gracious, how sympathetic, how kindly the man was, and, thank God, still is: for the grasp of his hand was always friendly and kind.

I had the privilege once of speaking with him in his own private office in the Executive Mansion at Washington, usually called the White House, when he had kindly expressed a desire to see me.

The memory of the grasp of that gentle, large, loving hand remains with me until this day; and I cannot but feel with all who have ever met the President privately, even for a few minutes, how kind, and gentle, and noble, and sympathetic a heart there beats within the breast of that calm, loving, and majestic man, now so cruelly rent by the bullets of the assassin.

We feel also with him as husband, devoted to that excellent wife who has suffered so much: for whom we prayed in this very place last May when he was by her side speeding across the Continent from San Francisco, and she lay in the valley of the shadow of death.

They seem to have been, humanly speaking, all to each other, and how much that means only those of us know who have faithful and congenial wives, such as the President's.

Standing, then, with loyalty to the flag and the President, with love for the Nation and the man, I shall now want at the same time to say, as God's Messenger, what I ought to say regarding prayer at this time for the President's recovery from his severe wounds.

Concerning the Principles of Prevailing Prayer.

When we pray we are not endeavoring to persuade God to love us, or to be kind to us.

Did you ever think, O mother, how foolish it would be for your dear little daughter or son to look into your face and say, "Mother, will you not love me? Will you not be kind to me? Will you not let me know that you care for me, and when I am in trouble, mother, will you not sympathize with me?"

Why, you would feel as if you were wronged by being talked to like that. You would say, "Why, yes, dear; I loved you before you were born. I have loved you ever since. I want to do the very best things for you, and I never can have any other desire."

Now, why should we ever pray to God as if we needed by our entreaties to make Him love us?

He has loved us with an everlasting love, and with loving kindness He has drawn us and our fathers to Himself throughout all the Ages.

He is the same Good Father still.

Well, then, can you not go to Him and be quite sure He will answer you?

Yes, you can, just as your child can be quite sure that you will answer it, if it is not asking that which is unreasonable, injurious, and, therefore, impossible for you to grant.

But if your child is a little rebel, breaking beneficent laws, and refusing to obey except where it pleases, and simply demands that you shall load it up with benefits, whilst at the same time it is fully determined to go its own rebellious way—what then?

You know you would not give freely to the child under such circumstances. You would be unkind, if you did. You would say, as God says to us, "Fulfil the Conditions, and you will get the Promised Blessing, which I long with all My Spirit to bestow upon you."

We are here today as a part of a Nation of over seventy millions, joined in sympathy for our President by peoples over all the earth, and how are we going to pray?

I will not pray as one that beats the air. I never dare pray for myself, unless I get to the place where I know the Will of God, and where I know the conditions are fulfilled. If I were conscious these conditions were not fulfilled, I would say, "I will hold my peace until I do what my Father in Heaven has

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told me to do, and until I cease doing the things that grieve Him."

Responsibility as an Exponent of Divine Healing.

I am standing, therefore, as the public exponent of a Great Neglected Truth—Divine Healing, which is not only a Christian Truth, but a Truth for All the Ages.

It is a part of the Eternal Triune Covenant of the Eternal Triune God. Salvation, Healing, and Holy Living go together. The Covenant of Jehovah the Healer was given formally to God's Israel at the Waters of Marah thirty-three hundred years ago. Divine Healing, therefore, is an essential part of the Gospel of the Kingdom of God.

Christ came to establish the Kingdom of God His Father, and that Kingdom is an Everlasting Kingdom, and it is something bigger than what men call Christianity.

Christ never talked of *Christianity*. Our conception of *Christianity* makes a mighty small thing of God.

Christ spoke of the Kingdom of God, and came to establish that.

But let me tell you that God our Father has a Kingdom which has Laws.

These Laws must be obeyed.

You cannot pray God to save you while you break in pieces the Law of Purity, the Law of Truth, or the Laws of Life, and Light, and Love.

Any one who continues to break any of God's Commandments, and is covetous, untruthful, murderous, or adulterous, has no right to ask God for anything.

His prayer is a farce and a monstrous sham, unless he forsakes his sins, and asks God for forgiveness.

He can then ask favors; but he will never get anything from God while he resists God's will and is impenitent: for Faith follows Repentance.

"Without Faith It Is Impossible to Please God."

These are the Words of God.

The same principle will apply to Divine Healing.

Practically today all the world, certainly the United States of America, is suddenly called upon to believe in Divine Healing.

The Governors of the States are calling upon the people to pray to God the Divine Healer; for He is the only Divine Healer I know.

I have never called myself a healer, either human or Divine. Never! I would just as soon call myself a saviour as a healer.

In short, multitudes throughout the whole world today are invoking God.

I am glad to know it, but the way it is gone about is a mighty blind business.

What right have we to suppose that God will answer these prayers?

If Jesus Christ is the Son of God and the one Advocate with the Father, will the prayers of those who trample His Divinity beneath their feet be heard?

Voices—"No."

General Overseer—If Jesus Christ is the Son of God, will the Mohammedan be heard who prays to Allah today, just after reciting a Creed which tells him to take the Christian dog by the beard and smite him, and slay him, or make him pay to Islam a ransom for his life?

Is Mohammed the Way to God?

Voices—"No."

General Overseer—Now let us be sensible.

Let us ask, Who can acceptably pray? Who can really get a hearing from God? Whose prayers will reach God?

This Nation prayed when President Garfield lay dying, stricken by the hand of Guiteau, the assassin; God did not answer.

As things stand at this moment in Buffalo, can you say this Nation will get the answer now, much as we love the noble President who lies bleeding from Czolgosz the assassin's bullet?

Why?

I will tell you why. I shall be unmistakably plain.

God Has Not Promised to Bless Surgeons' Knives or Doctors' Drugs.

If God anywhere within this Bible, from cover to cover, has promised to bless surgeons, physicians, and drugs, show me the place!

Show me the place. Enlighten my darkness.

Show me the place where God, in the 4000 years covered by this Book of Divine Revelation for the Salvation, Healing, and Cleansing of humanity, has ever promised to bless surgeons' knives or doctors' drugs!

Show me from Genesis to Malachi, and from Matthew to Revelation, where He has told us to pray to Him that He will bless the surgeon's knife and the doctor's drug!

If you can find me the place, I shall be grateful to you: for I have been a student of this Book for fifty years, and I cannot find it.

Elders, can you?

Voices—"No."

General Overseer—Evangelists, can you?

Voices—"No."

General Overseer—Deacons and Deaconesses, can you?

Voices—"No."

General Overseer—O ye many thousands of God's people, listening to me today, can you?

Voices—"No."

General Overseer—Can any of you?

My brothers, my sisters, can you tell me where to find the Promise that God will hear and answer if we ask him to bless to President McKinley surgeons' knives and doctors' drugs in Buffalo today?

Voices—"No."

General Overseer—If you can find that Promise, I will pray with confidence that God will hear and will heal the President this moment, and restore him to the Nation. I will put aside all my thinking. Show me that God has thought it good for men to be the victims of surgery and druggery, and then I will present His words at the Throne, and I will say, "O God, our Father who art in the Heavens, for Jesus' sake, fulfil Your Promise, and bless these knives and drugs, and restore the President!"

The President's Greatest Danger.

The greatest danger that the President stands in is from the "operations" of the surgeons and the "attentions" of the doctors. (Amen.)

Now what have they done since he was shot last Friday? They have made an incision five inches long, and bored right into him where the bullet had gone.

They made little holes bigger, and then they stitched up his stomach, and have left him to starve for forty-eight hours. Since four o'clock last Friday he has not had one single bit of food in his stomach, nor is he likely to have for days.

If I, who am in a healthy condition, had been deprived of all food since last Friday at four o'clock, I would not be able to talk as I am now to this large audience in this great Auditorium: for I should be weak and ready to faint and fall

More than that, the doctors have filled him up with ether.

Most of you know what the effect of ether is upon the heart, or on the stomach, and the other digestive organs.

The nauseating power of the horrible ether—a compound of sulphuric acid and alcohol—is so great that the remembrance of it produces vomiting, and the President, in addition to the wounds inflicted by the bullet that has plowed through his stomach, is suffering from this horrible drug which is probably nauseating him every moment.

Their "operations" did not succeed in even locating the bullet, and, so far as that was concerned, were utterly useless.

Why not leave the bullet where it is?

Examples of Men Who Lived After Gunshot Wounds, Without Medical Attention.

I can point you to hundreds of old veterans who were shot in the War of the Rebellion, more than forty years ago, and the bullets are in their bodies until this day. By the good providence of God there did not happen to be an army surgeon around, and the consequence was that the bullet was allowed to stay there, and it has been there ever since.

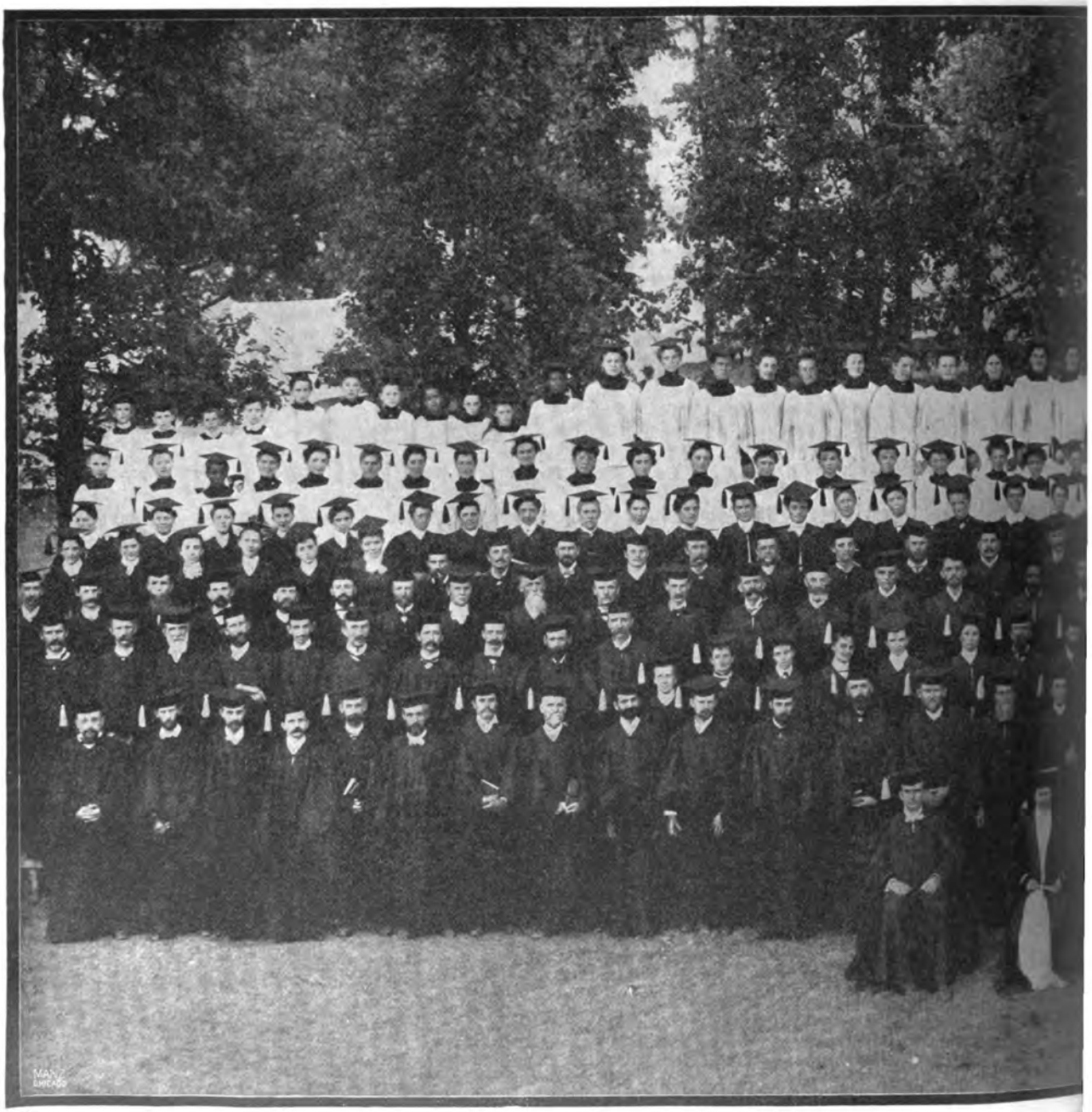
Many others, utterly helpless to protect themselves from the surgeons, had the bullet probed for, and often their legs or arms cut off. They died in thousands on the battlefield, and in hospitals. The operations in thousands of cases were useless.

I can tell you today of many people who carry bullets in various parts of their bodies, and some even in their brain.

A colored man came to see me in Zion Building one night, with a bullet in his head; a poor sinner who received it as part payment of the Wages of Sin that night.

He confessed his sin, we prayed for him, the bleeding stopped, and after midnight I sent him home in a cab with

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THE GENERAL OVERSEER, OVERSEER JANE DOWIE, ORDAINED OFFICER

Zion's First Feast of Taber

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HRISTIAN CATHOLIC CHURCH IN ZION, AND ZION WHITE-ROBED CHOIR.

Lord's Day, July 21, 1901.

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Elder Dinius to make confession to his wronged and indignant wife. That man carries the bullet in his brain to this day. He is a consistent member of the Christian Catholic Church in Zion. Elder Dinius is attending to his duties in Zion City this afternoon, but my personal attendant, Deacon Carl F. Stern, is present. He was the officer on duty that night, and admitted the poor fellow when he came to Zion for help.

General Overseer, addressing Deacon Carl F. Stern—Do you remember that night when that negro came to us?

Deacon Stern—"Yes, sir."

General Overseer—Where was the bullet?

Deacon Stern—"Right in the middle of his forehead."

General Overseer—He was an adulterer that night, and caught and shot in the act, was he not?

Deacon Stern—"Yes, sir."

General Overseer—The outraged husband shot him. He came about midnight to Zion Building, did he not, and I prayed for him?

Deacon Stern—"Yes, sir."

General Overseer—Is he living still?

Deacon Stern—"Yes, sir: I think he is in the Auditorium today."

General Overseer—If bullets are left where they are, and the injured leave themselves with God alone, God will do what is done in so many cases—just beautifully surround them, and put them in little nests of their own, where they will never give trouble.

The Result of "Medication."

But these surgeons in Buffalo, if they continue to probe in the exhausted President's body for this bullet, or continue their cutting in any way, may destroy this valuable life.

They tell us "the President responds to medication."

What does that mean?

Just what it means when you say, "the horse responds to the whip."

What is the result of that? Why, utter exhaustion, of course. Keep on whipping the horse, and it will fall dead. Keep on the whip of "medication," and you will exhaust and kill the President.

There is no nutrition or strength in "Sadler's oats" or in "narcotic stimulants."

Despite this fact, they are asking God to heal him.

How can they "ask in Faith, nothing wavering?"

I Want to See President McKinley Healed.

I have desired him to live from the moment I heard of the awful crime of his attempted assassination; but how can I pray God in faith that He will deliver him when the case is not put into God's hands?

I will pray for him, and I do pray, yea, I have prayed for days. But I will tell you this today, that if God hears and answers the prayer, it will be simply an act of Sovereign Grace, because He is Sovereign.

He can, independent of His Own laws which He has revealed, bring into operation higher laws which we cannot see, and suspend the operation of lower law.

Despite the deadly probings of the doctors, and despite the deadly drugs, God can—and oh that God might—heal him. (Amen.)

I pray for it. I want him to be healed. Upon the only occasion that I saw him in his office at the Executive Mansion, he said, "Can I do anything for you?"

I said, "Nothing, Mr. President. My people cast a solid vote for you, and you have been very kind in wanting to see me, and I am glad to come; but, Mr. President, we have nothing to ask you; for Zion does not eat at the Government crib, and we are not office-seekers. But I want to tell you one thing, We are praying for you."

He said, "Thank you; keep on praying for me. I need prayer."

I said, "I know you do: for only God can enable you to fulfil the duties and bear the tremendous responsibilities of your great office as the President of this Nation and the Executive head of this government."

Now, I want you all to pray with me for him.

A Message for the President.

If I could send a message into that darkened room where the fainting President is lying at this moment, suffering from his wounds and drugs; oh, if I could enter that room, I would stoop down to him and say, "*Mr. President, Jesus Christ is still the same Saviour and Healer today, and—*

The healing of His seamless dress
Is by this bed of pain.

"*O, William McKinley, He bore your sins and your sicknesses; stretch forth your hand, and you will receive His healing touch, and there will be no more pain.*"

Experiences.

You say, Did that ever happen in your experience?

Well, I suppose I had better tell you a Chicago Story.

Do you remember when Senior Sergeant Sauer, in this city, on the North Side, was in conflict with murderous robbers on the night of July 11, 1896?

Many Voices—"Yes!"

General Overseer—The Sergeant charged into a dark lane and was shot three times right through the breast, one shot going through the left lung, if I remember correctly. They picked out one bullet that was near the surface; for it had struck on a rib and ran round to his back.

But when they wanted to operate farther, and wanted him to take drugs, he refused, and said, "No. Do not touch me. I want no drugs. Telephone to Dr. Dowie, and ask him to pray for me. If I die, I die doing my duty. But ask him to pray!"

Some of them laughed, although they did not like to laugh loud. They thought that his head was affected. They said, "Sauer, let the doctors help you."

But he was firm, and said, "God is the Healer, and Jesus is still the same. Ask Dr. Dowie to pray."

We prayed for him that night, and also publicly the following Lord's Day afternoon, as the report printed in LEAVES OF HEALING will prove.

I kept on praying, and within a very short time Senior Sergeant Sauer stepped one morning into Zion Building with an outstretched hand, and said, "Thank God, I am here to give God the glory and to thank you for praying for me."

I was conducting a Divine Healing Meeting in the Assembly Room when he entered, and gave his testimony in the presence of a large number of people.

Do you remember that?

Voices—"Yes."

General Overseer—Some of you were there when he came to me.

Now, I do not know what difference there is between a bullet in the body of a Sergeant of Police and the body of a President, do you?

Voices—"No."

General Overseer—I do not see any reason why the Lord who healed Senior Sergeant Sauer would not heal William McKinley.

Senior Sergeant Sauer told the surgeons to stand aside, and let God do something!

Oh that God might cause the President to say, "Stand aside, and let God do something!"

I Am Not Speaking Bitterly of the Surgeons.

I am not speaking bitterly of the doctors. They do the best they can, poor fellows. You will have them, and so they will come to you.

They do the best they can, but a poor thing indeed is their best, and they know it, and none better than they.

I am not speaking bitterly about them.

I simply tell you, and all mankind, that

There Is a Better Way.

God is not dead, is He?

Voices—"No."

General Overseer—Jesus Christ is still the same, is He not?

Audience—"Yes."

General Overseer—And if we fulfil God's conditions, and will not let any one come between us and Him, will He fulfil His Promise?

Audience—"Yes."

General Overseer—Did He not say, "I am the Lord that healeth thee," and did He not say, "I am the Lord, I change not"?

Audience—"Yes."

General Overseer—And is not "Jesus Christ the same yesterday and today, yea and forever"?

Audience—"Yes."

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General Overseer—Saviour?
Audience—"Yes."
General Overseer—Healer?
Audience—"Yes."
General Overseer—Cleanser?
Audience—"Yes."
General Overseer—Keeper?
Audience—"Yes."
General Overseer—And is He not with us now?
Audience—"Yes."
General Overseer—Is He not there in Buffalo?
Audience—"Yes."
General Overseer—And will God heal the President if he will, by simple Faith in Jesus, just let Him take the case entirely?
Audience—"Yes."
General Overseer—Now, can you understand me?
Audience—"Yes."
General Overseer—Is it unkind for me to tell the Truth?
Audience—"No."
General Overseer—Surely not.

It is not any want of sympathy that makes me say today that I fear, if the case is continued in the hands of surgeons who will keep probing into an exhausted human body, that the President may die.

I do not think I am wrong in saying it; because I will tell you there are many friends of the President besides John Alexander Dowie that are saying it today.

Experience Compared With That of Doctors.

Many men of sense say, "Let that bullet stay. There are ten chances to one (I do not believe in *chance*) for his life, if you will let the bullet stay."

I can tell you this, as one who has had thirty-eight years' experience of God in Christ as his Healer, and more than twenty-five years' experience in the Ministry of Healing.

When doctors talk of their experiences, I also may be permitted to speak of mine.

I know there is not a doctor beside the President's bedside who has seen as many sick people as I have. I have prayed for more sick people than any one hundred doctors in Chicago put together have practiced upon; and I have seen more people healed than all the hospitals put together. I know that God has healed tens of thousands, through my agency, in all parts of the world.

Some may say, "Oh, we hear of people dying who have believed as you do."

Well, Divine Healing does not promise physical immortality: for all whom Jesus healed afterwards died.

But, Doctor, (addressing Dr. Speicher), I will ask you, who are the Custodian of the Death Records in Zion, what is the death rate per annum of the adult members of the Christian Catholic Church in Zion in Chicago?

Zion's Remarkably Low Death Rate.

Overseer Speicher—"I know exactly for this year. We have our largest membership this year. For the entire eight months of this year to September 1st there have been just sixteen deaths of adults, and fourteen infants, which is a loss of two members per month, and less than two children, among all our thousands in Chicago; a record that has never been excelled in history in any part of the world."

General Overseer—Directly and indirectly, we have more than sixteen thousand persons associated with us in Chicago, so that the death rate is not two in the thousand for these eight months of this year.

The death rate in Zion is lower by many times than the death rate in the healthiest city in the world. It is less than one-eighth of the general death rate of the City of Chicago. Many of those who have entered into our fellowship were healed of deadly diseases, and some of those we have counted as belonging to Chicago, had come here from other places when very sick. All these facts would make our record still better.

Zion, do you trust God for your Salvation and Healing in vain?
Audience—"No."
General Overseer—Are you willing to trust Him still?
Audience—"Yes."

Three Thousand Witnesses to Divine Healing.

General Overseer—There are many strangers here today. They might like to see the people who have been healed. All who have been healed through faith in Jesus Christ, Stand! (Thousands arose.)

There are more than three thousand persons standing, as nearly as I can estimate. Did God heal you?
Witnesses—"Yes."
General Overseer—Are you willing to trust Him still?
Witnesses—"Yes."
General Overseer—Even if you were to die "without the aid of a doctor"?
Witnesses—"Yes."
General Overseer—Rather than seek the aid of a doctor?
Witnesses—"Yes."
General Overseer—Is that because I say it? Who says it?
Witnesses—"God."
General Overseer—You are willing to trust Him?
Audience—"Yes."

General Overseer—I thank God for the thousands of God's witnesses who are now standing on their feet. They are a great company of witnesses of sensible men and women. We are not irresponsible fools as some represent us. The Chicago Assessors did not think so last week when they taxed me on a property valuation of $800,000. We are hard and honest and efficient workers with our brains and our hands, and Zion has not, knowingly, a lazybone in all its organization. Thank God for that.

Since 1890—eleven years—I have stood, amongst other things, for the truth of Divine Healing in Chicago; and I stand for it today against all God's enemies who oppose it.

I Have Been Continually Praying for the President.

Now, having stated these things, I want to get you away back from the discussion to that Prayer in which I desire you to coöperate with me.

I have been praying for the President from the first moment that he was shot; and just before I came here a prominent public man asked over the phone, "Is Dr. Dowie praying for the President?"

"Praying?" said my attendant, who answered the phone, "why, yes. The Doctor has been praying all the time, and the last thing before he goes to bed, and the first thing when he gets up, he gets me to inquire over the phone for the last news of the President."

I may say to you that I got a message which came from Buffalo just before I came to this meeting this afternoon, saying that the hopes of all around the President were very high, and that he was better than at any time since he was wounded. (Amen. Applause.)

I did thank God for that; but, then, as you know, the Crisis in his case is not yet reached. The danger is not yet over. You probably know it will not be for a good many hours yet; and septicæmia, pyæmia and especially peritonitis may be developed; and even when the danger of blood-poisoning is past, there are other points of danger to be crossed.

Now we shall pray, and I urge you all, my dear people, as I have already done, not only to pray with me now in public, but to pray in private. Will you do this?
Voices—"Yes."
General Overseer—Pray right along, and keep praying that God, who is Sovereign, who can bring in a Higher Law of Healing than any we have ever known, will overrule, despite the probing of the surgeons' knives and the drugs of the physician and the want of nutrition.

Concerning Nutrition of the Wounded.

Why, I would give the President nutrition in a moment if he were under my care.

Some great surgeon or doctor here might exclaim, "You would in a condition of stomach like that!"

Yes! Yes! If he were trusting God alone. Dr. Senn! Dr. Senn! Let me tell a story here that you know well.

Clarence Corbaly, of Plymouth, Indiana, was in the Presbyterian Hospital, Chicago, under Dr. Senn's care—how many years ago. Deaconess Boyd?*

A Voice—"Six years ago."

*Full details of this case, with a portrait of Clarence Corbaly, appeared in LEAVES OF HEALING, Volume III, Number 14, January 22, 1897, pages 209-210; copies of which may still be had at Zion Publishing House, 1252 Michigan Avenue, Chicago.

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General Overseer—That is his aunt talking.

He was dying.

He suffered from *Tuberculosis of the Bowels*, and by repeatedly unsuccessful operations so large a wound was made in his body that you could almost literally put your fist into it.

He could not eat, or, more properly speaking, they would not allow him to eat.

He had been operated upon down there in Plymouth, Indiana.

They sent him up to Chicago, as I have said, and unsuccessfully operated upon him again.

Then Dr. Senn said to his mother, "Take him home; he will die in a few hours."

Then the boy cried, "Take me to Dr. Dowie!"

It was terribly hot weather, and his mother came and told me of her boy's desire.

I said, "If your son has not Divine Faith, he will die in the ambulance. Will you take the risk?"

She replied, "Yes, if you will receive him into your home."

Then I said, "Bring him!"

They brought him nearly ten miles across the city on May 26, 1894, and carried him in on a stretcher.

I found that his wound was decaying like a cancer, and he seemed as if he might die at any moment.

He was also utterly exhausted for want of food. They said it was dangerous to take anything, and so they had nearly starved him to death.

Well, he was carried on the stretcher up to a room on the second floor of Divine Healing Home No. 1, 6020 Edgerton Avenue.

I prayed for him.

What happened?

He arose and walked.

What next?

I said, "Clarence, the supper bell has just rung, come down and have supper!"

He walked downstairs, leaning upon my arm. I put before him a large dish of strawberries which my servant had put before me, saying, "Clarence, tuck in!"

He tucked in, and he ate a full meal, to the great surprise of all.

He ate *five meals a day*, and occasionally several during the night. (Laughter.) He even ate mustard pickles, and drank sweet milk, and nothing that he ate hurt him.

And the doctors had said that eating would kill him; and Dr. Senn sent him home to die!

I would feed the President now, if he would but trust God as Clarence Corbaley did. God would take care of his stomach. I would let him take good food freely.

I would give him a chance to get something in the way of nutrition to sustain him against the deadly effects of the wound, and the operations, and the ether, and all the other drugs.

They said Clarence Corbaley would die; but he did not die. God healed him, and he is living today down at his home in Indiana—seven years since Dr. Senn said, "He will die in a few hours!"

General Overseer (addressing Deaconess Boyd)—Tell him that he is to come here, and be on this platform next Sunday afternoon!

General Overseer—I know that God will heal, if you will only dismiss doctors and drugs, and trust in Him alone. Oh yes!

Now, is not

God the Best Healer?

Audience—"Yes."

General Overseer—That is what I wanted to say.

I have the Word of God, and the facts on my side, too.

I have got tens of thousands of living Witnesses for God that He is the Healer still.

I have no power to interfere at Buffalo today.

I have no power to go and say, "You shall not stand there!" to these doctors who wait on the President.

But oh, if I could get Mrs. McKinley's consent, if I could get the President's invitation, and if I could get the assurance that they would put the doctors aside, I would pay for a special train myself, and I would go as hard as it could go to Buffalo. (Applause.)

God would help me, I am sure, to help the President.

But, then, I am not invited. You know I cannot thrust myself upon him, and that I have no right to do it.

But, oh, I do pray that if they will persist in having these doctors and surgeons, that God will come in and do His own work in William McKinley's spirit, and sustain him amidst the terrible additional miseries that, in their ignorance of God as the Healer, they are imposing upon him.

Let us pray.

(*With deep reverence the immense audience in the Auditorium bowed, thousands kneeled, as in a silence which could be felt the following Prayer was offered by the General Overseer.*)

SUPPLICATION FOR THE PRESIDENT.

Our Father! Our Father! Abba, Father, who art in the heavens, we come to Thee.

We know that Jesus, Thy Son, is our Advocate with Thee our Father; for He is the Righteous One, the Propitiation for our sins, and not for our sins only, but also for the sins of the Whole World.

Father, for Thy Son's sake, by Thy Spirit's power, visit at this moment William McKinley (Amen), our beloved President, the beloved Ruler of this Nation; for all men that have Thy love in their hearts are praying for him.

O God, look upon him at this moment, and in Thy Love impart a Divine strength which notbing else can give, and heal these wounds, and give him power to rise, peradventure Thou wilt see fit to exercise Thy Sovereign Grace.

We cannot ask for it in accordance with Law, such as we know; for it is against the revealed Law of the Spirit of Life.

It is contrary to Thy Word; but, O God, look upon us in our ignorance, look upon them in their ignorance, and in Thine infinite compassion reach our President's heart, who knows, we trust, that Jesus is his Saviour, and let him call upon Thee in the Name of Jesus his Healer. (Amen.)

O Father in Heaven, by Thy Son, through Thy Spirit, impart to Him now a blessing.

We ask Thee that Thou wilt continue to hear us as we continue to pray every hour and day; and in the desire that Thou wilt spare the useful and in many respects noble life of our beloved President, for Jesus' sake.

Let all the people say, Amen. (Amen.)

GENERAL SUPPLICATION.

Now hear us, our God, for a Blessing upon this service, and upon the Christian Catholic Church in Zion throughout the world. (Amen.)

Bless Zion in Africa. (Amen.) In Europe. (Amen.) In Asia. (Amen.) In Australasia. (Amen.) In the Islands of the Sea. (Amen.)

Bless us here today, and bless the Message yet to be delivered in Thy Great and Holy Name.

Make it a part of the Preparation for Jesus' Coming.

Let it come as a Message of Purity, and of Peace, and of power to every one here, for Thy Son's sake. (Amen.)

Let us now pray with one heart and voice as our Lord taught us, when He said, After this manner, therefore, pray ye. (All joined in repeating the Lord's Prayer.)

ELIJAH'S RESTORATION MESSAGES.

Number Two.

FATHERS AND CHILDREN.

INVOCATION.

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

TEXT.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments.

The law of God given by Moses, written by God's own Finger upon the imperishable tablets, not merely of stone, must be remembered and obeyed.

Behold, I will send you Elijah the Prophet before the Great and Terrible Day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

In these Special Messages as Elijah the Restorer it is my great privilege to know that

I Have a Message From God.

I was delighted last Lord's Day with the manifestations of Divine Grace. There were many thousands here who realized the power of the Message.

You have it in type in LEAVES OF HEALING of yesterday, with a very remarkable cartoon which our Zion artist has made, allegorical and real. It will repay a great deal of study.

But now this afternoon I close this first part of my Messages by continuing further the discourse of last Lord's Day.

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.

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In my last discourse I pointed out to you that the first thing to be done in effecting this was to

Turn the Hearts of the Fathers to the Father in Heaven.

I spoke of the Father in Heaven's love and willingness to bless even the most sinful of His children.

Today I desire to complete, as far as I can in such brief discourses, my Message to the fathers.

I desire to speak specially to my brothers in such a way as will be helpful to you.

Therefore I shall use as great plainness of speech as the delicate subjects I shall mention will permit. If I do not say more it is because I think it inexpedient in an audience composed of men, women, and children; but there will be something in what I shall say even for women and children.

Sensual Lust Makes Fatherhood a Curse.

I say to you, my brothers, whether you are young or old, the inexpressible privilege and responsibility of fatherhood is yours generally. It will be to you all if you are faithful to God.

But what kind of a fatherhood is that, if it is merely a fatherhood of fleshly desire and sensual lust excited by passions springing from the dust that fade and die; passions that are from the beginning gross, brutal, animal, and indistinguishable from that of the most unintelligent brute beast, bird, fish or insect?

Immorality of Animals.

If man's procreative power is simply to be exercised as are the procreative powers of the lower creation, the animal kingdom, then he is sunk into horrid sin.

Every one knows that the vegetable and animal kingdoms are absolutely promiscuous.

There is no question of morality either in a plant or a brute. There is no law of monogamy. It is not merely polygamy, but the law in the animal and the law in the vegetable world is simply promiscuousness in procreative power amongst the same species.

If we are to take our laws from the lower creation, then we would be not only Mohammedan, not only Mormon, not only absolutely heathen in our polygamous and incestuous intercourses, but we would be more: we would be without any reference to family, or to any other tie; we would simply be creatures of opportunity, seeking gratification of fleshly desire and sensual lust.

I Decline to Draw Lessons of Morality From the Lower Creation.

Man has been made in the image of God, and has been placed by God in such a position of authority, that the glorious Psalm says, God has "put all things under his feet." If man, made in God's image, with Divine purposes so great that they are inexpressible in speech, has to take from the lower creation the teaching concerning the use of procreative powers, then he will be the most bestial of all beings.

I hold with Augustine, who, in his "Confessions," that rich treasure, which he has given to the Church of God for all the ages, says: "Oh Lord, Thou hast made us for Thyself, and our hearts are restless until they find their rest in Thee."

Why Did God Create Man?

I hold that this truth, that God made us not merely for each other, not merely for the generations to come, but that He made us for Himself, is the greatest of all truths for a man to know.

As the Apostle put it, man was made to be "a habitation for God in the Spirit."

An ancient writer says: "If thou wouldst worship in the Temple of thy God, worship in the Temple that He hath made in thy spirit within thy body: for God is Spirit, and must be worshiped within the Holy Temple of man's Being in spirit and in truth, for the Father seeketh such to worship Him."

I therefore ask you to follow me closely in the observations that I am about to make concerning this wondrous habitation that God originally designed, and originally constructed, to be a house for Himself.

He made it to be a dwelling place in which He, by His Spirit, might live, and through the ages bless those who should be born. By His Spirit, dwelling within the spirit of man, He controls, not only the *pneuma* (πνεῦμα), spirit, but also the *psyche* (ψυχή), soul, the animal life, and *soma* (σῶμα), body, the mere flesh.

Dwelling in man, God permeates and possesses every power of the spirit—intellectual, emotional, and creative; yes, and destructive, for there is a glorious place for destructive powers in destroying evil.

Dwelling in man, God possesses, by the control of the will, every part of the human being by entire possession of the spirit, the soul, and the body.

God made man a triune being—spirit, *pneuma;* soul, *psyche;* body, *soma*—to be a dwelling place for the Triune God—Father, Son, and Holy Spirit.

Therefore Jesus said, "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."

So, by the Holy Spirit, the Father and the Son, even now, blessed be God, take possession of the spirit that is thus fully consecrated, and, driving forth the impurity and the evil, take possession of the whole being, spirit, soul, and body; of the body, for it is the Temple of God.

This truth is lost largely in the unpractical teachings of today: that the body is as sacred to God as the soul or the spirit, and that God wants to control the body as well as the soul and spirit, and to dwell in it.

Now what is really the foundation trouble?

The Fundamental Misery of Humanity.

In highly cultivated communities it certainly is not the lack of education, if education consists in knowing letters, music, art, architecture, sculpture, law, etc.; although I may say in passing, that I am of the opinion that even these things do not truly constitute education.

Education is larger than this.

Education consists, properly speaking, of two things: Instruction, building in, and, as is seen by its construction, by its etymology, from the Latin, *e* and *duco*, education, drawing out.

We want the double power not only of imparting knowledge but of knowing how to draw it out.

Education Must Make Men Practical.

There are a great many men who know a great many things and can do nothing at all.

They always remind me of James II, when clad in complete armor. The heavy greaves upon his feet and legs were made of steel; he wore a backplate and a breastplate and a neckplate, and a great heavy steel helmet and visor, and a great heavy spear.

As the king was about to be lifted on his horse, for he could not get up without being lifted, clad in that fashion, he looked through the visor at his attending nobles and said, "I feel like a fool; I can hurt nobody and nobody can hurt me." (Laughter.)

I think there are a great many professors and students, splendidly educated people, who are well clad in intellectual armor, and there they stand. If they do not feel like fools, they look like them.

They can hurt nobody and nobody can hurt them.

They stand completely armed, intellectually, and oftentimes absolutely useless, practically.

When God wants to do a great and mighty thing in this great Nation, He does not usually take a Yale-Harvard combination. He takes Lincoln, a rail-splitter, and Grant, a tanner, and He can do more by them than He can by the Harvard or Yale man, usually.

The College Men Are Not Practical.

It ought not to be so. The educated man ought to be a practical man; and I shall thank Dr. Harper or anybody else who will help to make him a practical man.

I have some little knowledge of men and their training, and I want to say this, that the most unpractical kind of thing is to keep filling up with education in the way of instruction. It reminds me of cramming a young cockatoo which craves for more and more food, and then falls dead because it has too much.

Education is a larger thing than putting something in or even drawing it out.

It is the application of instruction. If you only make it a human thing and apply it only from human standpoints, and leave God and the spiritual nature of men out, you have failed at the most vital point.

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Many teach psychology as though pneumatology and psychology meant the same thing. They talk of the soul as if it were the spirit, when the soul is the mere animal life, and the spirit is the Divine being that came from God, the Father of Spirits.

When you have an education that sharpens the intellectual faculties, and makes clever the hands, and makes a magnificent brute, an Apollo in physical and even in ethical and educational stature, but with an untrained spiritual nature, you are the biggest and worst curse that can ever come to the world

God's Glorious Indwelling.

When God made us an habitation for Himself, He meant that, first of all, He should possess our spirits. God works not from the circumference to the center; God works from the center to the circumference.

God does not work from the outside in.

When God heals, He does not probe for bullets, and He does not go away and dose men with deadly poisons and deprive them of food.

God enters into the spiritual nature of a man who, rising above his wounds and sicknesses, cries out, flesh and spirit, for the Living God; and God, coming into that man's spirit, sends through all his spiritual and psychical and physical being the Streams of Life that make glad the Temple of God.

What Is the Great Trouble, Then, With Humanity?

The great trouble with humanity is that the spiritual, the psychical, and the physical nature of man are from the very beginning possessed by the Devil to a tremendous extent; and the hearts of men, fathers as they are, loving and tender up to their light and knowledge, are utterly incompetent to exercise their truly Divine powers, because their physical and psychical natures are dominated by the Devil.

Now what do I mean?

I am going to talk plainly.

That is the philosophy. What are the practical meanings of these words?

To many of you they do not mean much.

Let me explain.

I am living in a practical world, a real world, where there is real sin, real disease, real death, real hell, real evil.

A Suicide and Its Cause.

Last Friday the watchers along the shores of Lake Michigan, near Waukegan, saw a body tossed up and down in the waters of the lake. A boat went out, and they drew it to land.

It was a horrible sight. A man with his throat cut almost from ear to ear had thrown himself into the lake on the margin of Zion City, and there he was. His papers and his money showed just what had happened.

Wherefore? Wherefore? I have just come to the place in these opening Lectures where I want to make men everywhere feel the sacredness of the body.

Let me tell you what the widow said to me yesterday.

She wept, but she said, "I trust in God and in your wisdom. Tell it all, if you are to tell anything; but tell also that I did not know it until I had become his wife. And tell also that I did my duty after I had become his wife, although I was asked, even by himself, to let the tie be broken, and I said No.

"When you tell the story, tell how he fought and how he failed, and that, at times, he showed he knew and loved God, and always loved his wife and babies. I pray that God will give you great wisdom in speaking to the people, and that it may accomplish much good; but it breaks my heart anew to have it done. No sum of money could tempt me to permit the exposure—only that God's Kingdom may be built up, and His Church and People cleansed."

Czolgosz Has Doubtless Been a Victim of Self-Pollution.

I will tell you; for it is the story, I believe, of the poor miserable wretch who in Buffalo went up, in the Temple of Music, and fired those two desperate and perhaps deadly wounds into the body of our beloved President.

I do not hesitate to say that if I could examine him today, or examine those who know him, as I examined the widow of this man of whom I am talking, I should find the same causes.

You talk of an Anarchistic plot. There may be; but I very much doubt the statement that it had its origin in Chicago.

I Have No Belief in a Deep-Seated Anarchistic Plot.

I will tell you why.

Thanks be to God, Anarchy is breaking up in Chicago (Amen), and has been for some time.

Thanks be to God, some of the leading Anarchists have been going to Central Zion Tabernacle and are beginning to know God. (Amen.)

Thanks be to God, one of the widows of an Anarchist who was hanged in this city wrote to me the other day and said, "Doctor, I am seeking for God. Pray for my son. Pray for myself."

I tell you I do not believe in any very deep Anarchistic plot.

It may be that some men like himself, very few in number, got together, and out of their common filthiness and depravity evolved this attempted assassination.

It would not be wonderful to suppose that the poor wretched man, Abraham Isaak, and his son, and those associated with him, who were publishing *Free Love*—that is, Free Lust—literature, are like this poor wretch who shot the President.

Anarchistic clubs may exist and do exist, but I think the deeper you probe this story of the Anarchistic plot, you will find that this wretched fellow Czolgosz—his miserable name is as miserable to pronounce as it is to think about—that wretched man who first called himself Nieman, meaning "nobody," "no man"—and he was right in the first name—was "no man"; he had lost his manhood.

How has he become the almost inhuman brute he is today?

I will tell you.

I will tell you fathers, some of whom are like B—— although not to the same extent.

I will tell the world, that they may be warned, and know how to become real fathers, and to be delivered from the power of the Devil.

I will tell you. Have you seen the man who was tossed up by the waves?

That ghastly body with the throat cut from ear to ear! that swollen face! Have you seen it?

Have you seen what I have seen, the broken-hearted wife and children?

The Damning Sin of Self-Pollution.

Why do they suffer? Because the Devil got possession of that man's body when he was only six years old, through the damning lust that is found in every public school. Little children are taught by evil companions to defile their bodies and they become passionate, and hateful, and horrible, and disordered, and unbalanced, and insane beings. If they continue in that practice, no wife, however tender or sweet, can take the place of the Unclean Devil which possesses them.

A horrible Power possesses them from that terrible sin of self-pollution, and drives them to what it drove that man—suicide! To what it made Prendergast when he shot ex-Mayor Harrison—a murderer! To what it made Czolgosz when he shot President McKinley—a murderer!

Have you read the story that this man's father tells, that this man's brother tells—one of them a brave soldier in the United States Army?

Have you read the story that his stepmother tells, that all the way along he was a morose, unclean, hateful, and profane boy?

Why? The Diagnosis Is Written Upon the Face of the Case.

Why? I have not seen him, but I will tell you it was just the same with B—— B——, he was possessed by the Unclean Demon whose master deviltry is the shameful self-inflicted Crime of Masturbation.

The Foulest Crime That a Man Can Commit Out of Hell!

I say he is in hell who practices it. Yet it is not confined to men.

That wife, that broken-hearted mother, when I pressed the question, in my dear wife's presence, told me the truth concerning her self-murdered husband, who had only been working for a few weeks in Zion City when he took his own life.

The poor fellow had also confessed to Dr. Sayrs, a Deacon of this Church sitting now in my presence.

He partly told it, but I will tell it all, although not in detail.

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The masturbationist becomes bestial, and not satisfied with defiling his own body, and afraid, as he is, of the opposite sex, he becomes the horrible bestialist who, under the ancient law, was put to death for the crime—guilty of commerce with a sow, or a mare, or other animal.

Steeped in this vice from six years of age right up to the suicide of last Friday, he simply reaped what he had sowed.

He had not obtained deliverance, for he had not gone about it in the way a man must to get it.

There must be a full confession.

There must be a full abandonment of sin.

There must be a willingness, metaphorically, to cut off the right hand; to cut out the right eye; to cut off the right foot, rather than continue it.

If that is not done, my brothers, it will be your damnation while you live, and your death, if not in an actual suicide's grave, in the premature grave of insanity or lifelong disease.

In my judgment this is one of the great master sins of humanity.

A Paradise of Harlotry.

Turkey today, where women are held in the horrible bondage of that filthy and accursed religion which makes it a reward for religious duty that there shall be unmitigated and absolutely universal sensuality, is a paradise of harlotry, a paradise of whores.

That is Mohammedanism, with its brutal depravity, offering an unbridled satisfaction for the brutality and sensuality of human nature.

I am told that in Turkey today, as in all other lands where polygamy obtains, this horrible crime of self-pollution is extending its terrible power.

But it is not only in that land, it is in every land.

It is in this land; and I tell you today that unless that can be stopped! stopped!! then the sins which vomited out the inhabitants of the Land of Canaan will vomit out the inhabitants of the United States of America.

Beyond All Speaking Is This Crime Horrible.

It is not merely that a man has sinned against his own soul, his own body, his own spirit, but he becomes an easy prey for every devil that comes along the way.

The Dirty, Lustful Harlot, Goldman.

She comes to this city in all her brazen wickedness. A married woman, she threw aside her husband, and comes up to this city, the high-priestess of Anarchy, with a maiden name when she is not even a divorced wife.

A filthy, accursed woman who casts the spell of her deadly eloquence and filthy thought over this poor wretched youth, Czolgosz, who falls into the snare, and to whom she teaches, as this wretched Isaak has taught,

The Free Lust Doctrine.

Why was not the press of Isaak stopped long ago in Chicago?

They knew that he was publishing *Free Society*.

They knew that he was publishing a paper that was a vile thing.

It was not difficult to find him.

It is not difficult to trace back where a paper is printed.

They found it very quickly when the police of Buffalo said, "Find out where *Free Society* is printed." Captain Colleran and his detectives found it in half an hour.

The Scoundrel Who Was Publishing Immoral Literature.

Why did they not find it out before and put that scoundrel behind prison bars for publishing that immoral literature? Is it to be said that there was somebody paid not to find it?

Why is it that the New York *Police Gazette* publisher and printer, and all the rest, are not behind prison bars?

Why is it that *The Standard*—truly the Devil's Own Banner—is not suppressed by the Police?

Why is it that the filthy novels, full of disgusting, suggestive immorality, are allowed to go on?

All this is done in defiance of law in every State.

Who is paid not to see it?

Not until a crime like this shakes the whole nation, and arouses the public conscience, does Chief Detective Colleran arrest the printer, the publishers, and Anarchists. They were known before. Emma Goldman's presence in Chicago was mentioned in the press, and reporters attended some of her lectures, and knew her teaching.

If they are guilty today, they were guilty before.

My brothers, take heed how you hear; take heed how you read; take heed what you see on

The Accursed Boards of Theaters.

You came in your fine dress to hear Lucrezia Borgia. Have you read the story?

Do you know what Lucrezia Borgia was?

Do you know that harlot was the mistress of her own father, Pope Alexander VI, Alexander Borgia?

Do you know the story of Cæsar Borgia?

Do you know the horrible facts connected with the Pope of that day?

Will you take yourselves and your children to listen to musically voluptuous descriptions of these damning lustful scenes that lay in your hearts the foundations for all kinds of iniquity, and impart that iniquity to unborn children?

Fathers! Fathers! you who are fathers, and you who are to be, I beseech you, abstain from fleshly lusts which war against the spirit, the soul, and the body, and which made the madman Prendergast, the madman Czolgosz, the madman B——, become murderers and suicides.

Your Body Belongs to God.

Why not let God possess it?

Why not let God cleanse it?

Why not surrender to God the spirit that is unequal to the task of fighting for the cleansing of soul and body, and allow His Spirit to enter in, and thus give you power to overcome so that you may be clean?

For what are we all but sinners saved by grace?

But for the mercy of God the fate of the murderer, and of the suicide, would be ours. Only His restraining Grace keeps reason within the brains of the people, and prevents the crime that is in the hearts of so many.

"Oh," the widow cried to me, "Doctor, I never knew the existence of such things. I never knew the existence of such crimes. When my husband made known to me his real nature, and said, 'Now I cannot live any longer in hypocrisy; let me go away; I cannot live with you,' I said, 'No, I married you; and although you have been in commerce with a beast, and though you have been a bestialist in every sense, I shall continue to pray to God to deliver you.'"

Not the love of the noblest and purest of women can save a man from this Unclean Devil, who turns the marriage bed itself into an *Inferno*, and makes life one long agony of hopeless despair for the best of wives. But He did not, because the man would not deliver himself. See! Listen! Listen!

I know that my Message is going deep down into thousands of your hearts. Cut your right hand off. Starve your body to death.

Die Clean! Rather Than Yield to This Damning Sin.

But you do not need to die. You have only to give up your spirit, your soul, your body to God, and you who are fathers will become real fathers with a clean heart, with power over depraved appetites, and power over diseased and depraved bodies.

Young Man, There Is Hope in God and in None Other.

The God who made us is the God who can mend us.

If I take this watch to the man whose name it bears, and say to him, "You made it; it is stopped; it is erratic; you mend it," he can do it, and the God who made your spirit, your soul, and your body—that God is your Father, and that Christ is your Brother, and that Holy Spirit is the Mighty Purifier, and He will do it.

Then shall your hearts be turned to your children. Then shall your children's hearts be turned to you, when you are no longer the slaves of that fundamental lust.

This it is which makes fathers monsters, which makes children ungrateful and wicked.

The seeds of this horrible crime are in the heart, and are bearing fruit continually in the lives of the people.

Oh, I cry to God for the Worldwide Deliverance which He alone can give, and for the Restoration of the Body as the Temple and Dwelling-place of God Himself.

Only a Universal God Can Take Out of Humanity This Universal Sin.

But God can, and God will.

Thanks be to God, many here can testify that God has done it for them.

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All who are asking God now to make them true fathers, true mothers, true children, true children of God; who believe that this body, and soul, and spirit were made to be a Habitation for God, rise and give Him your being, and let Him take possession.

Rise and give Him all your heart and all your being. (Apparently all arose.)

Now pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Give me power to do right, to confess before Thee every wrong, and to do right to my fellowman. For Jesus' sake, take away my sin, my secret sin, whatever that sin may be, and give me power to abstain from the things that produce exhaustion and strengthen evil. Purify me by Thy Spirit, and make me wholly Thine.

Now bless the words spoken to the millions of the earth, that men and women may do what is being done today in this place—may give to Thee the control of spirit, soul, and body. So only can they be free. Set us free. Set them free. Help, O God, that fathers may teach their children, and that children may obey their parents, that Thou mightest have mercy on the world, and not smite it with a curse, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Will you live it?

Audience—"Yes."

General Overseer—Will you help others?

Audience—"Yes."

After the Consecration Hymn "I will be wholly Thine" had been sung, the service 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.

NOTES OF THANKSGIVING TO ZION'S GOD.

A Child Healed of Cramps.

7716 TUSCARORA STREET,
PITTSBURG, PENNSYLVANIA, August 6, 1901.

DEAR GENERAL OVERSEER:—I feel it my duty to write my testimony.

Yesterday morning when I was dressing, I was taken with terrible cramps. We all prayed. Mamma told me to go back to bed and keep warm. I did so. Then Mamma sat down and read to me "If It Be Thy Will," and started to read, "Like A Shepherd."

Mamma explained the reading to me. I could not move in bed without terrible pain.

At one time mamma thought she would have to send to the shop for papa to come and lay hands on me and pray; but she concluded my sin was fear. Then she prayed for the fear to be taken away.

In a few minutes, while mamma was reading to me, it seemed to me that I could get up without pain and I raised up in bed.

Mamma said, "What's the matter?"

I replied, "I am healed."

Then mamma asked, "What's the first thing to do?"

Little brother, seven years old, quickly said, "Thank God."

Then we all kneeled down and thanked God for healing me.

I am ten years old. I have been a member of the Christian Catholic Church for a year.

Elder Bouck baptized me in Cleveland.

Faithfully yours in Jesus' Name,

ELSIE M. WRIGHT.

A Mother Blessedly Delivered, Kept, and Being Healed.

144 EAST MARKET STREET,
HUNTINGTON, INDIANA, May 23, 1901.

DEAR GENERAL OVERSEER:—With a heart full of praise and thanksgiving to God, I write a brief testimony telling of God's power to safely deliver in childbirth.

On March 25th our baby boy was born without the help of any doctor or drugs.

I was out of bed every day following.

I sat up a few hours on the sixth day, and the seventh I was dressed and stayed up every day following.

I have also been healed of gall stones. I had my last attack in September.

A large scrofulous lump on the gland of my neck, the size of a walnut, is fast disappearing, being now no larger than a pea. It began to go away in March.

I have also been healed of constipation and many lesser ailments. I sent you a request to pray for baby, as he had the colic so much. He is greatly improved. We give our Heavenly Father all praise and thank you and all who have prayed for us.

With a prayer that Zion may continue to go forward, your Sister in Christ,

(MRS.) J. H. MAPLETHORPE.

God Blesses a Mother of Twins.

STATION D,
SAINT JOSEPH, MISSOURI,
July 31, 1901.

DEAR GENERAL OVERSEER:—I wish to testify to what God has done for me since I have been in Zion.

I came in some time in November, 1899.

The Lord healed me of spinal, kidney, and female troubles. I had doctored with several doctors, but did not get any better; but when I looked to God for healing and trusted Him fully, I received my healing.

I also wish to praise God for a safe delivery in giving birth to twins on March 11, 1901, without the aid of a doctor or any drugs. We sent a telegram to Zion and the Lord heard and answered.

I also sent a request for prayer soon after I got up, as I was not as well as I ought to be. The Lord answered that prayer and I am in good health at this time.

Our little girl Effie was also healed of summer complaint a couple of weeks ago.

I thank God for sending us some one to make known this truth unto us.

Your Sister in Christ, (MRS.) O. V. HANON.

Child Healed of Constipation.

HULL, IOWA, August 22, 1901.

REV. J. A. DOWIE.

Dear General Overseer:—Enclosed find draft for $——, which please accept as a small offering for your kind prayers in behalf of our little girl Mabel, some three weeks ago.

She is two years old and always had been troubled with constipation, which we thought was due to her drinking so much milk.

There has been a decided change in her condition since you prayed for her, for which we thank God so much, and also you, Dr. Dowie, for your prayers.

She has been drinking just as much milk as before we prayed.

Yours in Jesus, (MRS.) H. G. FALCH.

Mother and Child Healed of Stomach Trouble.

TACOMA, WASHINGTON, August 21, 1901.

DEAR GENERAL OVERSEER:—I have thought for some time that I ought to send in my testimony, for I have very much to thank God for in giving health to my little girl and myself.

Until I heard your teaching, we both took tonic every meal to help digestion. But I went to hear Elder Ernst, and he prayed for us, and we find that God can do more than any one else for us.

I went to see our Methodist minister and get my letter.

He said I had better consider it for six years; but I told him I had my mind made up to join Zion, and he gave me my letter, which was sent to you.

I thank you all for your prayers for us, and I know that God will not keep from us any good thing if we walk uprightly.

Your Sister in Christ,

(MRS.) LAURA ROLPH.

Mother and Babe Healed.

GOWANDA, NEW YORK, July 4, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—Your kind letter of the 27th ult., in answer to mine asking you to pray for our six-months-old boy, just at hand.

The little one began to improve at once at time of prayer, and is now in perfect health and spirits.

We do thank the dear Lord for the healing of our little one, and also thank you for your prayers. We also thank you for the blessing we have received through your teaching.

My dear wife received instantaneous relief and a partial healing for female troubles of seventeen years' standing, at the time you prayed for her some time ago.

May the dear Lord bless and protect you in the glorious work you are carrying on for God's cause here on earth.

Your Brother in Christ,

JOSEPH A. SOUTHWICK.

Delivered From Tobacco and Healed of Several Afflictions.

STATION D,
SAINT JOSEPH, MISSOURI,
July 31, 1901.

DEAR GENERAL OVERSEER:—I wish to give my testimony to what God has done for me.

I came into Zion in November, 1899. God has healed me of the tobacco habit, weak lungs, and sore eyes.

In June, 1900, I ran a nail into my hand. I had an Elder pray for me, and God answered that prayer.

I have also been healed of several other small ailments.

I thank God for a Full Gospel and for Zion.

We pray for Zion every day, and wish the General Overseer and Mrs. Dowie a long and happy life.

Your Brother in Christ, O. V. HANON.

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Waterloo, Iowa.

James R. Adams, Elder-in-Charge.

IF YE BE reproached for the Name of Christ, blessed are ye; for the Spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified.—*1 Peter 4:14.*

THOSE who faithfully present the Gospel of our Lord Jesus Christ will share His joy and persecution.

Jesus never courted persecution. He was wise and tactful with men.

But He never sacrificed His work in any sense because of what might occur in the way of persecution.

Zion's Messengers keep His methods steadily before them.

They bear His standards of Truth faithfully onward, and only rejoice when persecution bears witness that their works are wrought in God.

In the midst of persecution Rev. J. R. Adams, Elder-in-Charge of the Branch of the Christian Catholic Church in Zion at Waterloo, Iowa, has faithfully gone forward in spreading the Full Gospel of Salvation, Healing, and Holy Living.

Notwithstanding the reproaches cast upon him, his ministry is constantly bearing fruit, as is evidenced by his report of a recent meeting of praise and testimony held in Waterloo:

I rejoice in being able to send to LEAVES OF HEALING this report of a praise and testimony meeting held in Zion Tabernacle, Waterloo, on the evening of July 3d.

It was late at night and our meeting place was surrounded by a howling, bloodthirsty mob of so-called "citizens."

They had furiously assaulted our little party while conducting a street meeting that evening.

We took refuge in the Tabernacle.

In vain the rioters attempted to gain admittance.

They waited outside, and while they waited the following testimonies were given:

Rev. Sarah Elizabeth Adams said: "I rejoice that I am accounted worthy to suffer on behalf of my Saviour.

"I am not at all sorry, although the eggs are sticking in my hair and upon my clothing now. My hat was set on fire in the attack.

"I am glad the Devil is aroused.

"The hissing and shrieking were like nothing human.

"But now the people will be awakened and something will be accomplished.

"The principle of smoothing things over and keeping the Devil quiet is not of God."

Joseph J. Paulis said: "On the street tonight I felt all right. God is with me. I need not be afraid. Without God on my side I could not have stood it a minute. Pray for me."

E. H. Hedges said: "I would have been running yet had it not been for God. I had the assurance that I would be unharmed, so I stood my ground. God is greater than all His enemies."

Clarence Ide said: "I thank God because through His mercy I was there. I was not at all uneasy. There was quietness in my soul."

Mrs. Anna Brunn said: "I praise God for the privilege of being persecuted for Christ's sake. I rejoice in the midst of persecution. Jesus Himself suffered.

"When the eggs and fireworks came, my heart went up to God in prayer that they would not be allowed to kill Elder Adams.

"I rejoice for Zion. We must be true and take this town for God."

Mrs. Elizabeth Wenner said: "I praise God I was permitted to be in that mob.

"A man hissed at LEAVES OF HEALING and said horrid things. I said, 'You are hissing against God. Every knee shall bow before God.'

"He had never bought a copy. He bought one and said he would come to the Tabernacle."

Elder Adams—Praise God for that.

Mrs. C. Minikus said: "I have been in many street meetings in different places, but never in one like this tonight. I was not afraid.

"The roaring of the cannon crackers made me deaf. I could not hear. After we came in, prayer was offered and now I am stronger. I hope, by God's Grace, to continue to the end."

J. L. Leavitt said: "I was thinking that when the Spanish War broke out, our boys went away to shoot and be shot. That was counted great honor.

"The General Overseer says that Zion's Banner will yet be stained with the blood of her witnesses. We will count that the greatest honor.

"If the soldiers go forth with all bravado, perhaps to lose their lives, how much more should we be willing to suffer for Christ's sake.

"I hope the Elder will pray that we have genuine fearlessness."

Miss Bertha Dover said: "I am glad I was out at the street meeting. I used to fear being seen in Zion work by those who know me. I feared also to go among my friends to sell LEAVES OF HEALING. By God's Grace I am overcoming that fear.

"A man said to me that it hurt him to have people tell him about his sins, and expressed surprise that I was at a street meeting.

"Pray for me that I may be strong and without fear."

A NEW ZION TABERNACLE SUCCESSFULLY CONSECRATED AT EVANSTON, ILLINOIS.

On Tuesday evening, September 11th, Zion opened a new Zion Tabernacle at 1010 Davis Street, Evanston, Illinois.

Evanston is a large and important suburb of the City of Chicago. It is on the lake shore a few miles north.

This Tabernacle is the fourth to be opened in suburban towns near Chicago, the other three being at Hammond, Harvey, and Oak Park.

Overseer William Hamner Piper presided at the consecration of the Tabernacle, and delivered the address. He was assisted by Overseer John G. Speicher and a large number of Elders, Evangelists, Deacons, and Deaconesses.

Many members of Zion Seventies and Zion Guard and a large number of the members of the Christian Catholic Church in Zion from Chicago and Zion City were also present.

Five special coaches were attached to the Chicago and Northwestern train leaving Chicago at seven o'clock in the evening, to carry the Zion people.

It is estimated that fully 500 Zion people were present at the consecration of this new Zion Tabernacle.

The Tabernacle itself is situated very close to the center of the city. It is a small but very well lighted and handsomely decorated store front on the ground floor.

Evanston is the place where Mayor Patten and Chief of Police Knight ordered the members of the Fire Department to turn the fire hose upon the little company of Zion men and women who were holding a meeting in the public square in that city, after they had arrested and thrown into prison Overseers Piper and Speicher and several other officers of the Church.

The Zion company from Chicago was met at the train by a crowd of perhaps 2000 men and boys, and some women.

The crowd only shouted and whistled and jeered as Overseer Piper and those with him proceeded the one and one-half block to Zion Tabernacle.

Members of the Evanston police force were present, and made a pretense of keeping the crowd in order, but there seemed to be no disposition on the part of the crowd to commit any act of violence during the meeting.

A very blessed and helpful meeting was held, at which there was perfect and respectful attention.

Outside a crowd of from 2000 to 2500 men and boys stood waiting, occasionally shouting, but otherwise orderly.

A large number of the Evanston people wished to enter the Tabernacle, for whom there was no room. Those who did succeed in entering were deeply interested.

After the meeting the Zion people proceeded to the Northwestern station to await their train.

All was quiet with the exception of a few jeers and one or two missiles thrown from the darkness, while the people were waiting for the train.

After the train was loaded, however, a few cowards who had before lacked the

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courage to perpetrate any deed of disorder, threw stones and eggs, breaking several windows and slightly bespattering some of the people sitting in the seats.

Elder W. O. Dinius and Deacon E. S. Anderson were hit by stones thrown by miscreants, but neither was very seriously injured.

All statements of the Chicago newspapers to the effect that Zion people were driven out of Evanston by a howling mob, throwing eggs, stones, and other missiles, are lies.

Members of Zion and Zion Guard circulated freely through the crowd which waited in the streets during the meeting in the Tabernacle, and ascertained that its members were mostly young men and boys who were not especially hostile to Zion, but were simply "out for a lark," as they would say.

The cowardly action of the Mayor and the police last July, and Zion's brave and noble stand at that time, seem to have created a favorable impression of Zion, and there was, in the hearts of many, a strong sentiment against any violence at the time.

Meetings will be held in this Tabernacle on every Lord's Day morning at half-past ten o'clock, and also, at times to be announced, during the week.

On Lord's Day morning, September 22d, at 10:30 o'clock, the General Overseer, Zion Choir, and a large number of Zion Ordained Officers will go to Evanston and conduct services in this Tabernacle.

Zurich, Switzerland.

Reports continue to reach us of rich blessings following the General Overseer's mission to the beautiful City of Zurich, among the Swiss Alps.

God's servant faithfully sowed the seed; God Himself caused it to spring up and grow, and He is bringing forth the fruitage in His own good time and way.

Throughout the world, a fearful apostasy leads countless numbers to death, spiritual, psychical, and physical, by its false teachings and misrepresentation of God.

Throughout the world, the voice of thanksgiving and praise reaches Zion, from those whose shackles of sin and disease have been struck from them by the Sword of the Spirit in the hand of the Restorer. May God make that mighty Sword tenfold sharper until a pierced Apostasy lies beneath His feet.

ZURICH, SWITZERLAND, March 29, 1901.

DEAR DEACONESS BRIEGER:—I write these lines to tell of the wonderful things God has done for me.

I have suffered from lung trouble for twenty-five years.

Dr. Kestzer, of Zurich, told me sixteen years ago that one of my lungs was entirely gone, and not much was left of the other. He said that I could not live more than three weeks.

For eighteen years I was not able to sleep without having the windows open, summer and winter.

Every fall and spring when I would be worse, my friends expected me to die. It is wonderful how God preserved my life through my many years of intense suffering.

The doctors of the clinic had given me up as a hopeless case, and the drugs that they gave me were simply to relieve the pain. My stomach became so weak that I had to stop taking medicine.

Then another doctor of the clinic told me that I had been treated for the wrong disease. He declared that I had not consumption, but enlargement of the lungs with all its serious complications.

I was a Roman Catholic, but never found real satisfaction in that faith, which made my life and suffering a burden.

I went to some Methodist meetings, where God soon convicted me of sin, and I soon found forgiveness. This brought great peace and joy to my heart, and my husband, who was not a Christian, could see the wonderful change in me.

I now bore my affliction patiently, believing that God made me sick for my good. I consulted some other doctors, but did not receive any help.

Two years ago, through a dear friend, I was enabled to go to a Divine Healing Home in Rämismühle, Ct. Zurich, where I received spiritual and physical blessing.

I still believed that sickness came from God, and being stricken down once more a few days after my return home, I was again resigned to *God's will.*

I did not know that Satan is the defiler, and that we may be *kept* by the power of God.

Last December I learned through a newspaper announcement that a certain Dr. Dowie would speak on Divine Healing in Zurich.

The papers had spoken of him before, and so I knew that he must be the man who, they said, called himself a Prophet or Elijah, through whose prayers the sick were said to be healed. I was anxious to hear him, as it seemed strange to me that a false prophet should heal the sick.

I was not afraid of being led astray as I thought myself strong enough in my faith.

I went and attended all the meetings except one. I received great blessing and was fully convinced that Dr. Dowie was a man of God, who proclaimed the Word of God without fear.

I had always been taught that God had laid His afflicting hand on me, but now, to my great joy, I heard from the lips of Dr. Dowie that sickness is not the will of God but only Divine permission.

He also said that God would heal all who came to Him in true repentance and faith in Jesus Christ.

When he laid his hands on me at the last meeting, God instantly healed me.

For the first time in eighteen years, I slept all night without waking, and with the window closed.

I am healed not only of lung trouble, but also of a chronic internal disease and of a serious skin disease from which I had suffered for nine weeks.

I cannot find words to express the joy and happiness that fill my heart.

A remarkable fact is that I could sit all through Dr. Dowie's services without suffering much pain, a thing I had not been able to do for twenty-five years, one hour being the longest I could sit in church.

My appetite has been very good since the day of my healing, and I have had no pain, except one severe attack of lung fever.

I asked my husband to pray for me which he did, believing that God would answer.

I was instantly healed and fell asleep. Next day I was entirely well, doing all of my housework and other duties.

I know that my husband and I will have no more need of a doctor.

The reading of BLÄTTER DER HEILUNG brings great joy and blessing to our hearts, and we are very happy in the Lord.

I long to obey God's command by receiving Baptism by Triune Immersion.

I am so thankful to Dr. Dowie, for his visit to Zurich.

He is surely a man of *Love*, and every poor sufferer here must have felt the same.

That God may crown his work with great blessing in every land, is my prayer.

MRS. GRIEDER.

ZURICH, SWITZERLAND, March 29, 1901.

DEAR MRS. BRIEGER:—I wish to add my testimony to that of my dear wife, to tell others what God has done for us.

What she has said is all true, and I can joyfully testify that God has delivered me from the use of tobacco. I was an inveterate smoker for thirty years.

My wife, on returning from Dr. Dowie's first two meetings in this city, told me how plainly he spoke on Divine Healing and how much she enjoyed the meetings.

I was willing to accompany her to the evening meeting, and we found the hall well filled when we arrived there at half-past seven.

Dr. Dowie made a deep impression on me the minute he stepped on the platform.

It was not long before he called the smokers, "Stinkpots," which made me laugh with the rest of the people. But I felt convicted, and I knew well that my smoking had been very injurious to my consumptive wife.

On the way home, I told my wife that she did not need to take me to such meetings again, and I spoke very unkindly, and was cross to her. I said that I would only go to the Methodists; that I would be all right if I followed their teaching.

I had stopped drinking some years ago, and I thought it was too much for me to give up smoking also.

But the words which Dr. Dowie had spoken, that our bodies ought to be the temple of the Holy Spirit, kept ringing in my ears.

Something continually said in my heart, "Stinkpot," which I could not get rid of. I could no longer light a cigar, and I have not smoked any more to this day.

I am very happy and thankful to God for being delivered from this bad habit.

Dr. Dowie's meetings brought great blessing to me, and we are praying that he may be kept many more years for the saving and healing of humanity, and for the destroying of the works of the Devil.

JOHN GRIEDER.

Cincinnati, Ohio.

Rev. Geo. L. Mason, A. B., B. D., Elder-in-Charge.

What a story of joy the following Field Notes tell!

It is the same outburst of praise that ever gathered about the ministry of Jesus in the days of His flesh.

Why should not the praise be the same? The same tears were falling; the same Jesus did the healing.

What change has there been in the character of humanity's suffering?

The Gospels are crowded with joyous records of healing; but what claim had

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these people upon Jesus that we may not all urge at the Throne of Grace today?

Let the following testimonies, given in Zion Tabernacle, Cincinnati, Ohio, Lord's Day, July 28, 1901, and reported by Miss Mary B. Mason, answer the question:

Mrs. Clara B. Hill said: "I was an Episcopalian, but was a miserable sinner in God's sight. I accepted Zion's teaching, and was healed of constipation, of the grip, and of paralysis, which I had had from childhood. My leg suffered from cold, so that I wore two or three pairs of warm stockings. The Elder said that was not faith. I ceased to wear them, and the leg suffered no more from cold."

Charles Butz said: "I thank God for saving me. Father, brotbers, and relatives are in the saloon business. God has healed me of various little ailments. I thank Him for a Christian wife, and a Zion baby born without the doctors."

Mrs. Ida Iler said: "When I lived in New Mexico, all the people in our village had the grip except a little boy, wbo asked God to keep him from it. God healed me. When the General Overseer came to Cincinnati, I feasted on his words. I thank God for him and for the other Officers. I am unworthy of the preciousness of God to me."

Mrs. John D. Meyer said: "When I first came to Zion, the Devil made me very sick, but God has made me well and strong. I went to the Feast of Tabernacles at Zion City and was happy there all the time."

Mrs. Laurabell Bartimeus said: "I praise God for bringing me to repentance. I used to be sick all the time. One doctor treated me five years and then said my rheumatism could not be cured. Elder McClurkin prayed, and the pain left instantly. I had five ulcers. The pain ceased when the Elder prayed. When I repented thoroughly, God healed me perfectly."

Alfred Hall said: "The Lord has redeemed me from sin. He saved me from the tobacco habit and from drunkenness. He saved me also from gambling, which I see now was robbery. Last winter I fell fourteen feet and was badly hurt. I had no physician. Elder Voliva prayed and God healed me instantly. While working in the hot sun God keeps me. I prayed for a good appetite, and got it. Whatever is needed, I ask my Heavenly Father for it and He answers."

Miss Myrtle Bartimeus said: "When I attended the Baptist Church I was always sick and doctoring. I had asthma, bronchitis, and quick consumption. I could not walk across the room. Since Jesus became my Healer I am well and can walk anywhere and work."

Mrs. Louisa Grote said: "For nine months I was sick. At last the two doctors gave me up and said I could not live two days. My aunt offered me LEAVES OF HEALING. I was too sick to care to read it; besides, I was a Roman Catholic. Later I read the papers. As soon as I gave up medicine, I slept all that night. Next day there was no pain. Elder Voliva prayed. I went to Zion Tabernacle. My healing was not complete. Overseer Mason urged us to give up the saloon business, which we did. I went to Chicago last April and was carried into Central Zion Tabernacle. In that meeting God healed me wholly. Great quantities of foul, cancerous matter passed away. I am well, thank God."

Anna Kruse said: "While picking raspberries this summer, I was prostrated with heat; but I prayed and God immediately restored me."

Alfred Wall said: "I praise God for many blessings in Zion. He healed me of the grip. He brought me out of the Presbyterian Church, where there are frequent deaths among the young people. The preacher, Mr. Irwin, warned his people against Zion. He said that an old heresy is being revived, namely, that all evil comes from the Devil and all good from God, whereas we should hold that both the evil and the good are sent to us from God!"

Mrs. Sarah Mace said: "I have received many wonderful blessings in Zion. I came into Zion seeking for Holy Living, but I found both Holy Living and Healing. God healed me of rheumatism, double rupture, liver and kidney trouble, catarrh of the throat, bronchitis, and neuralgia. When I was baptized by Triune Immersion I had not a bite of bread in the house and not a cent of money; but since then I have never been in want. God has answered prayer for work. Since paying tithes, I have received more money than ever before. I could not prosper until I got into Zion, where God wanted me. He helps me in small things, too. He keeps me from breaking dishes as I used to do."

William Krueger said: "Six months ago I did not believe in God. I could not find God in the churches. I used to curse God, but when LEAVES OF HEALING came I found that it was not God who was making my invalid boy suffer. When the first copy of the LEAVES came to us, Charlie had a good night's rest for the first time in three years. The best doctors in Cincinnati said last Christmas that he would not live thirty days. It was tuberculosis. But seven months have passed and he is better than he has been in four years. The doctors performed a mastoid operation on the boy and said he would never hear again in one ear. But God has made him to hear perfectly in that ear. They charged me $226.50 for cutting the child's head. What on earth the fifty cents was for I do not know. My wife, also, was healed by the Lord of a trouble she had had for five years. I was a tobacco slave and a drinker. But God has set me free."

Marinette, Wisconsin.

The Christian Catholic Church in Marinette has recently experienced a most remarkable manifestation of Divine deliverance.

A study of the map will reveal the respective locations of Marinette, Sturgeon Bay City, and Sawyer.

There are no more beautiful seaport towns along the shores of the Great Lakes than Sturgeon Bay City, and the little hamlet, Sawyer, a half-mile across the water.

From Sturgeon Bay City it is a distance of about twenty miles across Green Bay to Marinette.

On Saturday evening, September 7th, a number of our people at Marinette set sail for Sawyer, intending to join the little Gathering there in worship on Lord's Day.

Although the sea ran high with quite a gale, all went well until they neared Sturgeon Bay.

In the darkness, the one at the lookout mistook the guard lights on Sherwood Point for the lights in Sturgeon Bay Harbor.

The little sailing craft, with its precious load of human freight, was headed straight for the breakers, and in a moment the gale sent them upon the rocks.

The rocky bank was between twelve and fifteen feet high. The boat was crushed badly, but the members, though soaked with water, were enabled, through God's help, to get to shore.

The lighthouse keeper was aroused and the little party spent the night with him in thanksgiving to God for deliverance.

At 4 A. M. Sunday, a tug came to their rescue and landed the little party with the injured boat safe at their destination.

They gathered at the home of the Conductor, Sister McLennan, and the meetings at 3 and 7:30 P. M. overflowed with joy and praise.

Money Restored to the Pennsylvania Railroad.

It is very convenient for feeble-hearted Christians to say that the "Day of Miracles is past."

So far as their triumph in Christ is concerned, they certainly tell the truth; but the statement involves a blasphemous deceit.

When the shameful records of professing Christians' lives come to light, we find that the ministration of Grace was stopped by persistent sin and not by Divine arrangement.

Zion calls men and women everywhere to immediate repentance and restitution.

May the following letter lead many to examine their lives.

Blessing and prosperity cannot but attend the pathway of both parents and child involved in the following godly restitution:

THE PENNSYLVANIA COMPANY.

CHICAGO, September 3, 1901.

REV. WILLIAM HAMNER PIPER,
Zion Church, 1201 Michigan Avenue,
Chicago, Illinois.

Dear Sir—This is to acknowledge receipt of your favor of the 30th ult., enclosing check for $8 to cover fare of child, whose age was represented to be five years when in fact it was over seven.

The sentiment which prompted the payment of this money is commendable, and we thank you for your kindness in the matter.

Check will be forwarded to the Treasurer of this Company at Pittsburg.

Yours very truly, —. —. ——,
A. G. P. A.

Louisville, Kentucky.

Miss Dorothy Zimmerman, Conductor.

Nothing pleases Satan more than to put an honest laborer out of action.

He loves to stop his wages.

He loves to rob his table of food, his children of clothing, and his home of all comfort.

The following testimonies from the Gathering at Louisville, Kentucky, illustrate and amplify this fact. But another blessed truth is also seen, Christ's loving watchcare for those who toil.

LOUISVILLE, KENTUCKY, August 6, 1901.

REV. WILLIAM HAMNER PIPER.

Dear Brother in Christ:—Our Conductor, Miss Dorothy Zimmerman, was at my house last night

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and asked me to report to you the following testimonies in regard to answered prayers during the past month:

Brother Bushan, colored, is a furniture mover, and has experienced two wonderful healings.

The first one was a sharp cut on the head, caused by a piece of furniture falling on his head, which bled freely.

The lady of the house, whose furniture was being moved, offered to send for a doctor, but Brother Bushan said, "Never mind the doctor; I do not want one. I have a better Doctor, Jesus Christ."

He went to the pump, where he washed the blood off, sending up a silent prayer. The blood ceased flowing immediately, and he went back to work.

The other answer to his prayer occurred last week, when moving a piano. It was very heavy and fell on his ankle and cut a deep gash.

He sent up again a silent prayer, and did not pay any attention to it until he came home. Undressing, he discovered that the ankle had turned blue and green and was very much swollen.

Upon closer examination he discovered that part of his black sock was imbedded in the flesh.

The swelling went down, and he could follow his vocation without any interruption.

The following answer to prayer occurred to myself: I took a heavy cold, lying uncovered in bed one night, and it settled in my throat, so that I could not swallow.

I took it to the Lord in prayer, but did not get the blessing, from Friday until Sunday.

In the afternoon, after the Gathering adjourned, I confessed my trouble to our Conductor, who asked me whether I had sent a thank-offering for the quick sale of our property, which I had to answer in the negative.

The following day, Monday, I sent $— to the General Overseer, and my malady left me, never to return. Bless the Lord.

St. Louis, Missouri.

Rev. Lemuel Charles Hall, Elder-in-Charge.

Lord's Day, September 8, 1901, was a wonderful day for Zion in St. Louis.

The day, beautiful and bright, was like so many that God has given Zion when any forward step was to be taken.

The Overseer-at-Large, Rev. William Hamner Piper, came to inaugurate the work in this city, a city cursed with Rum and Rome.

Rome and Apostate Protestantism have long since given up any fight, but Zion comes forth in the power of her King:

> Looking forth as the morning,
> Fair as the Moon,
> Clear as the Sun,
> And terrible as an army with banners.

The work was inaugurated in "The Temple," formerly the Second Baptist Church, one of the handsomest Church edifices in the city.

It will, in the future, be known as Zion Tabernacle.

A large crowd gathered for the first service and joined heartily in the opening hymn:

> All hail the power of Jesus' Name!
> Let angels prostrate fall!
> Bring forth the royal diadem,
> And crown Him Lord of all.

God gave His servant unction from on high as he preached the old Gospel truth —"Repentance"— the beginning of the Gospel of Jesus the Christ.

As evidence of this, three persons came the next day, weeping and confessing their sins and calling upon God and man for forgiveness, which they claimed to get.

Rev. Lemuel Charles Hall was installed as Elder-in-Charge and Mary McGee Hall as Evangelist.

About two hundred and fifty remained to partake of the Lord's Supper—a most blessed time.

Fifty-five were received into fellowship, and twelve children were consecrated to God.

The night service brought out a still larger crowd.

A clear, strong, and Scriptural sermon was preached on Baptism, after which forty-three persons obeyed the command of their Lord and were "baptized into the Name of the Father and of the Son and of the Holy Spirit."

As the Overseer said he would baptize any one, rich or poor, white or black, who had repented of his sins and was right with God, the Devil was stirred and cried out.

Thank God for a Gospel that makes the devils cry out.

The day had been one of arduous toil, but its close found us all happy, for we had seen a great victory for God and Zion in a city that had boasted she would never let Zion come into her.

The Overseer's visit was blessed and honored of God. We thank God for sending him to us.

Our membership already amounts to one hundred.

We are expecting great things of God for Zion in St. Louis.

We are praying for the coming of the General Overseer.

God is with us.

Pray for us.

Vineland, New Jersey.

Rev. Isaac Leonard, Elder-in-Charge.

One of the striking characteristics of modern apostasy is the utter absence of authority.

People have practically no regard for their pastor, or religious teacher. If he should attempt to seriously correct their lives, he would find himself but a figure-head in practical religion.

The difficulty is self-apparent: a ministry which gives its people nothing will be quickly disowned by God and man.

People are in sin and they are sick. The one who can have authority over their lives is the one who can lead them from sin into holy living, and whose prayer will bring them joyful health for disease.

We thank God that Zion's Elder in Vineland, New Jersey, is such a leader. His authority in God's work is being felt.

We publish the following letter with pleasure:

"LITTLE ROBIN,"
VINELAND, NEW JERSEY,
December 4, 1900.

DEAR ELDER LEONARD:—For the glory of God, at your request, I send you the story of my healing.

It occurred during the early summer of 1900.

While busily engaged at my work, I was taken with pain which kept increasing until I felt I could not live long if not relieved. In answer to my prayer I would feel better for a few minutes, then the pain would return. My bowels refused to act, and that seemed to be the cause of the pain.

While wondering why the Lord did not heal me, something seemed to impress me with the thought that it was a lack of faith.

Then I determined to go where the faith was.

I think it was Wednesday when I was taken ill, and when Sunday morning came the Devil tried to keep me at home.

I was in such distress and so weak I could hardly walk across the room.

Zion friends came and took me to the meeting which was then held at Elder Leonard's house. He laid hands on me and prayed, and I began to feel better.

I was much improved when the meeting closed, and was able to eat a good dinner.

In the afternoon I walked about half a mile to attend the meeting in the hall.

Toward night my bowels moved freely without any pain, and the next morning I was ready for work.

It is now about six months since I was healed, and I have had no return of the trouble. The Lord has kept me in good health ever since, for which I praise Him.

I do not know the name or cause of my sickness, as I had no physician.

Yours in Christ Jesus,

(MRS.) SABINA PHIEFFER.

Overseer Jane Dowie Meets the Women Officers in Conference.

On Monday, September 9th, Overseer Jane Dowie met the women officers of the Christian Catholic Church in Chicago in the parlors at Zion Building.

A conference was held from half-past two until four, in which plans for the opening of Women's Work in the coming autumn were discussed.

The ever-increasing needs of the rapidly-growing Home of Hope, the Working Girls' Home, and the condition of the needy and suffering as reported by the Seventies were the main subjects of discussion.

From four until five, Mrs. Dowie, assisted by her daughter, Miss Esther, received the ladies in her own beautiful rooms.

Tea was served, and a delightfully social hour was spent, in which the many new officers became better acquainted with each other and their much-loved leader.

To the Officers in Charge of Gatherings in the Christian Catholic Church in Zion.

No department of LEAVES OF HEALING is more interesting and profitable than the Notes From Zion's Harvest Field.

Through this department the Gatherings can be brought into close fellowship, and successful plans of work studied and developed.

Henceforth, it is the purpose of the Editorial Staff to have several pages of Field Notes each week.

To this end you are earnestly requested and expected to send in a report of your work, as frequently as events transpire which would be of interest and profit to Zion workers everywhere.

Let us therefore suggest that your first report, after receiving this notice, embrace the following points:

How Zion Literature is distributed and what are the results; services, conversions, healings, victories in spiritual, financial, and legal matters, and items of general interest.

Please address these reports to Daniel Bryant, Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois.

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Some Reasons Why You Should Purchase ZION'S Securities

This is a most opportune time to purchase, as some of the Stocks may be withdrawn from the market and others sold for a premium

Every Share is worth $100.

All Shares draw Interest.

Interest payable semi-annually.

Interest at 6 per cent increasing to 12 per cent.

Certificates are transferable.

Money received for Stock used to establish and develop Righteous Industries.

Profit-Sharing a prominent feature in all of Zion's Industries.

No strikes or labor troubles.

CAREFUL ATTENTION IS CALLED TO THE LIST OF STOCKS FOR SALE

Zion City Bank Stock

6 per cent per annum, increased to 8 per cent per annum July 1, 1902.

Zion Lace Industries

6 per cent per annum, with 1 per cent added for six years, making this a 12 per cent investment for the remainder of period specified in Articles of Agreement.

Zion City General Stores

6 per cent per annum, on and after October 1, 1902, a contingent dividend of 2 per cent, making this an 8 per cent investment.

Zion City Lumber Association Exchangeable Stock

7 per cent per annum, with privilege of discount on lumber and building material purchased of the Association.

Profit-Sharing Stock

payable in 5, 10, 15 and 20 years, 6 per cent per annum, increased to 9 per cent per annum on and after October 1, 1902.

PERSONS HAVING IDLE MONEY, OR PERSONS WHO MAY EXPECT TO RECEIVE MONEY WITHIN THE NEXT FEW MONTHS, MAY SEND IN SUBSCRIPTIONS NOW TO ZION CITY BANK, 1201 MICHIGAN AVENUE, 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."

Eleven Thousand One Hundred and Sixty-Three Baptisms by Triune Immersion Since March 14, 1897.

Eleven Thousand One Hundred and Sixty-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, 1901, by the General Overseer	4582		
Baptized by Elders, Evangelists, and Deacons	2281		
Total Baptized in Central Zion Tabernacle			6863
Baptized in places outside of Chicago by the General Overseer		504	
Baptized in places outside of Chicago by Elders, Evangelists, and Deacons		3007	
Total Baptized outside of Chicago			3511
Total Baptized in four years and three months			10.374

Baptized since June 14, 1901:

Baptized in Central Zion Tabernacle by the General Overseer	47		
Baptized in Central Zion Tabernacle by Evangelist Fisher	16		
Baptized in Central Zion Tabernacle by Elder Royall	6		
Baptized in Central Zion Tabernacle by Elder Voliva	10		
Baptized in Central Zion Tabernacle by Elder Mercer	7		
Baptized in Central Zion Tabernacle by Elder Simmons	13		
Baptized in Central Zion Tabernacle by Elder Excell	6		
Baptized in Central Zion Tabernacle by Evangelist Darms	4		
Baptized in Central Zion Tabernacle by Elder Dietrich	7		
Baptized in Central Zion Tabernacle by Elder Cossum	9		
Baptized in Central Zion Tabernacle by Overseer Voliva	4	129	
Baptized in Michigan by the General Overseer		3	
Baptized in Zion City, Illinois, by the General Overseer		134	
Baptized in Zion City, Illinois, by Overseer Mason and Elder Voliva		86	
Baptized in Zion City, Illinois, by Elder Dinius		9	
Baptized in Zion City, Illinois, by Deacon Kindle		8	
Baptized in British Columbia by Elder Brooks		3	
Baptized in British Columbia by Elder Simmons		2	
Baptized in California by Elder Taylor		9	
Baptized in Canada by Deacon Hope		4	
Baptized in Connecticut by Deacon Ellsworth		2	
Baptized in England by Evangelist Cantel		67	
Baptized in Illinois by Elder Fockler		41	
Baptized in Illinois by Deacon Sprecher		2	
Baptized in Illinois by Elder Reed		4	
Baptized in Illinois by Elder Brasefield		1	
Baptized in Illinois by Deacon Westlake		3	
Baptized in Indiana by Overseer Mason		2	
Baptized in Indiana by Overseer Speicher		2	
Baptized in Indiana by Elder Osborn		10	
Baptized in Iowa by Elder Adams		39	
Baptized in Japan by Elder Viking		11	
Baptized in Kansas by Deacon Klein		4	
Baptized in Kansas by Elder Reed		4	
Baptized in Massachusetts by Evangelist Smith		11	
Baptized in Massachusetts by Deacon Root		4	
Baptized in Michigan by Elder Hayden		2	
Baptized in Michigan by Elder Kennedy		5	
Baptized in Michigan by Deacon Lake		6	
Baptized in Minnesota by Deacon Crane		5	
Baptized in Minnesota by Elder Jenson		7	
Baptized in Mississippi by Deacon Boggan		4	
Baptized in Missouri by Overseer Piper		43	
Baptized in Montreal, Canada, by Deacon Hope		6	
Baptized in Nebraska by Elder Hoy		8	
Baptized in New Jersey by Elder Hammond		12	
Baptized in New Jersey by Elder Leonard		4	
Baptized in New York by Elder Hammond		17	
Baptized in New York by Elder Graves		2	
Baptized in Ohio by Elder Bouck		5	
Baptized in Ohio by Elder Reiff		8	
Baptized in Ohio by Overseer Mason		5	
Baptized in Ohio by Elder Basinger		3	
Baptized in Oregon by Elder Ernst		2	
Baptized in Scotland by Evangelist Cantel		12	
Baptized in Washington by Elder Simmons		3	
Baptized in Washington by Elder Ernst		16	
Baptized in Wisconsin by Evangelist Loblaw		8	
Baptized in Wisconsin by Deacon Stochholm		9	
Baptized in Wisconsin by Elder Hammond		2	
Baptized in Wisconsin by Elder Jenson		1 660	789
Total Baptized since March 14, 1897			11,163

The following-named forty-three believers were baptized at St. Louis, Missouri, Lord's Day, September 8, 1901, by Overseer W. H. Piper:

Andrew, George W. ... 3959 Page Avenue, St. Louis, Missouri
Andrew, Mrs. Laura ... 3959 Page Avenue, St. Louis, Missouri
Arata, Joseph G. ... 3036 Lucas Avenue, St. Louis, Missouri
Bartholomew, John F. ... 4257 Labadie Avenue, St. Louis, Missouri
Battertan, Mrs. S. E. ... 4137 Blane Avenue, St. Louis, Missouri
Bewig, Ida R. ... 4223 Cozzens Avenue, St. Louis, Missouri
Bolt, Mrs. Olivia N. ... 6562 McCune Avenue, St. Louis, Missouri
Boxell, Mrs. Jennie M. ... 2219 Washington Avenue, St. Louis, Missouri
Caffery, Thomas ... 3526 Cozzens Avenue, St. Louis, Missouri
Caffery, Mary ... 3526 Cozzens Avenue, St. Louis, Missouri
Chibnall, Mrs. Amy F. ... 2719 South Ninth Street, St. Louis, Missouri
Cutler, Mrs. Julia A. ... 4229 Moffit Avenue, St. Louis, Missouri
Cutler, Earl ... 4238 Lucky Avenue, St. Louis, Missouri
Ever, Mrs. Josephine ... 1041 Old Manchester Road, St. Louis, Missouri
Fox, Mrs. Louise B. ... 4223 Cozzens Avenue, St. Louis, Missouri
Golding, Mrs. Elizabeth ... 2816 Easton Avenue, St. Louis, Missouri
Haenchen, Mrs. Rachel A. ... 1810 Dekalb Street, St. Louis, Missouri
Haenchen, August ... 1810 Dekalb Street, St. Louis, Missouri
Haenchen, Josephine ... 1810 Dekalb Street, St. Louis, Missouri
Hess, Mrs. Agnes C. ... 1646 Texas Avenue, St. Louis, Missouri
Hughes, Robert ... 2652 Keokuk Street, St. Louis, Missouri
Hughes, Mrs. Mary ... 2652 Keokuk Street, St. Louis, Missouri
Lowe, Mrs. M. E. ... 4332 Christian Avenue, St. Louis, Missouri
Osborn, Mrs. Olive G. ... 4216 St. Louis Avenue, St. Louis, Missouri
Palmiter, Mrs. Rose Marie ... 2702 Locust Street, St. Louis, Missouri
Polston, Mrs. Nancy A. ... 2527 Sheridan Street, St. Louis, Missouri
Pope, Oscar Joseph ... 2816 Easton Avenue, St. Louis, Missouri
Pope, Mrs. Mary Rosana ... 2816 Easton Avenue, St. Louis, Missouri
Price, Mrs. Annie ... 2104 Blair Street, St. Louis, Missouri
Reynolds, M. J. ... 4325 Gibson Avenue, St. Louis, Missouri
Reynolds, Mrs. Ida M. ... 4325 Gibson Avenue, St. Louis, Missouri
Reynolds, Leolelia Lorice ... 4325 Gibson Avenue, St. Louis, Missouri
Roberts, Mrs. Josie Russell ... 2121 Pine Street, St. Louis, Missouri
Ryan, Mrs. Sarah Francis ... 3112 Clifton Place, St. Louis, Missouri
Saunders, Mrs. Mary E. ... 2634 Little Market Street, St. Louis, Missouri
Saunders, Evelyn. ... 2634 Little Market Street, St. Louis, Missouri
Schlip, Joseph ... 2011 South Second Street, St. Louis, Missouri
Schubert, Mrs. Louisa ... 2700 South Ninth Street, St. Louis, Missouri
Schubert, Augusta ... 2700 South Ninth Street, St. Louis, Missouri
Schubert, Martha ... 2700 South Ninth Street, St. Louis, Missouri
Speidel, Lidwina ... 2654 Sport Market, St. Louis, Missouri
Wilcox, Mrs. Eliza S. ... 5079 Ridge Avenue, St. Louis, Missouri
Zimmer, Robert ... 4406 Cottage Avenue, St. Louis, Missouri

The following-named sixteen believers were baptized in the Caledonian Road Public Baths, London, England, on Lord's Day, August 25, 1901, by Evangelist H. E. Cantel:

Bowen, T. ... 22 Meredith Street, London, England
Brewer, E. D. ... 4 Hensbridge Place, St. John's Wood, London, England
Clarke, Mrs. C. E. ... 151 Ashmore Road, Paddington, London, England
Dowthwaite, F. G. ... 15 North Road, Southend-on-Sea, England
Felling, Mrs. Sarah ... 19 Willow Street, Bermondsey, London, England
Hutchings, William Henry ... Forge Farm, Southborough, Kent, England
Haison, James Charles ... The Ark, Southwark Street, London, England
Haynes, Thomas ... 13 Noble Street, Clerkenwell, London, England
Hale, Miss Rosina N. ... 159 Powerscroft Road, Clapton, London, England
Knight, Miss S. Kate ... The Rectory, Rotherfield, Sussex, London, England
Milton, Robert ... 19 Leigh Place, Grays Inn Road, London, England
Merridew, Miss Eva ... 120 Embleton Road, Ladywell, London, S., England
Morgan, Miss M. E. ... London Hospital, Kentish Town, London, N. W., England
Richardson, Mrs. E. ... 26 High Street, Camden Town, London, England
Stenhouse, Mrs. Fanny ... 55 Argyle Road, West Ealing, London, England
Truslove, William J. ... 60 Rhodes Street, Holloway, London, N., England

The following-named five believers were baptized in Wild Cat Creek, near Frankfort, Indiana, Friday, September 6, 1901, by Elder S. B. Osborn:

Freas, Mrs. Mary Louisa ... Frankfort, Indiana
Jacobs, Charles Emerson ... Frankfort, Indiana
Jacobs, Mrs. Ida M. ... Frankfort, Indiana
Jacobs, Miss Zora B. ... Frankfort, Indiana
Jacobs, Miss Lora B. ... Frankfort, Indiana

The following-named four believers were baptized in Central Zion Tabernacle, Chicago, Lord's Day, September 8, 1901, by Overseer W. G. Voliva:

Lehrer, Emil ... Harvard, Nebraska
Martin, John G. ... St. Joseph, Michigan
Stahl, Mrs. Emma ... Sandwich, Illinois
Stahl, Miss Bertha ... Sandwich, Illinois

The following-named three believers were baptized in Cleveland, Ohio, Lord's Day, September 8, 1901, by Elder R. N. Bouck:

Davis, James E. ... 549 West Exchange Street, Akron, Ohio
McIntyre, Agnes ... 138 Amesbury Avenue, Cleveland, Ohio
Wright, Margaret ... 745 East Buchtel Avenue, Akron, Ohio

The following-named three believers were baptized in San Francisco, California, Lord's Day, September 1, 1901, by Elder W. D. Taylor:

Damon, Rosetta E. ... 3796 Piedmont Avenue, Oakland, California
Jewell, Elizabeth ... 1413 West Street, Oakland, California
Reddington, Mrs. Lou ... 2810 Howard Street, San Francisco, California

[Continued on page 679.]

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, SEPTEMBER 25th or 26th.

Carnal-Mindedness.

1. *The carnal mind has a sinful origin.*—John 8:19-25.
To leave God out is to be overcome in sin.
To dote on earthly ancestry is to be chained to sin.
The carnal mind always produces death.
2. *The carnal mind can never know God.*—Romans 8:3-10.
It cannot know the mind of God.
It cannot know the Word of God.
It cannot know the Ways of God.
3. *The carnal mind is wise in its own conceits.*—Romans 1:18-22.
It has a way that seems to be right.
It puts self in the place of God.
It takes the glory of all achievements unto itself.
4. *The carnal mind defiles the spirit.*—2 Peter 2:17-21.
It makes it proud and unthankful.
It makes it wilful and disobedient.
It makes it vain and wanton.
5. *The carnal mind corrupts the soul.*—Romans 1:28-32.
The mind becomes filled with all evil.
The habits become sensual and debasing.
The pleasures become selfish and corrupted.
6. *The carnal mind pollutes the body.*—Romans 1:23-27.
By changing its form and carriage.
By pampering and pandering to it.
By abusing its organic functions.
7. *The carnal mind fills the life with forebodings.*—Job 3:23-26.
In thinking God will not give one a fair chance.
In concluding that others are the cause of one's trouble.
By sighing over one's lot both before and after meals.
8. *The carnal mind fills the spirit with resentment.*—Proverbs 18:11-21.
Filling it with bitterness against God.
Loading it down with burdens hard to bear.
Making one wish for death to come and end the unhappy lot.
9. *The carnal mind sends all to destruction under the Devil's mastery.*—1 Peter 5:5-11.
The house in which we live crumbles and falls.
The mind God has given loses its grasp of affairs.
The spirit, the life of the body, becomes disgusted and leaves the body and goes back to God.

The Lord Our God is a Sensuality-Condemning God.

SUNDAY BIBLE CLASS LESSON, SEPTEMBER 29th.

The Spiritual Man.

1. *He is redeemed in righteousness and has a fast hold on eternal life.*—Titus 3:3-8.
This nature is an immortal one.
The Holy Spirit regenerates and renews it.
He is an heir to that world wherein dwells righteousness.
2. *He is filled with truth in the inner parts.*—Psalm 51:5-13.
The truth dwells in his heart.
He loves truth and hates iniquity.
He is indwelt by the spirit of truth.
3. *He is potential in every effort and is victor in every conflict.*—Psalm 45:1-7.
He grows into a beauty that is pleasing to God.
He knows Christ in the might of His power.
He stands ever girt about with the truth.
4. *He is established in love and has far-reaching knowledge.*—Ephesians 3:14-21.
He knows what he has come from.
He knows what he is chosen to be.
He knows somewhat of the fulness of God.
5. *He is characterized by spiritual enlightenment.*—Ephesians 1:15-23.
His eyes are open to what he is to be.
His eyes are open to what he has to enjoy.
He sees the Power which is pledged to his aid.
6. *He is characterized by spiritual sanctification.*—John 17:13-23.
He can never be content amid uncleanness.
He keeps the cleansing Word of God in his heart.
He buys the truth and will not part from it.
7. *He is characterized by spiritual fruitfulness.*—John 15:1-8.
He knows life must show itself in increase.
His spirit in fellowship with Christ brings forth fruit.
He will not limit his possibilities of usefulness.
8. *He is characterized by spiritual enjoyment.*—Song of Solomon 2:1-13.
He is ravished by Divine love.
His communion with God is ever a joy.
He follows the Lamb whithersoever He goeth.

God's Holy People are a Resurrected People.

DAILY SCRIPTURE TEXTS FOR OCTOBER.

To Memorize and Meditate Upon, Morning, Noon, and Night.

PARENTS: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deuteronomy 6:7.

CHRISTIANS: "Thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."—Joshua 1:8.

1. Tuesday—1 Timothy 3:16; f. c.
2. Wednesday—Ecclesiastes 11:9; l. c.
3. Thursday—Genesis 16:13; m. c.
4. Friday—1 Thessalonians 5:17; w. v.
5. Saturday—1 Corinthians 5:7; f. c.
6. Sunday—Hebrews 12:13; f. c.
7. Monday—Psalm 104:34; f. c.
8. Tuesday—Psalm 104:34; l. c.
9. Wednesday—Luke 27:28; m. c.
10. Thursday—Psalm 19:7; m. c.
11. Friday—Psalm 71:16; f. c.
12. Saturday—Genesis 1:1; f. c.
13. Sunday—Psalm 71:14; l.c.
14. Monday—Hebrews 12:3; f. c.
15. Tuesday—Romans 8:23; l. c.
16. Wednesday—Romans 8:3; m. c.
17. Thursday—Isaiah 37:14; l. c.
18. Friday—Psalm 116:2; l. c.
19. Saturday—Philippians 4:4; f. c.
20. Sunday—1 John 1:7; f. c.
21. Monday—Romans 10:13; w. v.
22. Tuesday—Psalm 33:3; l. c.
23. Wednesday—Isaiah 41:11; l. c.
24. Thursday—Luke 10:9; f. c.
25. Friday—Mark 12:10; f. c.
26. Saturday—1 Corinthians 1:20; f. c.
27. Sunday—1 Peter 3:11; m. c.
28. Monday—Psalm 34:13; f. c.
29. Tuesday—Ephesians 1:3; m. c.
30. Wednesday—Isaiah 59:1; f. c.
31. Thursday—Isaiah 34:16; f. c.

OBEYING GOD IN BAPTISM.

[Continued from page 678.]

The following-named eight believers were baptized in Seattle, Washington, Lord's Day, September 1, 1901, by Elder S. Ernst:

Airey, Mrs. I.....316 Minor Avenue, Seattle, Washington
Carter, Mrs. Dora E.....224 Fourth Avenue, Seattle, Washington
Ellis, A. J.....1366 Thirty-first Avenue, Seattle, Washington
Ernst, Gust A.....801 Fifth Avenue, North, Seattle, Washington
Ernst, Ida.....610 First Avenue, North, Seattle, Washington
Preeg, Mrs. L.....527 Queen Ann and Mercer Street, Seattle, Washington
Rushton, Mrs. Mary E.....722 Warren Avenue, Seattle, Washington
Wood, P. E.....110 Mercer Street, Seattle, Washington

The following-named four believers were baptized in Lake St. Louis, Montreal, Quebec, Canada, Saturday, September 7, 1901, by Deacon C. A. J. Hope:

Daniels, Mrs. Mary C.....Montreal, Quebec, Canada
Dwinnell, Edward.....Montreal, Quebec, Canada
Hope, Mrs. Paulina F.....Montreal, Quebec, Canada
Nish, William.....Montreal, Quebec, Canada

The following-named five believers were baptized in Eel River, Logansport, Indiana, Saturday, September 7, 1901, by Elder S. B. Osborn:

Beall, Mrs. Sarah C.....Walton, Indiana
Engler, Mrs. Zeda.....Walton, Indiana
Evans, Mrs. Mary A.....Logansport, Indiana
Umbarger, Mrs. Maggie E.....Walton, Indiana
Umbarger, Rosa Etta.....Walton, Indiana

The following-named four believers were baptized at Hutchinson, Kansas, Tuesday, August 27, 1901, by Elder D. A. Reed:

Rice, D. W.....Hutchinson, Kansas
Rice, Alice Doremyre.....Hutchinson, Kansas
Rice, Miss Faye.....Hutchinson, Kansas
Rice, Miss Elsie.....Hutchinson, Kansas

The following-named four believers were baptized at Boston, Massachusetts, Lord's Day, September 8, 1901, by Deacon S. H. Root:

Higginbotham, Mrs. Ora..13 Biglow St., Oak Sq., Brighton, Massachusetts
McKinnon, N. J.....Gloucester, Massachusetts
Metzler, Miss Margarette E..24 Fayette Street, Watertown, Massachusetts
Scott, Miss Alberta B.....Thacher Street, Mattapan, Massachusetts

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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 IX. NUMBER 22. CHICAGO, SEPTEMBER 21, 1901. PRICE FIVE CENTS

GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF BONE CONSUMPTION WHEN THOUGHT TO BE DYING.

HOW BEAUTIFUL ARE THE FEET OF THEM THAT PREACH THE GOSPEL OF PEACE, AND BRING GLAD TIDINGS OF GOOD THINGS!

Thousands throughout the Ages have heard the "Glad Tidings of Good Things," and it has brought to them redemption of spirit, soul, and body. With unspeakable joy they have gone forth to carry the Message to others.

Throughout the Ages since our Lord Himself first proclaimed the Gospel of Peace, it has been scorned and rejected.

The World, the Flesh, and the Devil have combined in the most revolting crimes and persecutions to stamp out the precious, life-giving truths.

Today every effort is made to stop those who carry the Glad Tidings, but they Go Forward in the spirit of the Apostle Peter, who, under similar opposition, said, "We cannot but speak the things which we have seen and heard."

So the tireless feet of those who have been saved and healed through faith in the promises of God are finding their way into almost every city and hamlet of this broad land.

One such messenger came into the home of this Witness whose bright face is before us.

Shut out from light and life, and given up to die, she was as truly a prisoner as those whose hopeless eyes look forth from prison bars.

When a child of four, her leg was bruised by a fall, the bone decayed, and the disease spread into every joint.

The result of medical aid was to increase her suffering and make it still more unendurable. The disease fastened itself more firmly with years, until, at the age of fifteen, when she should have been blossoming into young womanhood, she found herself on the verge of the grave.



MISS DOROTHEA JOHNSTON.

But Christ, who has promised to visit those "bound in affliction and iron," visited her, and set the captive free.

May her Story so sweetly and simply told bring conviction to many hearts as it is borne on the wings of the Little White Dove to every land. May it breathe into many hearts the sweet assurance that Jesus Christ is the same Saviour and Healer as when He walked the hills of Galilee.

Perhaps this Story may reach another, young like herself, whom disease has robbed of all the joy and usefulness of life.

Perhaps it may reach a young mother, with her babe still at her breast, who is trying to say through white and stiffened lips, "Thy Will, O Lord, be done," as deadly disease fastens itself upon her life.

Let her say it, indeed, but not in hopeless resignation to death.

Let her say with a thrill of glad exultation, "Thy Will be done in earth as it is done in heaven."

In heaven! Where none suffer upon beds of pain!

The Spirit of Truth has now opened her eyes to see that sickness and sin and sorrow and sighing are of our Arch-foe and Adversary; that Jesus Christ was manifested to destroy the

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works of the Devil, and that God's Will is Life and Health for His children.

May all the weary, sin-sick, and disease-smitten who read turn with new vision to the precious promises on every page of the Holy Scripture, and repent and believe and—live. E. D. B.

WRITTEN TESTIMONY OF DOROTHEA JOHNSTON.

344½ Fulton Street,
Chicago, Illinois, May 22, 1901.

Dear General Overseer:—For some time I have felt that I should like to write and tell you what the Lord has done for me.

It was two years ago last fall that I was healed through faith in Jesus.

When I was four years old I fell off a horse. My right leg (between the ankle and knee) swelled and began to fester. We thought I had a thorn in my leg and that it would come out, but it became an open sore.

Mamma became anxious and took me to a doctor. He said that it was tuberculosis or consumption of the bone.

I used medicine on the sore, but it did not heal.

Then mamma took me to the Rush Medical College in Chicago.

They said the bone was diseased and that I would have to have an operation and have the bone scraped.

Mamma disliked to have an operation, so took me to Professor Graham.

He gave me some salve to rub on my joints to keep the disease from settling in them. He said the bone was not diseased yet.

In spite of the salve the disease got into my ankle joints and my left elbow. Both of my ankles were so weak that I walked on the side of my foot.

In 1896 I hurt my wrist. The neighbors said it was a boil and that we should poultice it. So we did and it opened. There was a hole as large as a silver dollar and a half-inch deep.

It was in June of 1896 that it opened, and it grew so bad that we were afraid of blood-poisoning.

We went to Dr. Reynolds because we had never heard that Jesus was our Healer.

The people of our Church said that God loved me and that was why I was sick.

Dr. Reynolds treated my wrist and kept it open about three months, drawing all the corruption down from the elbow.

Finally he got it closed, but I could not straighten my arm or lift it over my head.

Then he said that I would have to have an operation on my leg or I should have to have it cut off later on, as it was ready to open in another place.

Nearly all the time since I first hurt it in 1889 I had an open sore.

In the spring of the next year I had an operation on my leg, between the ankle and knee. They scraped the bone and took out some decayed bone.

They took a chisel to get the bone out. I suffered terribly.

As a result of the operation, I was sick in bed about four months.

The disease had also started in my left shoulder, my right thumb, and my left leg.

This is the condition I was in when I went to Zion. I thank God that there was a Zion to go to.

I weighed about seventy-one pounds, and was fifteen years old at this time. My mother had to carry me in and out of bed.

The doctors gave me but three months to live, unless I had a change of climate, which they said would prolong my life.

Just at this time when we were in despair a friend told us of her healing and that of Claudia Thomas.

We saw Mrs. Thomas, and she brought us tickets for the Tuesday afternoon meeting.

We went. I was sure that I would get my healing when you had finished speaking.

Before I went I could not walk two blocks without sitting down, but when the meeting was over I walked from Sixteenth Street and Michigan Avenue to State and Van Buren Streets.

When I got home I ate a big supper.

From that time I began to gain. I gained three pounds in two weeks, and continued to gain until I weighed one hundred and seventeen pounds.

I did not receive my healing fully the first time I was prayed with, but I was wonderfully helped and blessed.

The next time I told you about my arm.

You laid hands on it and prayed. I straightened it out and put it over my head.

I was also healed of typhoid fever through Zion's prayers.

I have never taken any medicine since I started to Zion.

The Devil has kept me from writing this sooner and I know I have lost a blessing by not doing what might be a help to others who have the same trouble that I had.

I have not told this very plainly, but hope that all can understand it.

I am so glad that I am strong enough to work, so that I can give the Lord my tenth.

Thanking you for your loving kindness and hoping that this will help somebody, I remain

Thankfully yours,

(Miss) Dorothea Johnston.

NOTES OF THANKSGIVING TO ZION'S GOD.

Healed of Pneumonia.

Princeton, California, August 5, 1901.

Dear General Overseer:—The Lord so wonderfully healed me on Saturday of last week, that I feel I would be robbing God not to tell of His goodness to us. We go to Him for everything.

I was taken suddenly with a dreadful cold. Like most all colds I have, it went to my lungs.

All Friday night and Saturday till noon I was suffering badly.

Mr. Quint prayed for me before he went down town to his work. I could not for some reason get relief.

I dressed, but had to go back to bed. My lungs pained me dreadfully; my hands were swollen, and my arms were numb.

My lungs felt as if they were on fire.

I knew it was the beginning of pneumonia, for I know something about that dreadful disease.

When Mr. Quint came home he found me suffering with pain in my head, and in fact my whole body pained me.

As he came in, he said, "Why, are you no better? We should have victory over this."

I told him I was suffering so, I could not pray. So he came in simple faith, believing what he asked for would be done; and he laid his hand on my chest, and while he was asking the Father to apply the blood to my body I felt differently; that is, I felt I could get up. So I got up and was sitting in a large rocker, when all at once every pain was gone.

I said, "I am all right."

Mr. Quint said, "Your head, too?"

I said, "Yes, I have not a pain."

He went to the shop, and I got up and did my Saturday's work, sweeping and other duties.

I always do all my work on Saturday, for we do not cook on Sunday.

When Mr. Quint came home for the evening, I had our meal ready. I was a little tired, as I expect to become a mother soon. I felt that to sit down would be quite a rest.

Sunday I was troubled with a weak spell, which was caused from a nervous heart; but I know God is going to heal me of that as He has of many other things.

God is wonderfully blessing us, and we praise His Name to think He has shown us the wrong in the churches of today, and that we have obeyed in time to bring up our children for His service.

Now we have one here to teach us and preach the Full Gospel, and in our home we ask God to bless Dr. Dowie and Overseer Jane Dowie, and give them the knowledge to carry on this great work of His.

We thank you and Sister Dowie for the many prayers that have been given for this home.

It is Zion teaching that has shown Mr. Quint the way to Jesus.

Your Sister in Christ, (Mrs.) W. F. Quint.

Healed of Appendicitis.

Boston, Massachusetts.

Dear General Overseer:—O how wonderful are the works of God!

I was taken sick in the fall of 1899. I was not able to work for about four months, having recurrent appendicitis, as thirteen doctors called it.

I suffered untold agonies at times.

There was a dull pain in my side all the time. I asked God each day to give me strength to bear it.

Praise God, one day Mr. Mason, a member of the Christian Catholic Church here in Boston, gave me a copy of Leaves of Healing, and asked the members of the Church to pray for me.

The next day, June 20th, I thought I would have to give up work, the pain was so bad and my side was swelling up again.

I knelt down that night and asked God to heal me, and He did. Glory to His Name.

The next day I left off a bandage which I had worn for five years. I had tried to leave it off before, but could not.

Now it seems as if there were something inside of me holding everything back in its proper place.

My waist did measure thirty-nine inches, now it is thirty-four inches.

I feel stronger and better than I have for years.

I thank God for Leaves of Healing, and for answered prayer in my behalf.

John A. Washburne.

Healing and Blessing Through Zion's Prayers.

Summit, South Dakota, August 13, 1901.

Dear Overseer-at-Large:—I am so glad that God has furnished His people a place of refuge to go to or to write to in time of trouble.

My horse seemed to get better from the time I sent the letter requesting you to pray for him. I believe he is just as sound as he was before he was sick.

I give God all the glory, and thank you for your prayers.

I know that God hears and answers prayer, for it was through the General Overseer's prayers that my wife got her healing, and I thank God for it.

That was what brought me to believe in God as the Healer of His people.

Your Brother in Christ, J. H. Wolcott.

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OUR FATHER in Heaven desires that every man, woman, and child shall e saved.

Jesus showed this truth in the parable f the Great Supper where the guests were nvited to come and they refused.

Then the servant was told to go out into he streets and lanes of the city and bring n the poor and maimed and blind and ame.

When this was done, there was yet room.

And the Lord said unto the servant, Go out into he highways and hedges, and constrain them to ome in, that My house may be filled.—*Luke 14:23.*

God's servants who obey this command n these days will find that the saloon is one of the places where the Devil hedges n a great number of people and holds hem fast before they know what is being done.

Under the influence of strong drink, sensual music, and wicked companions, they are made to feel as free as a bird.

But all the time they are being charmed by the serpent of strong drink; they look into his beautiful eyes and forget that the end will be remorse and shame and a drunkard's grave.

These might have been noble men and women, living useful and happy lives.

Many who are found in this hedge are by nature fine characters, with talents which they have wasted in riotous living.

Some of these are weary of trying to satisfy their immortal spirits with the husks which the swine eat.

They know they are eating and drinking death, and are ready to accept Christ Jesus, the Living Bread, "which cometh down out of heaven, that a man may eat thereof and not die."

God now commands His servants to go into the highways and hedges to tell these people of the Christ who will forgive their sins and cleanse them of their vile appetites, and heal their bodies diseased by sin.

A Bit of Experience in Saloon Work.

The letter which follows is from one of Zion's Seventies, a lady living in Hornellsville, New York, and gives a bit of experience in saloon work:

DEAR SISTER IN CHRIST:—It is nearly a year since my companion and myself commenced the Seventy saloon work here.

I never went into a saloon until I began this work, and I was so afraid of a drunkard that I would go across the street to keep from passing one; but God has taken that all from me.

Many of the saloonkeepers have been very kind to us, but some get angry and tell us not to come again; but we go just the same.

We find men from our churches in the saloons, and even officers of the churches.

If the churches were doing their duty, there would not be so many lost.

Most of them receive us kindly, but they think there is no use trying.

We tell them about Zion and Zion's God and how He loves them and wants them to come out of sin and live pure lives.

Some have promised us to live different lives.

The girls appear so hardened, yet some seem quite sincere.

We tell them if they will come out and go with us and leave their life of sin, they shall have good homes where they will be taught to live pure lives.

One of the men took one of our papers and tried to throw it on the floor, but I caught it before it fell.

It made me feel so bad. I looked him in the face and said, "I am sorry that you did that, but I know you did not mean to do it."

He came to himself and said, "Will you forgive me for doing it?"

He bought two LEAVES OF HEALING from me, one for himself and one to give to some one else.

I told him to repent of his sins and we would pray for him. He told me he hoped God would bless us.

In one saloon they tore up LEAVES OF HEALING to wrap up the bottles.

A lady, by the advice of a doctor, bought some wine there, and a piece of the LEAVES was wrapped around the bottle.

She went home, read the paper, and a desire came to her to know more about the work.

She went to one of our members, who gave her more papers to read.

Healed of Running Sore.

4323 GIBSON AVENUE, ST. LOUIS, MISSOURI.

I have been sick for ten years. Not helpless all that time, but in a bad condition.

The beginning was typhoid-malarial fever. This fever left me in a bad condition, and with a swelling in the left leg. This leg had been broken when I was seven years old.

I was also a great sufferer from inflammatory rheumatism. I had to use a cane constantly in walking, and sometimes used a crutch.

But during this time, with the exception of times of unusual pain, I have kept at my work, as it was such that I could sit down while attending to it.

One month ago the swelling culminated in a sore in the calf of the leg, which rapidly grew worse.

It soon became a quarter of an inch deep and as large as a silver dollar, and was running matter.

I had not thought of Christ as the Healer, so sought medical aid.

I had a specialist examine it. He said, "You have a very bad leg."

I told him many times it had measured twenty inches around the calf.

He then gave me some salve to rub on the leg five or six times a day, and he told me to come back.

Another doctor said, "The leg looks bad; it may have to be taken off."

I then went to Marian Sims' College of Medicine on Grand Avenue and Caroline Street, specialists for skin diseases.

This preceded my healing two weeks.

There were eight doctors who examined me, each one personally examining the leg.

They asked me many questions about it. One asked me if I could walk on it, and I told him that I could walk only with great pain, and that it was getting worse all the time.

From their conversation together I learned that they thought my leg was in bad condition and that amputation might be necessary.

They made an appointment for me to come back to them, but, thank God, I was healed before the day came.

I received LEAVES OF HEALING from Mrs. Reynolds, whose husband and child had been healed months ago through the prayers of Brother and Sister Hall of the Temple.

This paper was full of testimonies from those who had been healed.

I became deeply interested. I thought perhaps the same kind of healing was for me.

I determined to attend the Temple services. I walked there with difficulty, suffering and leaning on my cane.

I received the teaching, and went into the room with the others who had come for prayer.

Brother Hall asked me if all was right with my spiritual life.

I told him that I was a tobacconist, having been in the business for twenty-three years and was earning good wages, but my sickness had cost me much.

I also used tobacco, having used it since I was a small lad.

I was then with the well-known factory of Leggett & Myers.

I promised God to give up my business at once, and gave up the use of tobacco.

Brother Hall prayed for me.

The first change I felt was when going home on the street car. I felt the purifying, healing power go through me.

I had no use for my cane, and have not used it since.

I received further a wonderful spiritual blessing that seemed to fill me with new life.

I am now walking with ease. The sore is reduced to the size of a silver dime. The soreness is gone, and good pure blood is shown in the leg. I can run and walk like a healthy boy.

I have not been back to the factory. My wife and myself are completely in God's hands, and we are trusting Him about my future work.

We praise God for LEAVES OF HEALING, for through them and the prayers of Brother Hall I am healed.

My wife and myself sent in our applications for membership in Zion.

JOHN W. JONES.

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 14, 1901.

6483	Rolls to.....Various States of the Union
4165	Rolls to.....Hotels of the United States
1362	Rolls to.....Hotels of England
457	Rolls to.....Hotels of Switzerland
193	Rolls to.....Africa
144	Rolls to.....Various Foreign Countries
	Number of rolls for the week from..... 12,809
	Number of rolls reported to Sept. 14, 1901..1,454,013

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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, SATURDAY, SEPTEMBER 21, 1901.

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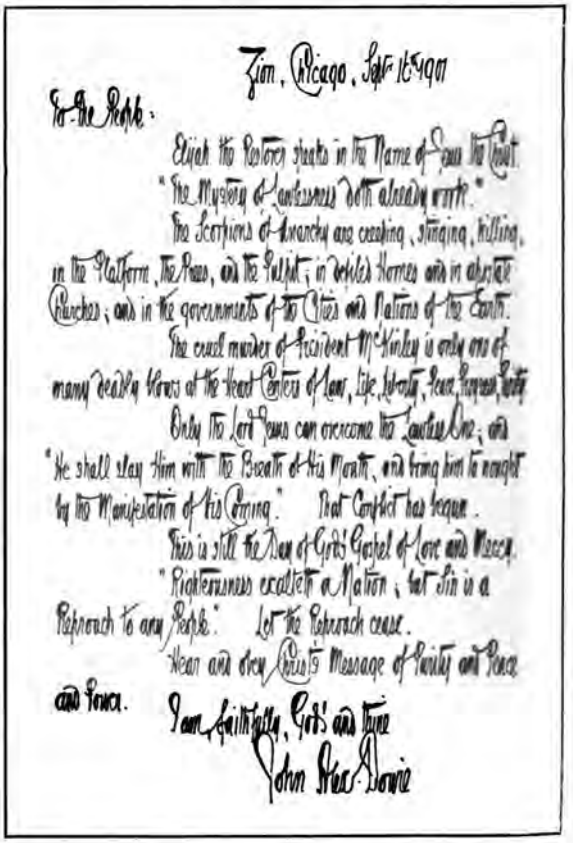
"COME NEAR, YE NATIONS, TO HEAR."

AND HEARKEN, ye Peoples:
Let the Earth hear, and the fulness thereof;
The World, and all things that come forth of it.
. . . . . .
For it is the Day of the Lord's Vengeance,
The Year of Recompense in the Controversy of Zion.

TOMORROW, God willing, we shall deliver, in the Auditorium, our fourth Restoration Message, taking for our text the words:

RIGHTEOUSNESS EXALTETH A NATION:
BUT SIN IS A REPROACH TO ANY PEOPLE.

IN CONNECTION with this we have sent forth into the City of Chicago, by the hands of Zion Seventies, One Hundred and Sixty Thousand Copies of the following Proclamation:



Zion, Chicago, Sept 16th 1901

To the People.

Elijah the Restorer speaks in the Name of Jesus the Christ.

"The Mystery of Lawlessness doth already work."

The Scorpions of Anarchy are creeping, stinging, killing, in the Platform, The Press, and The Pulpit; in Orders, Heresies and in abortive Churches; and in the governments of the Cities and Nations of the Earth.

The cruel murder of President McKinley is only one of many deadly blows at the Heart Centres of Law, Life, Liberty, Peace, Progress, Unity.

Only The Lord Jesus can overcome the Lawless One; and "He shall slay him with the Breath of His Mouth, and bring him to nought by the Manifestation of His Coming." That Conflict has begun.

This is still the Day of God's Gospel of Love and Mercy.

"Righteousness exalteth a Nation; but Sin is a Reproach to any People." Let the Reproach cease.

Hear and obey Christ's Message of Purity and Peace and Power.

I am, faithfully, God's and Yours
John Alex. Dowie

THE "MAN OF SIN" has already been fully revealed.
He sitteth in the Temple of God, setting himself forth as God.
His name is Leo XIII, and his Temple is St. Peter's at Rome.

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He proclaims his infallibility *ex cathedra*—from his seat—and blasphemously assumes an attribute which belongs to God alone.

"THE FALLING-AWAY," the Apostasy (ἀποστασία), has come, and this was to be one of the Signs of the Coming of our Lord Jesus Christ, as it is written in the Second Epistle of Paul to the Thessalonians, second chapter:

Now we beseech you, brethren,
Touching the Coming of our Lord Jesus Christ,
And our Gathering together unto Him;
To the end that ye be not quickly shaken from your mind,
Nor yet be troubled, either by spirit, or by word,
Or by epistle as from us,
As that the Day of the Lord is now present;
Let no man beguile you in any wise:
For it will not be, except the Falling-away (Apostasy) come first,
And the Man of Sin be revealed, the Son of Perdition,
He that opposeth and exalteth himself
Against all that is called God or that is worshiped;
So that he sitteth in the Temple of God,
Setting himself forth as God.

THE APOSTASY has extended beyond the bounds of the Greek or Roman Churches, into the Protestant Denominations.

In some respects the corruption and disintegration of these churches, as organizations, has been far more rapid than that of either the Greek or Roman Catholic Apostasies.

FOLLOWING THE APOSTASY and Revelation of the Man of Sin, the Apostle Paul as a prophet says:

And now ye know that which restraineth,
To the end that he may be revealed in his own season.
For the Mystery of Lawlessness doth already work:
Only there is one that restraineth now,
Until he be taken out of the way.
And then shall be revealed the Lawless One,
Whom the Lord Jesus shall slay with the breath of His mouth,
And bring to naught by the Manifestation of His Coming;
Even he, whose coming is according to the working of Satan
With all power and signs and lying wonders,
And with all deceit of unrighteousness
For them that are perishing;
Because they receive not the Love of the Truth,
That they might be saved.
And for this cause God sendeth them (*permitteth to come upon them*)
A Working of Error,
That they should believe a Lie:
That they all might be judged who believed not the Truth,
But had pleasure in Unrighteousness.

THE "MYSTERY OF LAWLESSNESS doth already work."

But the most powerful workings are hindered until the Lawless One himself appears.

He will be revealed just as surely as the Man of Sin has been revealed.

He is a personality just as surely as Pope Leo XIII is.

WHO IS THAT LAWLESS ONE?
Where shall we look for him?
Where is he hidden?

WE SHALL BOLDLY answer all three questions.

THAT LAWLESS ONE is the Supreme Head of the Masonic Order.

We look for him to appear in Europe, at the Secret Center of Freemasonry.

He is hidden beyond the Mystic Shrine and the Mysteries of all the Rites, and of Knight Templary, and will be found, in all probability, in the Seventh Degree of the Kadosh; the Lowest Depths of the Masonic Mystery of Iniquity.

THE NAME and face of this Grand Commander of the Knights of Kadosh are not even to be known nor seen by the very Knights who compose this "Highest Order."

THE GRAND COMMANDER puts his hand out from a curtain.

The candidate puts his left hand between the hands of the Grand Commander, and, firmly held in the grasp of the Lawless One, he "promises and swears to follow *at all times*, and *in all points*, *every* matter that he is *ordered and prescribed* by the illustrious Knights and Grand Commander, to whose *Orders* he swears *submission and obedience on All Occasions*, *without Any Restrictions*."

HENCE this Supreme Potentate of Masonry has the kind of power predicted as being possessed by the "Lawless One."

He is hidden at present in the Depths of the "Unfruitful Works of Darkness," but he has the admitted power to direct the many millions beneath his Banner, which is the "Point within the Circle," to obey "on *All Occasions*, *without Any Restrictions*."

THIS IS, admittedly, the *ne plus ultra*, for there is nothing more beyond.

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MASONRY is truly the Universal Religion of the Devil.

It contends for the purity of the horridly unclean Phallic Worship.

Dr. Mackey, one of the accepted leaders and writers in Masonry, declares that the "Point within the Circle, an ancient symbol which was first adopted by the Sun-worshipers, is incorporated into the Symbolism of Freemasonry."

IT IS NOT, in these mysteries, by any means impossible that "extremes will meet."

The "Man of Sin revealed," and the "Lawless One," while they are not identical beings, may be found close together in Babylon.

The former is the White Pope, Leo XIII, and the latter may be the Black Pope, or the Jesuit General.

WHAT A FARCE it is for a Masonic Press and a Methodist-Masonic Ministry, who have just finished their "professional mourning" for the murdered President, to appear as sincere foes of the Spirit of Lawlessness.

The Newspaper Press is, for the most, everywhere most villainously "lawless"; and Freemasonry, from first to last, is utterly "lawless" in this, if it were in no other thing, that it demands vows and imposes obligations under death penalties, preceded by every hellish torture that can be devised to strike terror into the hearts of those who have been beguiled into these dark mysteries.

THAT FREEMASONRY is unchristian and antichristian must be admitted by every Mason.

In Dr. Albert G. D. Mackey's "Encyclopedia of Freemasonry and Its Kindred Sciences," which is accepted as a standard work by Freemasons everywhere, he says: "If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahmin 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 altars, men of all religions may kneel; to its creed, disciples of every faith may subscribe."

These words are used by Dr. Mackey in an article in his Encyclopedia entitled "Christianization of Freemasonry," on page 162.

FREEMASONS therefore boast that no matter what the Constitutions or Governments of Nations may be; that no matter what the Religious Principles or Observances may be; that no matter what the obligations of citizens to these Constitutions, or even the obligations of marriage, may be, they compose a Lawless Secret Power which has gathered around it "a Working of Satan with all Power and Signs and Lying Wonders."

Their "Working of Error" makes them "to believe a Lie."

They reject the Lord Jesus Christ as the Head of the Church, and the King of Kings and Lord of Lords, the Source of All Power in Heaven and on Earth.

Their "omnific word" is "Mah-hah-bone."

They boldly declare that the "Principles of Freemasonry preceded the Advent of Christianity, and its Religion comes from the Ancient Priesthood."

The Baal Priesthood is truly most ancient—as old as the Devil.

IT IS NEARLY TIME for this "Lawless One" to show his face from behind the Curtain of the Kadosh.

He will soon be "revealed."

He will boldly step forward, and draw his sword, and command his hosts in every country to seize upon the Government of each country and administer it under his orders.

He will defy the Laws and destroy all the Constitutions of all the Nations wherever they hinder his progress.

He will defy the Authority of the Law of God, which makes the Word of Jesus Christ the supreme Law of Christian Life.

IT IS OUR FIRM CONVICTION, and we shall so contend in our Auditorium Message next Lord's Day, among other things, that the Sin of Secrecy, and of Secret Submission to the Secret Ruler of Masonry, is a Reproach and a Terrible Danger to any people.

THE CONSPIRACY of the Scorpions of Anarchy is a petty and insignificant thing as compared to this Conspiracy of the "Mystery of Lawlessness"; to this "Mystery of Iniquity" which has its source in Masonry; a System which does not even pretend to derive its power from any legally Constituted Authority, either in Church or State, to administer Secret Oaths and inflict Secret Penalties.

DEEP, DEEP DOWN, into the dark recesses of the "Unfruitful Works of Darkness," is the Altar of the Kadosh, with its seven steps, where the Veiled Lawless One stretches forth his hand to grasp the hands of Presidents, Kings, and Emperors, in the grip of the Lawless Kadosh.

There these Rulers become the Vassals of the Lawless One: for under Penalty of a horrible death, they swear to him "Submission and Obedience, on All Occasions, without Any Restrictions."

Can Vassalage go further?

Is it not clear that these Rulers are Betrayers of their people, and of the Laws of their Nations?

THE CONFLICT between these Extreme Powers of Evil, the Man of Sin, and the Lawless One, is a Conflict in which Zion must engage.

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It is also a most important part of our personal Ministry, as Elijah the Restorer, to destroy both these Evil Powers, and destroyed they shall be: for again we quote the Sure Word of Prophecy:

Then shall be revealed the Lawless One,
Whom the Lord Jesus shall slay (consume)
With the Breath (Spirit) of His mouth,
And bring to naught by the Manifestation of His Coming.

WE HAVE NO POWER of our own to do this worldwide work.

But in the Name of the Lord Jesus Christ, and in the Power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father, we go forth, without fear of the consequence, into this Mighty Conflict.

"The Year of Recompense in the Controversy of Zion" is at hand.

The Spirit of God will direct and inspire our words in consuming the Lawless One and bringing his power to naught.

We have already done this to some extent in America: for, although the Institution of Masonry does continue to exist, and more than a million men are enrolled beneath its Black Flag, with its Circle of Fire, and its diabolical "Point within the Circle," yet Mah-hah-bone Mysteries have become a laughing-stock in the United States and Canada.

We have exposed Masonic "secrets" to the derision of the Whole World, and, by the Grace of God, we have rescued men in hundreds from the Blue Lodge to the highest degrees.

These ex-Masons, at the risk of their lives, have publicly endorsed our exposures as being true; and, indeed, it is largely from such men that we have ascertained the real nature of this Masonic Heart Center of the "Mystery of Lawlessness," and their Murder Mills.

CONTROLLING very largely, as the Masonic victims of the "Lawless One" do, the Newspaper Press of America and the world, it is not to be wondered at that the Persecutions which we have suffered from for eleven years in Chicago, and which Zion suffers from in all her members, will continue.

TO THE MANY THOUSANDS attending the Chicago Auditorium, the Press Persecution presents some ludicrous aspects.

The fear of the Daily Papers to report our addresses is manifest.

This was illustrated only last Lord's Day by the fact that the Overwhelming Proofs which we advanced in support of our proposition, *that President McKinley, had he trusted God alone, would have recovered*, were not even mentioned in four of the morning dailies, and in the fifth mentioned in such a way as to entirely misrepresent the whole matter.

These proofs can be seen on pages 694 to 697 of this issue.

WE HAD EXPECTED, and we shall doubtless yet experience, that the Floods of Press Calumny would again pour forth upon us, at the Command of the hidden "Lawless One."

But it is evident that they have not gotten their orders from their Black Pope, whoever he may be, and that they are waiting for instructions.

Meanwhile, however, the ludicrousness of the Press position is beautifully illustrated by the fact that last Monday morning the Chicago *Chronicle's* misreport of our Auditorium meeting was headed:

"DOWIE DEFENDS THE REDS."

And on the very same morning, the *Record-Herald* headed its report:

"DOWIE CENSURES ANARCHY."

So the people can "pay their penny and take their choice," as to whether we defended or censured Anarchy.

Readers of this issue of LEAVES OF HEALING get the truth: for a full report is given.

WE ARE WELL AWARE that in the present severe arraignment of Freemasonry we expose ourselves, as we have often done before, to the dangers of murder in many forms.

But knowing well, as we do, that "the Angel of the Lord encampeth round about us and delivers us," we are sure that "No Weapon formed against us can prosper."

We shall win in this fierce conflict with the Heart's Center of Anarchy, and Zion will continue to Go Forward, conquering everywhere for Christ, her King.

THE DECEITFUL WRITINGS of the press, and the deceitful orations of the platform and pulpit, can only be powerful for a time.

But the Truth of God is Omnipotent all the time, and, in due time, we shall receive a Glorious Recompense in this Controversy of Zion with the Powers of Darkness.

ZION MUST PREVAIL: for Zion is the Kingdom of God.

THE WORK of the Christian Catholic Church in Zion goes forward in the three great departments: Ecclesiastical, Educational, and Commercial; and the prosperity and constant progression of Zion is evident, even to the eyes of the world.

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MULTITUDES are attending the great series of meetings every Lord's Day afternoon in the Auditorium.

Wave after Wave of Spiritual Power continually sweeps over those great audiences.

At the close of each service, with but few exceptions, the vast throngs arise, and in prayer make confession and consecration to God, departing with the glorious melody of a Divine Doxology ringing in their ears and hearts.

THE LITTLE WHITE DOVE in ever-increasing numbers is going forth to all the Nations with Leaves of Healing from the Tree of Life.

The busy wheels of our Printing Presses are turning out the Messages of Restoration, and the Proclamations of Elijah the Restorer, in millions of pages, and sending them forth to all the Nations.

ZION CITY grows visibly every day, and is already, in its infancy, becoming one of the marvels of the world.

Many are subscribing for Zion Land and Investment Stock, which secures a good place in the Second Series of Lots now being prepared for selection.

Hundreds upon hundreds of houses are rising, and the busy hum of industry is heard on every side.

Last Monday we counted thirty heavily loaded cars on one siding, ready to discharge their freights of building material, etc. Twelve cars had just been emptied, we were informed, and hauled away.

GOD'S PEOPLE from this and almost every land are preparing in thousands to come to Zion City.

They are coming with Songs, and the "Everlasting Joy" is upon their heads.

They are realizing that, at last, God is calling His people together, to work in coöperation, in such a manner that they will promote the Kingdom of God, and their own prosperity on earth.

We had three glorious meetings there last Monday and Tuesday.

We expect to visit the City again on Monday, September 23d, with Overseer Jane Dowie and our son and daughter, and to speak in the Grove Auditorium in Shiloh Park on that evening.

WE ARE ABOUT to send forth three bands of Zion Messengers—to Asia, to Australasia, and to Europe.

At the close of our service in the Auditorium on Lord's Day, October 6th, these Messengers will be solemnly consecrated and sent forth.

LAST WEDNESDAY, September 18th, was the Third Anniversary of the establishment of Zion Seventies.

On Thursday evening, September 19th, the beginning of the Fourth Year of the work of this Mighty Ministry, we held a large and delightful Gathering of Zion Seventies in Central Zion Tabernacle, and practically decided upon the principal features of a plan carefully drawn by Overseer Speicher for the Conquest of Chicago for Christ, by Zion.

A finely prepared Map was shown dividing the City into Parishes, Sections, and Districts, requiring at least three thousand members of Zion Seventies to overtake.

We have already over one thousand members of Zion Seventies in Chicago on our Records, and we do not doubt that God will give us the other two thousand workers from among the many thousands of Zion.

These Zion Seventies, with their beautiful Message of "Peace be to this House," will visit, God willing, every home in Chicago several times before the end of this year.

By a system of organization which we are adopting, we shall be able, we trust, to send the Seventies to *every home in Chicago at least once in every week of the year*, with God's Message of Grace, and Love, and Mercy.

Nothing less than the entire consecration of spirit, soul, body, time, and talents of every member of the Christian Catholic Church in Zion will avail to do the work to which God calls us of "preaching the Gospel to every creature" on earth. But it can be done, and, by God's Grace, it shall be done.

ZION'S STOREHOUSE is being gloriously supported by the Freewill Offerings and Tithes of the members of the Christian Catholic Church in Zion, and in the special gifts and other sources of income outside of these tithes and offerings.

We make no appeal to the world which "lieth in the Wicked One" for any help to fight the "Wicked One."

The sight is supremely ludicrous which is so often presented of the Apostate Churches getting up all kinds of Foolishnesses in their Season, from Strawberry Feasts to Oyster Suppers, and all kinds of pitiful appeals through contemptible Charades, and Plays, and Dances, and Halloween Ghost Parties, and silly Concerts, to cajole from those who are under the power of the Evil One the means of maintaining so-called Churches of God.

THE TIME IS SHORT.

The Day is far spent.

The Night is at hand.

The Conflict will soon be over.

Possibly within thirty years our Lord will come to take from the world His own.

Speedily thereafter will He come with all His saints who have slept in Him throughout all the ages, to reign and rule o'er all the earth for a Thousand Years.

The Portals of the Century of His Appearing, we verily believe, have now fully opened.

It is the Eleventh Hour.

The Tares must be gathered up in bundles and cast into the fire.

Hoary lies must be destroyed, and noxious teachings eliminated.

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Then the reapers shall go on to reap a glorious harvest which is already, in many places, "overripe."

WHAT GLORIOUS "Times of Refreshing" have come!

What Glorious "Times of Restoration" have dawned.

The "Brightness of His Coming" is being proclaimed "by the Spirit of His mouth."

That very Manifestation is bringing to naught, even already, the power of the "Lawless One."

GO FORWARD, O ZION!

Hear the call, O Zion, in all our Branches, o'er all the earth.

Zion, Awake! The Harvest truly is plenteous, and although the laborers are increasing, One Million Zion Messengers are needed. Pray for them.

Crowd the Garner well with its sheaves all bright,
Let the song be glad, and the heart be light;
Fill the precious hours ere the shades of night
Take the place of the golden day.

Labor on! Labor on!
Keep the Bright Reward in view,
For the Master hath said He will Strength renew—
Labor on till the Close of Day.

BRETHREN, PRAY FOR US.

A MOST IMPORTANT NUMBER.

LEAVES OF HEALING, VOLUME IX, NUMBER 7 contains a General Letter from the Rev. John Alex. Dowie, concerning His Mission as the Messenger of the Covenant, Elijah the Restorer, and "That Prophet" of whom Moses spoke.

Two Pages of Editorials.

Picture of the General Overseer addressing 10,000 people at Zion City Site, Thursday, May 30, 1901.

Sermon delivered before 7000 people in the Chicago Auditorium, by the General Overseer, on "The Messenger of the Covenant" and "The Coming of Elijah, the Restorer of All Things."

As we would like this issue in every home in the United States and Canada, which will suitably reply to the lies of the press, we shall be glad if every member and friend of Zion will widely circulate this issue among their friends.

We will assist in doing this by sending the paper and mailing same for three cents per copy.

Friends will kindly send names as soon as possible.

Sample copies may be had from

ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois.

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GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

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

Jesus said, "*I am* the Way, and the Truth, and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am* 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 Corinthians 12:8-11.)

There are Four Modes of Divine Healing.

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

Divine Healing is Opposed by Diabolical Counterfeits.

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

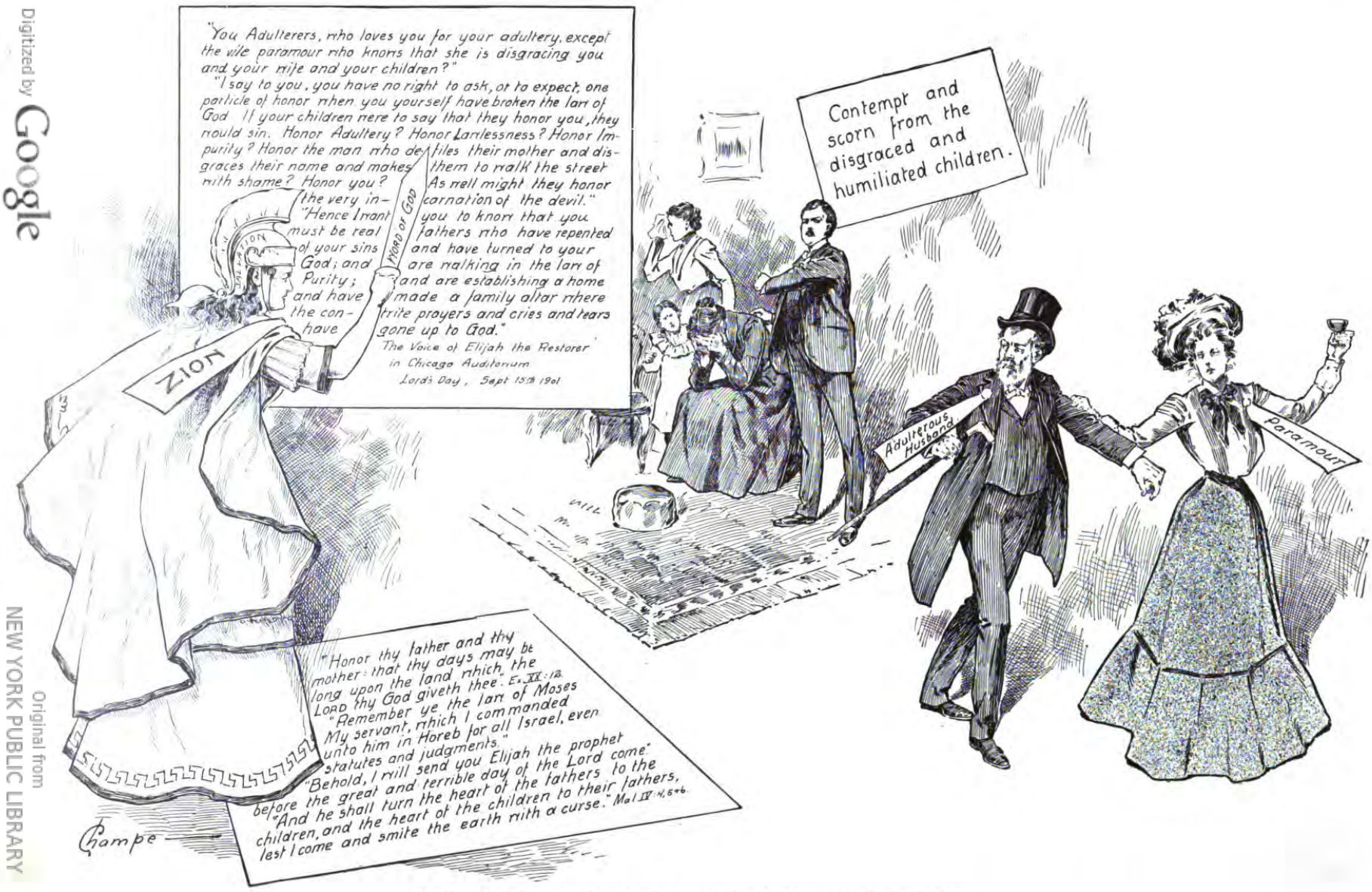
Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in 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 Printing and Publishing House, 1300 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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ZION'S WITNESS AGAINST THE DISHONORABLE PARENT.

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ELIJAH'S RESTORATION MESSAGES

Chicago Auditorium Lord's Day Afternoon September 15 ...1901...



Messages of Purity, Peace and Power No. 3 "Fathers and Children"

REPORTED BY S. D. AND E. W. AND E. D. B.

THE great Auditorium meetings, held each Lord's Day afternoon, increasingly mark the new epoch in Zion's Onward Movement.

Truly those who gather at these wonderful meetings can say, "We have not been this way before."

Humanity is thirsting for truth. It feverishly drinks in all the Messages of him who under God leads Zion today, because each Message overflows with Divine Truth, precious and life-giving.

These Messages are making all who hear them realize as never before that God is Love.

Never from the lips of mortal man have such burning truths gone forth to every nation and clime under heaven.

It is the Fire of Divine Truth which, when once kindled in the carnal heart, burns until the life is absolutely Pure.

Never before was such a Fire burning in so many hearts, so widely scattered.

It spreads from life to life.

Multitudes are searching their lives to find the sin that hides the face of God.

Countless numbers are returning to God, henceforth to live in sweet communion with their Heavenly Father.

These glorious Messages of Purity, Peace, and Power are calling humanity back to God.

On Lord's Day, September 15th, the opening of the service was characterized by a most remarkable manifestation of God's presence with His people and His healing power.

It was not a scholastic attempt at oratory, a juggling of rhetoric, the chaff which the wind driveth away; it was a living, human Witness: a young man with flashing eye and glad heart standing forth before the gathered thousands.

He told his own Story.

When he closed, the interest was intensified by the remarkable verification of his testimony by a prominent Chicago surgeon who was in the audience.

The short discourse that followed was a continuation of the preceding sermons—a Message to the Fathers and Children.

That it struck the deepest chord in the human heart was evidenced by the bowed heads and tearful faces seen throughout the vast congregation.

Chicago Auditorium, Lord's Day Afternoon, September 15, 1901.

The service was opened with the Processional.

After the General Overseer had pronounced the invocation, Hymn Number 348 was sung:

Encamped along the hills of light,
Ye Christian soldiers, rise,
And press the battle ere the night
Shall veil the glowing skies.
Against the foe in vales below,
Let all our strength be hurled;
Faith is the victory, we know,
That overcomes the world.

CHORUS—Faith is the victory!
Oh, glorious victory,
That overcomes the world.

The congregation then joined in reciting 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.

The General Overseer read the last chapter of Malachi and the one hundred and third Psalm, after which he offered the following prayer:

GENERAL SUPPLICATION.

Our Father who art in the heavens, we hallow Thy Name, and we trust that we can say in the Name of Thy dear Son, and in the power of Thy Spirit, "Thy Kingdom come, Thy Will be done in earth as it is done in heaven." Thy Will, O God, is always right, and we know from the lips of Thy Son by the Revelation of Thy Spirit, that in heaven, where it is done, there is neither sin, nor sickness, nor sorrow, nor crying, nor dying. So we pray that in us Thy Will may be done just in the same way as it is done in heaven.

Take away, therefore, for Jesus' sake, the impurities of spirit, of soul, or of body, which must create sin, disease, and death, and plunge us into hell. Take away, therefore, O Father, our sin, for Jesus' sake, the Lamb of God who taketh away the sin of the world.

Give a true repentance, and a real desire for holiness of heart in every one here today; that there may be purity in thought and in action, and that these bodies may be the temples of God. For Jesus' sake, hear us, so that we may offer to Thee from temples that are cleansed by Thy Spirit an acceptable service, and that we may worship Thee who art Spirit in the temple of our spirit, in spirit and in truth.

PRAYER FOR THE WIDOW OF THE PRESIDENT.

Today we lift our hearts to Thee, Thou God and Father of all! We raise our voice to Thee, Thou All-pitying One! Father, in Thy Holy Habitation today, hear us and have compassion, and bless Thou the stricken widow of the President of this Nation! In Thy great compassion visit her and comfort her as no one else can comfort; for while the Nation's loss is only felt by us in part, it is all to her, all but God.

Do Thou, our Father, speak to her, and let her know today that the parting will not be long; that each falling tear and burdened sigh will soon be gone; that all will soon be a cloudless sky, a shoreless sea of Infinite Love;

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that it will not be long before the filthy and wicked and horrible things that have come from hell and made this earth so vile, will all have passed away. (Amen.) O God, comfort her: for our journey here will not be long; and beyond there is a purity, a power, a love, a perfection of being that we cannot now know.

It will not be long ere this troubled earth shall pass through another birth, and a new heavens and a new earth shall come wherein there dwelleth righteousness. Hasten, O God, that happy day (Amen), and help us to bring it about by doing the part we have to do in this Glorious Consummation.

O God, Thou Husband of the widow, and Thou Father of the fatherless, in Thy Holy Habitation regard the President's wife today!

PRAYER FOR THE ASSASSIN OF THE PRESIDENT.

And wilt Thou not also hear us for the poor, miserable, and wicked man who is pacing his cell today. Although darkened in heart, polluted in spirit, soul, and body, Thou, O Christ of God, canst reach his heart and break it today. Make him sorry for his sin, and make him to cry for mercy; and although impending justice may take his life, help him to make a good and true confession. Help him to tell the truth, and to let the whole land know what are the real facts of this terrible thing.

Yet we know it. It is deeper than he can tell, for it comes up out of the darkest depths of hell. It is that spirit of murder which at the very beginning broke the hearts of our first parents when they saw Abel lying dead, slain by his brother. O God, wherefore slew he him? Because his own deeds were evil and his brother's righteous. So it is throughout the ages. Then do Thou look upon this wretched sinner today, and save those who have become a prey to false teaching and false thinking. Have mercy upon them, O God! Have mercy upon them, and help us not to cry for blood or for vengeance, but help us to cry for enlightenment and for mercy.

PRAYER FOR THE SICK AND SORROWING.

Hear us, our God. And now today wilt Thou not help us as we pray for those sick and sorrowing ones whose cries continually reach us from all the earth and over all the seas? So many weary hearts, so many sin-sick, burdened souls, so many that out of the depths of their sins and sicknesses and sorrows are crying unto Thee!

O God, stretch forth Thy hand to save; stretch forth Thy hand to heal even those who have made their bed in hell. God bless Thy people who are suffering and have not known that the healing of Thy seamless dress is by all beds of pain; who have not known that they may touch Thee in life's throng and press and be made whole again. O Christ of God, reveal Thyself to a perishing world; reveal Thyself to Thy sick people as the Saviour, and the Healer, and the Cleanser, and the Keeper, and the Guide of all men.

PRAYER FOR CHICAGO.

Bless us today in this great city. Help us to help others, that in every street and lane of this city there may come the Glad News to every home: that the Christ of God is still with us, going about doing good, and healing all that are oppressed of the Devil. For Jesus' sake, help us today that the hearts of the fathers may be turned to the children, and the hearts of the children to the fathers, that purity may prevail in homes that have been but habitations of dragons.

For Christ's sake, purify the homes of the people. Hear us today for those who have come into this place; those who are far away in the land of strangers, amidst hostile and evil powers, who have spent their all in riotous living, and are feeding swine in the fields of the Devil. For Jesus' sake, save the young men; save the young women; save the men with the snows of winter on their brow. Save us all from ourselves, and from sin, and from disease, and all impurity, and bless the land at this time.

PRAYER FOR THE NEW PRESIDENT.

Bless, O God, Theodore Roosevelt, the President of the United States. Give him wisdom to whom this great burden of executive power has come. Give him large sight, and great patience, and much Divine grace, that he may lead the Nation aright.

PRAYER FOR CABINET, CONGRESS, AND JUDICIARY.

God bless the Cabinet today, and the Senate, and the Congress of the United States, and every one of the members of the Supreme Court, and all the judiciary of every degree throughout the land, and all who bear rule and authority, that they may use it for God, and for the destruction of evil.

PRAYER FOR PUBLIC PRESS.

Bless the Press of the United States. Take away from it the awful evils that have cursed it, and instill truth and purity and the desire to do right into these men who have so terribly influenced this country for evil. God help them to influence for good.

PRAYER FOR CHRISTIAN CATHOLIC CHURCH IN ZION.

Now be with us, and save, and cleanse, and guide, and quicken all in this place today. With a deeper humility, with a purer faith, with a brighter hope, with a diviner love, with a larger wisdom and knowledge, and with a clearer light, let Zion Go Forward.

Bless the Christian Catholic Church in Zion today throughout America. (Amen.) Bless Zion in Europe. (Amen.) In Asia. (Amen.) In Africa. (Amen.) In Australasia. (Amen.) And in the Islands of the Sea.

Bless us and help us with one heart and voice to pray as our Lord has taught us when He said, "After this manner therefore pray ye."

All joined in chanting the Lord's Prayer.

After the announcements had been made by Overseer Piper, and the offering received, the General Overseer said:

Before I deliver the discourse of the afternoon, I feel it to be right to say a few words concerning the national situation, and the sorrow that has come by this terrible crime not only to the seventy millions in the United States, but to all men of every clime and nation; for now the whole world is girt about so wonderfully with cords that run under the seas and over the mountains, that the sorrow of one nation is the sorrow of all. Every part of the civilized world, in deepest sympathy with the suffering President, has lifted up the heart to God peradventure He might be gracious and spare that great and good life.

I ventured to say to you, last Sunday afternoon, a number of things that I felt ought to be spoken before we went to prayer.

I spoke, I believe, truthfully. I have nothing to take back, and the report of what I have said appears in LEAVES OF HEALING.

My words have not given satisfaction to the druggist, or the doctor, or the Devil.

The Exposure of Doctors and Drugs Offends the Dev?l.

I have found that when I have touched the druggist and the doctor there was the Devil to pay every time.

When this report came out, the Devil started up and demanded satisfaction, and demanded my heart's blood for daring to touch the druggist, or the doctor; BUT I DARE TO TOUCH THEM, EVEN IF IT COSTS ME MY HEART'S BLOOD! (Applause. Amen.)

I have never been afraid. I do not understand what it means.

Somebody tells me he is afraid. How does it feel to be afraid? I do not know.

Afraid of whom?

The Lord is my Light and my Salvation;
Whom shall I fear?
The Lord is the Strength of my life;
Of whom shall I be afraid?
When the evildoers came upon me to eat up my flesh,
Even mine adversaries and my foes, they stumbled and fell.
Though an host should encamp against me,
My heart shall not fear.

I have seen thirty thousand in Trafalgar Square, London, crying for blood. Who were they? Well, they told us who they were, for there they were, shouting in the Square: "Come on, Guys!"

And they were "Guys!" (Laughter.) That was Guy's Hospital.

"Come on!" And they shouted the names of their colleges and hospitals, and they were thirty thousand strong.

They said I would never reach the door of St. Martin's Hall alive; that I would never dare to come; but I told Inspector Smith that exactly at three o'clock he would find me at the door.

Our carriage swept up and through them, and they fell on every side, and we went into the hall and held our meeting.

We are going to hold our meeting despite all that the doctors or the devils can do. (Applause. Amen.)

Somebody is hurt. Oh yes! Why should they want my blood? Because, Demetrius-like, "Their craft is in danger to be set at naught."

God and Nature Care for a Wound.

If there is anything that the whole world is joined in today, it is the universal sorrow at the death of the President.

His body was pierced by a little bullet, causing a wound not larger than the nail of my little finger.

The wound almost instantly closed, and could have been easily healed, and all danger of septic poisoning kept away by a little cloth being put over it; for God and nature rush in and cover the wound, and shield it from the air and the dirt.

I told a story that they did not like last Lord's Day, of Senior Sergeant Sauer, who was shot three times in the breast in Chicago. He would not let the doctors touch him, and God healed him in answer to prayer.

I told another story, and promised that the young man should be here to tell it himself. Well, he is.

I told the story to the people and to the Nation as far as my voice could reach, and it is beginning to reach the Nation, because the Devil makes such a noise when he is hurt that he tells it everywhere. (Laughter.)

I told from the platform of this Auditorium that they were starving the President to death, and that, if continued, the effect would be that he would not have vitality enough to live, even if there were no septic poisoning or peritonitis.

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His heart's action was known to be especially weak, for the President was a smoker, and a heavy smoker.

Judge Day said that

The Use of Tobacco Weakened the President's Heart

so much that it was unable to withstand the shock.

Let me say to every one of you smokers with tobacco hearts that you had better get a change of heart today. (Amen. Applause.)

I said that they ought to give him food, and I saw a look of incredulity upon many faces, and a compassionate scorn upon the part of some who are doctors.

I can tell them now all over this building. They are looking at me with a sublime incredulity. (Laughter.)

They know so much more than I do, and yet I have seen more sick people than any hundred doctors in Chicago, and know just a little. I might have been a doctor myself. It is not very difficult to become a doctor. (Laughter.)

But the more I saw of them at Edinburgh University and in Edinburgh Infirmary, and as I went along through life, I found I could not be a doctor and be an honest man.

You ask the doctors if they are honest men.

Ask those who wish to be most honest if they are able to diagnose with accuracy and to treat with perfect confidence.

Their diagnosis is at fault in most cases, and their treatments, even when they know the disease, are unable to cure. Nothing is so sure as that

Doctors and Drugs Multiply Disease.

We have more doctors now than ever before, and we have more diseases.

We have shorter average life than we used to have, and we have more drugs.

The more drugs and the more doctors there are, the less vitality there is in the people. It is an assured fact.

The more doctors who are present at confinements, the more women and babies die. In lands where the doctor is never called upon at such a time, even in heathen countries, there are ten times better results.

The doctors know that themselves, and when they are perfectly candid they will tell you so.

Now, I have no fight against them as men. I have a fight against a bad system.

There are many doctors among my very dear friends, and quite a number of doctors are now wearing the robes of office in this Church, and are sitting on this platform and in front of me.

Here is one doctor whom I have right by me. He used to be a miserable doctor—ten years' practice.

There are two more down there—Dr. Sayrs and Dr. Ruby.

Dr. Ruby practiced on his own wife for seventeen or eighteen or twenty years, and could do nothing for her. When he quit doctoring, and gave his heart to God, and brought his wife on a stretcher from Winterset, Iowa, to Chicago, she was instantly healed in Zion Home and

Walked After Seventeen Years' Hopeless Sickness.

That is true. (Applause.)

I think that she is here today.

Where are you, Deaconess Ruby? There you are.

Dr. Ruby, is that true?

Dr. Ruby—"That is true."

General Overseer (addressing Deaconess Ruby)—Is that true?

Deaconess Ruby—"That is true."

General Overseer—It is written, "Let them hear, and say, 'It is true!'"

Now I am going to give you the story that I promised to give you, even if they shoot me for it, as they say they will.

There is nothing so contemptible as these letters. *Whenever I get a letter of that kind I sleep better. (Laughter.) Nothing comforts my heart so much as to get such a letter, because if it were true it would not hurt me. I should simply exchange Chicago for heaven, and there is no question about which is the better place. (Laughter and applause.)

I think you will all agree with me about that, will you not?

Audience—"Yes."

General Overseer—If a man is a Christian, and knows he is bound for heaven, and has fulfilled the Divine conditions, and wants to get there, and should howl because he gets there quickly, I think there is something wrong with him. Do you not think so?

Still I do not want to go to heaven until my work is done, and I do not believe I shall.

I published that letter for the reason that I hope there are those in Indiana who will know the writing—for it has certain characteristics that will make it easily discoverable—and will let me know who the man is that wrote it.

I do not think it will be long before we shall find it out, and I should be very much surprised if it were not a doctor. I think all the internal evidence in that letter will show you it was written by a doctor.

The Public Suddenly Denounces Dangers Long Known to Exist.

The poor Anarchists get blamed for a hundred things they never do. I do not hesitate to say today that there is not very much sense in Chief of Detectives Colleran's scouring around the place, and getting Isaak and others, and putting them in prison, and all at once making a great to-do and a big dust to cover his past delinquencies. (Applause.)

I have not a word to say in favor of Anarchy, God forbid, but I say this, Let there be fair play even with the Anarchists.

Emma Goldman is no more guilty today than she was when she talked in this city months ago. I should have arrested her then if I had been Mayor. I should have arrested her for using language calculated to provoke a breach of the peace, if nothing else; because any woman or man who stands up and says that the way for you to right your wrongs is to kill somebody, ought to be put in prison.

You have no right to kill anybody, neither you nor I. The command of God rings out through the ages, "Thou shalt not kill."

It is our duty to obey God's command.

Anarchy the Outgrowth of Feebly Enforced Law.

I am not pleading for the Anarchists, except in so far as I plead for all. But when one sees the misgovernment and the injustice which there are; when in this land of freedom, so-called, law is prostituted on every side, liberty denied, and life imperiled, and even unjustly taken, under forms of law; when the ungovernable passions of the mob are allowed to run riot; when lynching and murder are common, and magistrates and governors and presidents are afraid to put the law into exercise and punish the lyncher, then it is not wonderful, is it, that Anarchy should prevail?

I pray God that the change of heart that is indicated by words, if it be indeed a true change of heart, may continue, and that the press shall cease to do the things that make rulers and men contemptible.

Wicked Caricaturing of McKinley.

Why is it that President McKinley was cursed so much in Chicago?

You say he was not.

I say he was.

I have heard men shout in the street, "To hell with McKinley!"

In times of political agitation I have heard those words again and again; and can you wonder at it when you see the gross and grotesque caricatures of the President that have appeared in that shameful cesspool called *Hearst's American?* (Applause.)

You cannot wonder at it when the President of the Nation is reduced to a contemptible dwarf and the Vice-President represented as a little clown riding a hobby-horse. It is a disgrace!

Men who have been elected by the Nation to its highest places should be protected by national law. (Applause. Amen.)

And why is it that we are personally held in contempt by so many?

Because the press has given a false and a wicked caricature of us continually, and has done its best to create violent mobs and has deliberately incited our murder.

The Press Must be Throttled by State and National Law.

That press, as I have told you so often, must be taken by the throat. God grant that the Congress and the Legislatures of the States may do it, and punish the men who will rob character, and destroy and defile, and make contemptible the rulers of the Nation.

*Referring to a threatening letter from Portland, Indiana, a facsimile of which was published in LEAVES OF HEALING of September 14th, pages 665 and 670, in which the writer said it had been determined by the C. S. A. to murder the General Overseer.

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That is what they are sowing. You cannot sow these dragon's teeth and reap anything else but armed men.

But I said a thing last week that I want to verify. I said it was our constant experience that, even when the stomach was shot through, and, even worse, when the bowels were eaten away with tuberculosis, food could be taken.

A man, in our experience, received Divine Healing when the rectum was almost gone, and there was a hole in his body big enough to put my fist in.

That young man was dying in the Presbyterian Hospital, and was brought on a hot day a journey of ten miles in an ambulance across the city by his mother and his aunt.

He had been given up by Dr. Senn to die, and was carried into Zion Divine Healing Home No. 1 on a stretcher.

He was instantly healed through prayer, and walked downstairs to supper upon my arm, and ate a dish of strawberries, a plate of meat, and a dish of pudding.

He went up to bed and slept, and had a natural motion of the bowels at four o'clock in the morning, and the next day he ate five meals.

I think this occurred May 26, 1894.

The story was told in LEAVES OF HEALING of January 22, 1897, two years and nine months after his healing, and his picture was published in our paper.

I said to you that he was living today, and was in perfect health, and I would produce him here.

I told his aunt, Deaconess Boyd, to go down to Indiana and bring him up. She did, and here he is today.

Come forward. (Mr. Corbaley came forward on the platform, amidst the applause of the vast audience in the Auditorium.)



CLARENCE CORBALEY.

Testimony of Clarence Corbaley.

What is your name, sir?

Mr. Corbaley—"Clarence Corbaley."

General Overseer—Will you please talk loudly to this large audience, so that all can hear you? Where do you live?

Mr. Corbaley—"At Plymouth, Indiana."

General Overseer—What is your age?

Mr. Corbaley—"Twenty-eight."

General Overseer—How old were you when healed?

Mr. Corbaley—"Twenty-one."

General Overseer—You have lived seven years since?

Mr. Corbaley—"Yes, sir."

General Overseer—Tell us all about it. When did you get sick?

Mr. Corbaley—"I was taken sick in the fall of 1892."

General Overseer—Who attended you?

Mr. Corbaley—"Dr. Reynolds, of Plymouth."

General Overseer—He was your principal physician?

Mr. Corbaley—"Yes, sir."

General Overseer—Until you came to Chicago was he your only one?

Mr. Corbaley—"Yes, sir."

General Overseer—Were you born down there?

Mr. Corbaley—"No, sir. I was born in California."

General Overseer—You were sick in the fall of 1892. Tell us what kind of sickness it was, how it went on.

Mr. Corbaley—"It started with fistulæ, and I was operated upon for the fistulæ in the fall of 1893."

General Overseer—You suffered all the year between then?

Mr. Corbaley—"Yes, sir."

General Overseer—And were attended by that doctor? Did he drug you?

Mr. Corbaley—"I was not attended by the doctor until the operation. He was in attendance from then on."

General Overseer—I am very sorry to have to talk about surgical operations here, but you have been reading so much about surgical operations upon President McKinley at Buffalo, that you will be able to stand it.

These two fistulæ were where—in the rectum?

Mr. Corbaley—"Yes, sir."

General Overseer—Briefly describe the operation.

An Unsuccessful Operation Performed.

Mr Corbaley—"Well, it was two wounds; one was over five inches long, and from two to two and a half inches deep. After the operation the wounds failed to heal, and the doctor sewed them up, but the sewing came out the next day. He neglected them and proud-flesh grew into the wound, which he burned out over a dozen times with blue vitriol."

General Overseer—Did you improve after that?

Mr. Corbaley—"No, sir. The doctor despaired of my life in the spring of the following year, and advised me to come to the Presbyterian Hospital to Dr. Senn."

In a Dying Condition, He Is Sent to a Chicago Hospital.

General Overseer—A doctor frequently does this when he sees his patient about to die. He advises him to go to California or Chicago, or somewhere; sometimes he will tell his patient to come to Dr. Dowie after he is through with him.

Who brought you here?

Mr. Corbaley—"My father and mother."

General Overseer—How were you brought?

Mr. Corbaley—"I was brought in a chair to the train, and from the train was taken in an ambulance to the hospital."

General Overseer—Did you not have to be kept in a recumbent position at this time?

Mr. Corbaley—"Yes, sir."

General Overseer—Give a few illustrations of how sick you were—for instance, about the bowels.

Mr. Corbaley—"The bowels were so bad they would move from eighteen to twenty times in a day. They were so painful that a person walking very easily across the floor would give me intense pain."

General Overseer—That was the condition when you came up to Chicago?

Mr. Corbaley—"Yes, sir."

General Overseer—You came to Chicago on what date?

Mr. Corbaley—"May 16, 1894."

General Overseer—If the Press has any fairness, it will put down the day and date, but that is just what it has not had hitherto. It professes now to have a change of heart. I am skeptical. (Laughter.)

On May 16, 1894, you reached the Presbyterian Hospital. How many days were you there?

Mr. Corbaley—"Ten days."

General Overseer—Did they operate upon you?

Mr Corbaley—"No, sir."

General Overseer—Were you privately examined by any surgeon or physician?

Mr. Corbaley—"By Dr. Senn, who is the Chief Surgeon of the Hospital."

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General Overseer—By Dr. Nicholas Senn. On what day?

Mr. Corbaley—"I think it was May 24th, eight days after I reached there."

Stripped and Publicly Examined.

General Overseer—Were you more publicly examined?

Mr. Corbaley—"Yes. On the morning of Thursday, May 24th, I was taken into the clinic."

General Overseer—Were you carried into the clinic, and laid upon the operating table?

Mr. Corbaley—"Yes, sir."

General Overseer—And your body was stripped?

Mr. Corbaley—"Yes, sir."

General Overseer—And you were laid before how many?

Mr. Corbaley—"I should judge a hundred or a hundred and fifty."

General Overseer—A hundred or a hundred and fifty doctors and students—men and women?

Mr. Corbaley—"I am not sure if there were any women amongst them."

General Overseer—Well, it does not matter, because we have flashlight views of the operating rooms in Chicago where both men and women are found laughing and cutting up the same body. Some day I will publish them if they do not take care. I have kept my hands off the doctors to a very much larger extent than perhaps I ought to have done.

On the 24th you were examined privately by Dr. Senn, and then openly in the clinic before over a hundred?

Mr. Corbaley—"Yes, sir."

General Overseer—You heard the lecture upon your own body?

Mr. Corbaley—"Yes, sir."

A Hopeless Case.

General Overseer—Interesting, that, is it not? A nice way to help a sick man: to expose his body before a hundred or a hundred and fifty men, and sometimes women, and then calmly lecture upon him, and tell the students he is a hopeless case. Was that what he did?

Mr. Corbaley—"Yes, sir."

General Overseer—You are sure of that?

Mr. Corbaley—"Yes, sir."

General Overseer—Did he tell your mother the same thing?

Mr. Corbaley—"He told her there was no hope at all."

General Overseer—Deaconess Boyd, will you please to rise? Come up here. You are his aunt. You were there at the time. (Deaconess Boyd came upon the platform.)

Where do you live, Deaconess Boyd?

Deaconess Boyd—"1411 Michigan Avenue."

General Overseer—Are you a lady who is, by the help of God, able to take care of herself?

Deaconess Boyd—"Yes, sir."

General Overseer—Do you get any money from Zion?

Deaconess Boyd—"No, sir."

General Overseer—Do you, Clarence?

Mr. Corbaley—"No, sir."

General Overseer—Deaconess Boyd, have you ever been upon the salary list?

Deaconess Boyd—"No, sir."

General Overseer—You do not want to be either, do you?

Deaconess Boyd—"No, sir."

General Overseer—Deaconess, were you at that hospital with your dying nephew, Clarence Corbaley?

Deaconess Boyd—"Yes, sir."

General Overseer—Your sister is his mother?

Deaconess Boyd—"Yes, sir."

General Overseer—What did she tell you on that Friday night?

Turns to God as a Last Resort.

Deaconess Boyd—"It was on Thursday night that the doctor had given him up. Friday morning I was on the North Side and she was on the West Side, and she wrote me that if I would come over and take her out to Stony Island Avenue where Dr. Dowie was, she would be glad, because Clarence was given up by all the physicians, and there was no hope for him only to look to God."

General Overseer—God came in at the end, did He not?

Deaconess Boyd—"Yes."

General Overseer—He usually does.

That reminds me of a story of a parson down in the South Seas, a Church of England parson, who was half drunk.

When the vessel on which he was sailing ran upon a reef on one of the Fiji Islands, there was great danger that they would all be drowned.

The parson had been dining and wining, and as the Captain passed by he said, "This vessel has stopped, Captain."

"Yes," the Captain said, "it has; stopped on the top of a reef."

"Well, Captain Granger, is there any danger?"

"Yes," said the Captain very indignantly, "there is a great deal of danger. Our only hope is in God."

"*My God*," the parson said, "*has it come to that?*" (Laughter.)

Hope in God Should Come First, Not Last.

That is the way with a great many people. When you tell them that their only hope is in God, they say, "My God, has it come to that?"

Is it not best to start with hope in God first?

Voices—"Yes."

General Overseer—That is what we do.

So she wrote you and told you her only hope was in God, and wanted you to bring her out to me.

Why did she want you to bring her to me? Did she think I knew anything about God?

Deaconess Boyd—"Because I had been blessed very much, and I had neighbors on the North Side who had been healed through your prayers to God."

General Overseer—She thought I could get to God?

Deaconess Boyd—"Yes; and we went out there."

General Overseer—You went over to the hospital, and what did she tell you?

Deaconess Boyd—"That Dr. Senn had said to her that he was given up and was in a dying condition, and that there was no hope for him."

General Overseer—And that the best thing would be to take him home?

Deaconess Boyd—"Yes."

General Overseer—Or else he would die there?

Deaconess Boyd—"Yes."

General Overseer—You understood it was imminent death?

Deaconess Boyd—"Yes."

General Overseer—That was what his mother told me when she came over. She told me it was a question, possibly of hours, and certainly not more than days.

What happened then? You saw her and received this statement; then where did you go?

Deaconess Boyd—"We went out to your Home on Edgerton Avenue."

General Overseer—You came there on Friday?

Deaconess Boyd—"Yes, but there were so many sick people who were before us, that we saw neither you nor Mrs. Dowie until Saturday morning."

General Overseer—Then I was told by you and his mother that he was dying, and that he wanted to see me.

Clarence, you take up the narrative now. Why did you want to see me?

How God Once Used the Inter Ocean.

Mr. Corbaley—"I had read in the *Inter Ocean* about the good that you were doing at the Home on Edgerton Avenue, and after being given up—"

General Overseer—Now, put that down to the credit of the *Inter Ocean*. It has backslidden since then. (Laughter.) But put that down to the credit of the *Inter Ocean*, when Mr. Kohlsaat was editor; and put it down to the credit of a man who was afterwards found dead on the street with his head crushed in, Captain Campbell. He wrote the article.

So you read that article of Captain Campbell's describing the work?

Mr. Corbaley—"Yes, sir."

General Overseer—When did you read it?

Mr. Corbaley—"Some time in April, 1894; shortly before I came to Chicago."

General Overseer—Why did you not come to me then?

Mr. Corbaley—"I did not have the faith."

General Overseer—You wanted to go to Dr. Senn, did you not?

Mr. Corbaley—"Yes, sir."

General Overseer—You thought you would leave God to the very last?

Mr. Corbaley—"Yes, sir."

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General Overseer—Yes, and it is a good thing that God was so condescending, although He was dishonored by being left to the last.

You told your mother when you heard the death sentence, "I want you to take me to Dr. Dowie that he may pray to God for me."

Clarence Corbaley's Condition When Brought to Zion.

Well, she came. Now I will tell you my part.

When she told me the story, she said that there was an incision on both sides, and that it was so large, as she expressed it, that you could put your fist into the wound, and that it had been open for five or six months; in fact, from October to May.

She told me it seemed to be of a cancerous nature, and would not heal, and that they burned the proud-flesh away continually, causing him nameless agonies.

Then she said that, so far as they could judge, the greater part of the rectum was gone, and that food, when it was passed into his stomach, went right through his bowels, and came out almost in the same condition that it entered. When she told me these details, if I could have been scared, I would have been.

But when she said, "Clarence has turned to God, and he and I believe if you will pray with him, and lay hands upon him, God will heal him," what could I do?

I could but pray, even though the Board of Health would prosecute me. That is why they afterwards prosecuted me. That is why they want to prosecute me still. They hate praying to God, and trusting in Him alone for healing.

I said, "Bring him, and I will pray for him; but if you have not faith, and if he has not faith, he will die on the road."

Clarence, she came over to the hospital, and told you that, on Saturday, did she?

Mr. Corbaley—"Yes, sir."

General Overseer—When did you start for Edgerton Avenue?

Mr Corbaley—"Shortly after dinner, Saturday."

General Overseer—How many miles is it?

Mr. Corbaley—"About ten miles."

General Overseer—You went through the streets in an ambulance. Did the horses run?

Mr. Corbaley—"No, sir; they walked."

General Overseer—I was told by the men in charge that they looked back every now and then to see if he were dead, to see if they would have to turn back.

You were in the ambulance with him, Deaconess. Was it very hot?

Deaconess Boyd—"It was warm; yes, sir."

General Overseer—How many hours was he on the road?

Deaconess Boyd—"About four or five."

General Overseer—How many hours, Clarence?

Mr. Corbaley—"Between four and five."

General Overseer—When you were brought to Divine Healing Home No. 1, 6020 Edgerton Avenue, in that ambulance, what did they do with you?

Mr. Corbaley—"They carried me in on a stretcher."

General Overseer—Where did they take you?

Mr. Corbaley—"Upstairs, on the second floor, and put me down upon a couch."

General Overseer—How long after did I come in?

Mr. Corbaley—"Just shortly after."

Instantly Healed Through the Prayer of Faith.

General Overseer—How long did I take to pray with you?

Mr. Corbaley—"Not over two or three minutes."

General Overseer—I will tell you why I went at it so quickly: because I saw that if he were not healed within those two or three minutes, he was going to die right there. The pallor of death was on his face. I prayed. What did I say to you in the Name of the Lord Jesus?

Mr. Corbaley—"Arise and walk."

General Overseer—What did you do?

Mr. Corbaley—"I got up and walked."

General Overseer—What else happened?

Mr. Corbaley—"We went downstairs."

General Overseer—What did you hear before that?

Immediately Eats a Hearty Meal.

Mr. Corbaley—"I heard the supper bell first."

General Overseer—You heard the supper bell ringing. (Laughter.) I saw his eye glisten. He knew what it was. I said, "Clarence, my boy, how do you feel?"

He said, "I feel hungry."

"Well," I said, "would you like to have a good square meal?"

What did you say?

Mr. Corbaley—"I said I would."

General Overseer—What did I do?

Mr. Corbaley—"You gave me your arm, and we walked downstairs."

General Overseer—Walked downstairs. Now, that was the young man who was carried up on a stretcher, less than half an hour before, remember, by the men who had brought him in an ambulance from the Presbyterian Hospital. Where did we go—to the supper table?

Mr. Corbaley—"Yes, sir."

General Overseer—What did you see in front of me?

Mr. Corbaley—"I saw a large dish of strawberries."

General Overseer—They were nice looking, were they?

Mr. Corbaley—"Yes."

General Overseer—I looked at your plate—I had put you by my right-hand side—and it was not quite as large. What did I do?

Mr. Corbaley—"You gave me yours."

General Overseer—What did you do with them?

Mr. Corbaley—"I ate them."

General Overseer—How many did you leave?

Mr. Corbaley—"The stems, I think, was all." (Laughter.)

General Overseer—What was the next thing—what did they bring me?

Mr. Corbaley—"A dish of meat, I think, was next."

General Overseer—What did I do with it?

Mr. Corbaley—"You gave me that."

General Overseer—What did you do with it?

Mr. Corbaley—"I ate it."

General Overseer—We are getting down to details, you know. Interesting, is it not?

Voices—"Yes."

General Overseer—Very prosaic, you know, but it is interesting and, as you will see, important. You ate it all?

Mr. Corbaley—"Yes."

General Overseer—What happened next? Did any other dish come in?

Mr. Corbaley—"I think dessert came next."

General Overseer—What did you do with that?

Mr. Corbaley—"I ate that."

General Overseer—Did you drink anything?

Mr. Corbaley—"Yes, sir; I drank some milk."

General Overseer—Did you eat anything in the way of bread?

Mr. Corbaley—"Yes."

General Overseer—How many slices?

Mr. Corbaley—"I think it was five." (Laughter.)

General Overseer—Now, as a matter of fact, had they not been starving you?

Starved for Weeks and Months.

Mr. Corbaley—"Yes, sir."

General Overseer—For weeks and months?

Mr. Corbaley—"Yes, sir."

General Overseer—Did not the food that went into you often come out in the same condition that it went in?

Mr. Corbaley—"Yes, sir."

General Overseer—Now, what would any ordinary, or even specialist, doctor say to me here? He would say that I was a fool, would he not? Well, I became a fool for Christ's sake (Amen), and I am a fool still, and I would rather be Christ's fool than the doctors' fool. (Applause.) For when He says, "I am the Lord that healeth thee," I believe it, even although they say that my faith is foolish.

Clarence, what did you do after you ate that dinner?

Mr. Corbaley—"I went upstairs."

General Overseer—You went upstairs to your room.

Deaconess Boyd, tell me what this boy said when he came upstairs.

From Hell to Heaven.

Deaconess Boyd—"After he was upstairs, he said to his mother, 'Mamma, do you know how I feel? I feel as if I had come from hell to heaven.'

"He had come from the Presbyterian Hospital to Zion Home.

"Then he said, 'I believe I will sleep all night.' She said, 'I think you will.'"

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General Overseer—How many times had you been waking in the night?

Mr. Corbaley—"About every hour, I think."

General Overseer—How did you sleep that night?

Mr. Corbaley—"I slept all night."

General Overseer—What happened about four o'clock the next morning?

Mr. Corbaley—"There was a movement of the bowels."

General Overseer—Without any difficulty?

Mr. Corbaley—"Yes, sir."

General Overseer—Without pain?

Mr. Corbaley—"Yes, sir."

General Overseer—What happened when it was breakfast time?

Mr. Corbaley—"I was again ready for breakfast." (Laughter.)

Five Meals a Day.

General Overseer—How many meals did you eat that day?

Mr. Corbaley—"I think it was about five."

General Overseer—Three full meals, and two between! You own up to that?

Mr. Corbaley—"Yes, sir."

General Overseer—It might have been more. (Laughter.) I think it was five in the day and three in the night. But he is quite right in being sure about five.

Clarence, did you ever suffer any more pain from that?

Mr. Corbaley—"No, sir."

General Overseer—Did the diseased bowels heal?

Mr. Corbaley—"Yes."

General Overseer—Did the fistulæ heal?

Mr. Corbaley—"Yes, sir."

General Overseer—Did the wounds close?

Mr. Corbaley—"They did not close; they healed in."

General Overseer—Tell how they healed.

Mr. Corbaley—"New flesh grew into the wound."

General Overseer—New flesh came up and grew into the great gaping wound. How big was it?

Mr. Corbaley—"Why, I could almost put my fist into the wound."

General Overseer—And how long?

Mr. Corbaley—"Over five inches."

General Overseer—How long had it been open?

Mr. Corbaley—"It had been open, I think, about seven or eight months."

General Overseer—It never gave you any trouble after the evening when God healed you?

Mr. Corbaley—"No, sir."

General Overseer—Is it perfectly healed today?

Mr. Corbaley—"Yes."

General Overseer—Have you ever had any trouble since?

Mr. Corbaley—"No, sir."

General Overseer—How many years ago was this?

Seven Years of Perfect Health.

Mr. Corbaley—"That was seven years ago."

General Overseer—Have you lived a Christian life?

Mr. Corbaley—"Yes, sir."

General Overseer—Do you love God still?

Mr. Corbaley—"I do."

General Overseer—Tell these people how grateful you are.

Mr. Corbaley—"I do not think I can express my gratitude. I know I am grateful from the bottom of my heart for what God has done for me."

God Is No Respecter of Persons.

General Overseer—I will ask this people, Is the God who healed Clarence Corbaley different from the God, the Ever-present Unseen Christ who is with us alway, who stood beside the President's bed this day week?

Audience—"No."

General Overseer—If God heard my prayer for Clarence Corbaley, would He not have heard it for William McKinley also, if he had given his case fully into the hands of God?

Audience—"Yes."

General Overseer—Would not the President have been able to eat and digest his food?

Audience—"Yes."

General Overseer—Would he not be with us today? That is our opinion, anyhow, even if you shoot us for it, you members of the C. S. A., whatever that means.

I do not know, but I think C. S. A. means Chicago Surgeons' Association. (Laughter.)

I want to say a word to this man who says he is going to shoot me. Perhaps somebody else is going to do it; I think he would rather hire somebody else; I think he will try to hire an assassin in Chicago.

I wish this man who says I am to be shot exactly where President McKinley was shot, to know this, that it does not trouble me one iota.

Were it not that I have a dear wife and son and daughter, and a great multitude of friends, and that I have a great deal of good work to attend to, and that I want to attend to it and help humanity all I can, I would rather go to heaven than stay in Chicago.

Let that man, and all the other cowards, and curs, and murderers, know that it is all in vain to try to scare me, because I will tell the world what wonders God hath wrought. (Applause.)

Clarence, you are going to live for God?

Mr. Corbaley—"Yes, sir."

General Overseer—Deaconess Boyd, have you anything to add?

Deaconess Boyd—"I am sure that I want to give my life wholly to God."

General Overseer—You were a witness to this scene?

Deaconess Boyd—"Yes, sir."

General Overseer—I am going to ask—I do not often do it—any doctor in this Auditorium to rise up now and ask this young man any question he likes, and interrogate him upon his statements. Now, then, there is a good opportunity. I challenge Dr. Senn to dispute these facts. (A gentleman arose and desired to speak.)

Chicago Physician Verifies Testimony.

General Overseer—What is your name?

A Voice—"Dr. Campbell, 134 East Madison Street, Chicago."

General Overseer—All right, Doctor.

Dr. Campbell—"You will allow me to speak, will you? I want to add my testimony. I am in a regular surgical institution of Chicago. I am not a 'Dowieite.' All that they tell is true. (Applause.) I saw that boy; I heard what Surgeon Senn said; you tell the truth, but you tell only about a quarter of it." (Applause.)

General Overseer—Doctor, will you stand again? Did I know of your being here this afternoon?

Dr. Campbell—"No."

General Overseer—Have I had any conversation with you?

Dr. Campbell—"I have not spoken to you for many years. I am not a 'Dowieite.'"

General Overseer—I do not want you to be a "Dowieite." I want you to be a Christian. But you come very often to hear Dowie, do you not? (Laughter.)

Yes, you do. All right. All the better, Doctor, for the purpose of this testimony that you are not at this time a member of this Church, although I hope you will be.

Did you know Clarence?

Dr. Campbell—"I saw him; I was there."

General Overseer—You were at that clinic?

Dr. Campbell—"I was at that clinic."

General Overseer—You were at that clinic, and you knew that this was a hopeless case?

Dr. Campbell—"I heard the whole thing."

General Overseer—That it was a hopeless case?

Dr. Campbell—"He testified to the truth."

General Overseer—I thank God for that. (Amen. Applause.)

Perhaps there is some other man who was at that clinic who will stand.

Thank God for the bravery of Dr. Campbell. (Applause. Amen.)

I brought up this case to prove a great principle and a great truth, and I contend that what I said last Lord's Day concerning the President's wounds, and the need for sustaining his strength by food, has been fully justified by the testimony given here today, has it not?

Audience—"Yes."

General Overseer—But, oh, how our hearts ache that the President is dead, and that the case was not put fully, and only, into the hands of God.

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I thank you very much for your patience. I thought I would like to have the story all told.

ELIJAH'S RESTORATION MESSAGES.

Number Three.

FATHERS AND CHILDREN.

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, our Strength and our Redeemer. (Amen.)

TEXT.

Behold, I will send you Elijah the Prophet before the Great and Terrible Day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fatbers; lest I come and smite the earth with a curse.

Like as a father pitieth his children,
So the Lord pitieth them that fear Him.
For He knoweth our frame;
He remembereth that we are dust.

I am so glad that the Restoration Messages which God is enabling me to speak in this Auditorium are being listened to by so many thousands and are being blessed.

Last Lord's Day afternoon I asked you to remember that you had no need to entreat our God and Father in Heaven to love you or to be favorable to you.

He Himself has revealed that He

Has Loved Us With an Everlasting Love.

He has revealed that His tender mercies are over a.l His works; that He hateth nothing that He hath made; that He is kind unto the unthankful and to the evil; and that He hath provided a Way that even the banished may return to Him—self-banished though they be by sin.

This Unquenchable and Eternal Love of God our Father for all His children is the Great Center of all Christ's teaching. He said, "I say not unto you, that I will pray the Father for you; for the Father Himself loveth you."

He is not pleading with the Father to love us, for He came from that Father with the Gospel, with the Glad Tidings of the Father's Love; that He so loved the world that He gave His only begotten Son, not to condemn but to save a self-condemned world.

Fathers Must Turn to God Ere Their Children Will Turn to Them.

I therefore call your attention to this thought, that the hearts of the children of men should be turned to their Father in Heaven in full confidence that He loves them.

He desires to bless you in turning every one of you away from your iniquities, and if you would understand what He means by your hearts, O fathers, being turned to your children, and your children to you their fathers, then you yourselves must turn as children to your God and Father.

You must know His power to save, His power to heal, His power to cleanse, His power to keep; and this is the only way in which the hearts of the children of men will ever turn to their fathers on earth.

The Commandments are forgotten, or are set aside by the traditions of men.

You can remember, perhaps, what James Russell Lowell wrote:

In vain we call old notions fudge,
And bend our conscience to our dealing;
The Ten Commandments will not budge,
And stealing will continue stealing.

And so with all the Commandments.

Adultery will continue adultery, notwithstanding the customs of Society; and God condemns the awful Crime.

Adultery will continue adultery, notwithstanding the fact that human law will give separation and divorce for insufficient and unscriptural causes.

But none of the Commandments "budge," nor will this one, which is the first and great Commandment, with promise:

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

A Parent's Recommendation the Best Certificate of Character.

If I required a certificate of character from any man seeking employment in Zion, I would rather take it from the man's mother than from any one else.

If that mother were to say to me, "Sir, my son has honored me; my son has obeyed me; my son has loved me, and he is a good boy," I should not ask anything more about his character. It would be all summed up in that.

Let me remind you that it is written: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

That is the Word of God, and I want to warn the children that they cannot despise the instruction of their mothers or the love of their fathers without trampling under foot that Commandment, and without bringing upon them the far-reaching curse that always comes upon disobedience.

Broken-hearted and utterly friendless, cast out of their home, the father, mother, brothers, and sisters of this poor, wretched Czolgosz, who murdered the President, are standing today hated, though innocent themselves of his horrible crime.

The old man with tears streaming down his face is reported to have said, and his neighbors tell it of him, that often he has reproved Leon for his wickedness, his uncleanness, his disobedience, his violation of all law; and as he would take the strap to punish him he would say to him, "Leon, if I do not punish you with the strap, you will swing for it some day."

How true that father was in his prophecy. He saw it. The murderer was there in that boy who refused to obey his own father, thus trampling beneath his feet this Commandment of God.

Can you wonder, as he grew up with this devilish spirit of disobedience within him, that he was ready to disobey all law, moral, spiritual, or national?

Against all authority, steeped in his own filthy personal vices, a slave to his own foul passions, his body, soul, and spirit under the dominion of the spirit of disobedience, he grew up to be the monster that he is today, the wretched, insignificant scorpion whose sting has stung to death the Executive Head of a nation of seventy millions.

Ah, my brothers and sisters, you cannot afford to allow children to grow up with this spirit of the Scorpion of Anarchy in their hearts.

That Scorpion will one day sting, it may be, another President to death.

The hearts of the children must be turned to the fathers, but first the fathers must obey God.

Parents Who Break God's Laws Cannot Expect Obedience From Their Children.

How can the Commandment, "Honor thy father and thy mother," be obeyed when the father has become an adulterer and defiles the name of his children, and drags down the purity of his wife into horrible, unspeakable depths of degradation, as a man does who is an adulterer?

Can a child honor a father who tramples upon God's Law and breaks the heart of the woman who gave him her youth, her beauty, her talent, her all?

How can you expect a daughter to love such a parent, you adulterers and adulteresses?

How dare you ask for honor and obedience when you have trampled upon and broken God's Law?

You are not mothers, you are not fathers. You are worse than Anarchists, for you have struck the deepest, deadliest blow at the Nation's heart which can be given.

You are far worse than this man who could only take away human life, and could not essentially weaken the Nation; for everything that is good in McKinley will live.

Thanks be to God, a better, nobler generation will arise through this very crime, determined to suppress lawlessness.

How can you protest against lawlessness, you adulterers who have broken that law which is at the very foundation of all society? for if once the Law of Purity in monogamic marriage is universally broken, then the Home is corrupted and destroyed, and the Nation will perish.

The Nation's Strength Is the Purity of Its Homes.

One fact is uppermost in our memory concerning this man whom we all love. We loved him, though there were many things in him with which we differed; and we take nothing back that we have said.

Yet know ye not that the thing which made him so beloved was the fact that the Executive Mansion, the White House at Washington, was kept white by the purity of a true and holy marriage?

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He was a man who loved his wife, an invalid, and helpless as she so often was, and all the Nation loves him for it. (Applause.)

You adulterers, who loves you for your adultery, except the vile paramour who knows that she is disgracing you and your wife and your children?

No! All that honor you are found narrated in the book of death, in the Book of Death in hell, and not in the Book of Life that is opened in heaven.

Hence, you have no right to ask for, or expect, one particle of honor when you yourself have broken the Law of God.

If your children were to say that they honor you, they would sin.

Honor adultery? Honor lawlessness? Honor impurity? Honor the man who defiles their mother and disgraces their name and makes them walk the street with shame?

Honor you? As well might they honor the very Incarnation of the Devil.

You must be real fathers who have repented of your sins and have turned to your God; who are walking in the law of purity; who are establishing homes, and have made family altars where contrite prayers and cries and tears have gone up to God.

How can your children honor you who say you are Christians, and yet never bring them to God?

Story of a Despised Father.

"Can I honor my father?" said a young man to me. "He is a church warden. He is a member of a Board of Management. He is a thirty-three degree Mason. He comes in and he damns and curses if everything is not just as he wants it, and then he goes out, and we see him no more until next day."

The young man added, "I have always seen my father making every one of us miserable; and where do you think I saw him today? I saw him in the church taking up the offering, and posing as a saint. Yet he is a devil, Doctor, and he makes our mother and his children most unhappy, and our home has become a hell."

How can such a man as you be honored, you hypocrites who call yourselves Christians, and have no family altar? who never open the Word of God, and never offer a prayer for your sons and daughters, and your wife? who have no place where God is honored in all your life? who are saints abroad, but devils at home?

How can you ask for honor? There is no place for it.

No wonder, when you send out your children from a prayerless home into a godless world, that they mock at your Christianity and sneer at all its institutions.

Can you wonder that they have no confidence in the Church or in the Bible when they know that you have none?

Could you reprove them for their worldly ways and vices?

Confess to Your Children and Your God.

You do not dare to, you hypocrite and sham! Confess your sin today to your God.

Gather your children around you tonight and say, "Children, I have sinned," and ask them for the forgiveness that they will joyfully give.

Then let the song of penitence ascend: "I will arise and go to my Father, and will say unto Him, Father, I have sinned"; and tonight the children who have ceased to kiss you and who despise you will hang upon your neck and cry, "We have a good and true father once more!"

They will say to you, "Father, father, how happy we are tonight that you have sought God. Tell us, father, will you do this always?"

You are more to them than priest or minister, ye who make home a heaven.

I do not wonder that the children do not honor you when you do not obey God; but they will honor you if you do those things that are pleasing in God's sight.

O children, if you have to deplore tonight that neither father nor mother are helping, but have forsaken you in your battle for God against evil, then ask Jehovah to take you up "like as a father who pitieth his children."

He will pity and bless you now, and let all who desire His blessing, stand and seek it.

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 forsake every sin; to confess to Thee, and to do right in Thy sight; to confess to those whom I have wronged, in my family, in business, in the world. Help me to do right, no matter what it costs, and to trust in Thy dear Son, the Lamb of God who through His precious blood taketh away the sin of the world.

Take away my sin, my sickness, my impurity, and give me power to do right. Father, hear me. Draw me nearer to Thee—nearer, my God, to Thee, no matter what the cross may be. Help me to live for Thee, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Voices—"Yes."

General Overseer—Say Amen.

Voices—"Amen."

The audience then united in singing "Nearer, My God, to Thee."

The meeting 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.

Notice to Candidates for Baptism.

In many parts of the country there are members and friends of Zion who are desirous of being baptized by Triune Immersion by an Officer in the Christian Catholic Church. We desire that these persons shall be baptized before the cold weather. If the local Gathering will assist us financially in defraying traveling expenses of the one sent, we will do our best to send some one competent to administer this Ordinance. The officer thus sent will hold a few meetings in each place either in the home of a member, or in a hall if the Branch is able to provide one. Let us know at once:

First—Place where meeting will be held, with Street and Number.

Second—The number to be baptized.

Third—The exact amount each Gathering will be CERTAINLY able to contribute toward expenses.

Take this up at once in order that routes may be mapped out and printed in the LEAVES immediately.

Send all communications to

REV. WILLIAM HAMNER PIPER,
Overseer-at-Large of Christian Catholic Church,
Twelfth Street and Michigan Avenue, Chicago, Illinois.

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 in May, 1900, 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.

Address Zion Publishing House, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

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, Zion, 1300 Michigan Avenue, Chicago, Illinois.

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Zion's Seventies



HOW BEAUTIFUL upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!—*Isaiah 52:7.*

HOW appropriately these words may be used in connection with Zion's faithful Seventies. They are now going from house to house in various parts throughout the whole world, saluting those whom they meet with their Master's beautiful little Message, "Peace be to thee," or "Peace be to this house," and publishing to mankind in all conditions and walks of life the blessed facts that are set forth in this passage of Scripture quoted above.

First, Zion Seventies declare with authority to a poor, sin-cursed, and disease-smitten world the glorious fact that a full and complete salvation of Spirit, Soul, and Body has been provided through Jesus the Christ for all who will repent and forsake their sins.

Second, they go as Heralds to every nation with the glorious announcement, "Thy God reigneth." They declare that His Kingdom is at hand; that the Times of Restoration spoken of by His holy prophets have come; that He has again sent His Messenger in fulfilment of His promise made through the Prophet Malachi.

Most interesting reports are coming to us from all sections of the faithful work being done by these Soldiers of the Cross.

Among those of particular interest are the reports that have come to us recently from some who have been sent out on special missions to the great summer resorts. Great numbers of people from all sections of this country congregate, during the heated season, at these places of rest and refreshment.

These messengers have been most kindly received and many unusual courtesies have been shown them.

In places where they have had to procure entertainment at hotels, special rates have been given, and they have succeeded in winning the respect and warm friendship of the host and hostess as well as those of their fellow guests.

Judging from the eagerness displayed in many instances to procure Zion Literature, and the desire to hear the story of Zion as told from the lips of these modest and faithful workers, one is led to believe that the people are awakening to the fact that they have been sadly deceived by the reports which a corrupt press have given concerning this great organization. They seem thoroughly determined to give it the careful study it deserves.

One of these workers, Deaconess Oestreich, who, with her companion, Deaconess Ballif, has been doing faithful service at one of the most popular resorts in this country, in writing of their experiences, says:

I have just returned from Niagara. I secured two new subscriptions and an application for membership. Others are coming.

One lady in Buffalo, seventy-nine years a Methodist, told us that she wishes to be with us.

Buffalo has many who love Zion. We almost feel that we cannot go away, but will leave it with the Lord.

We hope to get some of these ministers into Zion.

Places for Cottage Meetings are opening nicely all over the city.

We will have to cancel three meetings if we leave.

We believe that if we could work in Buffalo a little while it would result in bringing many into Zion.

We are daily meeting ministers, some smoking cigars, and we always have ready for them, "Tobacco, Satan's Consuming Fire."

We sold nearly —— dollars' worth of literature yesterday.

We met in the park a very cultivated lady from Washington, D. C. She invited us to her home, should we ever visit Washington. She said she was tired of society; that it did not satisfy.

She then goes on to tell of their experiences with those they met on the cars going to and from a neighboring resort.

Among them was a young man who became so interested in LEAVES OF HEALING that he subscribed for it.

Another gentleman, after reading the literature they handed him, on leaving the car dropped in her lap a coin worth several times the price of the LEAVES.

A lady to whom they handed a tract gave them her address and purchased some of the literature to take home with her.

On asking the conductor of the car for permission to distribute their literature, he expressed his willingness by telling them to distribute all they wished on his train, as he had already read some of it and recognized it as the work of God.

He said he would rather lose his position than forbid them, and he was a Methodist.

Later reports from these workers tell of most interesting experiences at Lake Chautauqua, where they have come in contact with many thousands of the cultured people of the land.

At this place they mingled with the multitudes who crowd the steamers which ply up and down on that beautiful lake.

They found those who were ever eager to listen to their simple yet beautiful story of Zion.

With the kind assistance of the matrons in charge of the beautiful boats, they have distributed, during the past two weeks, nearly six thousand tracts, LEAVES, etc.

In the first letter received after their arrival at this resort, the same worker, Deaconess Oestreich, says:

I had a wonderful day yesterday. I met people from many points.

Some subscribed for the LEAVES.

A number asked us to pray for them.

One dear Lutheran woman told us, with tears streaming down her face, that she knew she was not a Christian, and begged us to pray for her. She followed us as we went, and asked for our address.

This is only one instance of many.

God is giving us the hearts of the people here.

In speaking of the hotel where they are stopping, she says:

All at our table are reading Zion Literature, and taking home our whole assortment. Some also have subscribed.

Ever since breakfast we have talked in the office, having from five to twelve listeners right along, and it is now eleven o'clock.

The day following she writes:

We have had another wonderful day.

We took the steamer this morning for Mayville. The boat was filled with people.

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We started with 1008 LEAVES and returned at night with only a small handful.

We met a lovely couple from New York City. Their hearts are in Zion. They are very intelligent Baptist people. They are looking toward Zion, and doing God's will so far as they know.

They loaded up with quite a number of the LEAVES and tracts to give out as they return home.

We had many interesting talks with people on the steamer, and reached Jamestown a little after noon. After a little rest we proceeded to the town, made a number of calls, and were gladly received.

We called at a very stylish boarding house. The lady subscribed and told us she would gladly distribute Zion Literature in her house.

We also met a very intelligent lady from Washington, D. C., who subscribed for the LEAVES. She said, "I'll give that to my pastor."

We found one dear young lady who told us she found a copy of the LEAVES in the waiting room, which was the first she had ever seen.

We had a long talk to which many listened; but best of all we gained the matron of the steamer, who told us we might leave any amount of our papers on the tables in the cabin and she would see that they were not wasted.

In a letter written the following day she says:

Our work grows more blessed each day.

People are getting acquainted with us and are telling us about their sick ones and are asking us to pray.

We met our matron on the steamer this morning with a beaming face.

We left 200 LEAVES and tracts with her last evening, and she says they are all gone. As soon as we supplied her she began to pass them around, and the Lord had some one immediately for us to talk with.

One dear lady, a Methodist, was on her way to town with a little daughter, whose ear had been operated upon. She asked us to pray for her and the little one. She had never heard of Zion, but found one of our little tracts at the hotel. She read it, and longed to talk with us.

As we told her of God's Way of Healing, she sat and listened while the tears streamed down her face.

Another dear lady, also a Methodist, who overheard her conversation, bundled up about fifty LEAVES OF HEALING to take to the Chautauqua Assembly grounds.

I said, "Bless the Lord. They thought to keep God's Message away from these grounds, but God's dear children are carrying the Message, in spite of all that Satan could do to hinder it."

It may be interesting to mention here that these workers had been forbidden to distribute Zion Literature at Chautauqua. One day while they were on the grounds a good Methodist lady stepped up to them and asked them for a supply, saying that she would see to it that it was well distributed among the people there.

The writer adds, in connection with the incident she mentions above, that they had in this way been able to send a large number of LEAVES OF HEALING to the grounds.

In the same letter the writer also tells of meeting the wife of a physician who was very much frightened because of a severe storm which overtook them while on the boat. They very kindly soothed her by assuring her that their Father would protect His children and so took the case to God in prayer.

The storm almost immediately abated and all was calm.

This lady then took a good supply of their literature and invited them to come to her cottage.

Many more interesting experiences are related by these and others of the Seventies who are laboring in various fields.

All go to show how hungry the people are for the Living Word as it is taught in Zion, and also how ready God is to bless the ministry of a truly consecrated people like Zion's Seventies, no matter though they may lack theological training.

May God incline the hearts of many more to enlist in this great and glorious work.

ZION'S ONWARD MOVEMENT

Sunday Services in the Chicago Auditorium



THE REV. JOHN ALEX.

DOWIE

General Overseer of the Christian Catholic Church in Zion, has begun a

TWO YEARS' LEASE OF THE

CHICAGO AUDITORIUM

(Except June, July and August of 1902)

Lord's Day Afternoon September 22, 1901

At 3:00 O'clock. Doors Open at 2:30.

SUBJECT: "Righteousness Exalteth a Nation; but Sin is a Reproach to any People."

Grand Processional of Zion Robed Officers and Zion White-Robed Choir. Five Hundred in Line.

Services held regularly every Lord's Day at 11:00 a. m. and 7:30 p. m. at Central Zion Tabernacle, 1621-1633 Michigan Avenue, and in all Zion Tabernacles.

All Welcome. All Seats Free. Freewill Offering

CHRIST IS ALL AND IN ALL.

Zion, Chicago, Sept 18th 1901

To the Public.

Elijah the Restorer speaks in the Name of Jesus the Christ. "The Mystery of Lawlessness doth already work." The Scriptures of Anarchy are crashing, stinging, killing, in the Platform, the Press, and the Pulpit; in Secret Societies and in Apostate Churches, and in the governments of the Cities and Nations of the Earth. The cruel murder of President McKinley is only one of many deadly blows at the Heart Centers of Law, Life, Liberty, Peace, Progress, Truth. Only the Lord Jesus can overcome the Lawless One; and "He shall slay him with the Breath of His Mouth, and bring him to nought by the Manifestation of His Coming." That Conflict has begun. Zion is still the Door of God's Gospel of Love and Mercy. "Righteousness exalteth a Nation; but Sin is a Reproach to any People." Let the Reproach cease. Hear and obey Christ's Message of Purity and Peace and Power.

I am faithfully, God's and Yours

John Alex Dowie

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Notes of Thanksgiving to Zion's God

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer.

THE LORD is good to all;
And His tender mercies are over all His works.
All Thy works shall give thanks unto Thee, O Lord;
And Thy saints shall bless Thee.
They shall speak of the glory of Thy Kingdom,
And talk of Thy power;
To make known to the sons of men His mighty acts,
And the glory of the majesty of His Kingdom.
Thy Kingdom is an everlasting Kingdom,
And Thy dominion endureth throughout all generations.—*Psalm 45:9-13.*

THE KINGDOM OF GOD!

How good it is to know that God lives and that His Kingdom is being established. How blessed to realize, amidst all the failures of human governments, and the sorrows and changes which come therein, that God's Kingdom will soon have full sway, and that His Will "will be done on earth as it is in heaven."

Zion rejoices in the fact that the "Restorer of all things which God hath promised" is here proclaiming the Gospel of the Kingdom of God. That Gospel provides for every need of man, and multitudes of God's children are receiving the Messages with gladness. They are learning how to obey and trust God, and are receiving blessings according to their needs.

The story of these blessings is being told in many ways. The printed record is only a very small part of what God is doing, but we are glad to fill up the little space at our disposal, and trust the reading of these testimonials will cause those who read to give glory to God.

Prayer Answered for a Young Girl When Severely Cut.

NEWPORT, PENNSYLVANIA, September 16, 1901.

REV. JOHN ALEX. DOWIE.

Beloved General Overseer:—On Lord's Day, the 8th inst., we telegraphed you to pray for our dear daughter.

While carrying (unwisely) a large porcelain vessel from her bedchamber to the bathroom, her feet turned, causing her to fall headlong against a partition. The jar broke, the sharp pieces lacerating her hand (near the wrist) and arm in a frightful manner, cutting two terrible gashes, both deep and long.

When her father and myself, having heard the crash downstairs, reached her, she was bleeding profusely.

We immediately prayed, asking God, for Christ's sake, to stop the blood. Praise His Name, it almost entirely stopped immediately.

But she suffered severe pain, and it was for that that we telegraphed you.

The pain ceased at once, and there was no return.

Her arm and hand are now almost entirely and beautifully healed, although she has been working and giving them quite lively exercise every day.

Surely it pays to trust God, and we realize what it means to be placed in a critical position.

So many foolishly ask, "What would you do in case of a severed artery or broken bones?"

We trusted God and used no remedy, neither did we call a physician.

We have not used medicines in our family of five children for over sixteen years, and they have excellent bealtb, whereas the few years we trusted in doctors, there was always something wrong, and we became thoroughly disgusted with the system.

We learned God's Way of Healing through LEAVES OF HEALING and the teaching of our beloved General Overseer and his dear wife.

We have been healed many times, and have been wonderfully kept, for which we give God the glory.

May He preserve their lives until Jesus comes, is the prayer of

Your Brother and Sister in Jesus Christ,
MR. AND MRS. DAVID GRING.

God Hears Prayer for a Prodigal Son.

DANVILLE, KENTUCKY, September 8, 1901.

REV. JOHN A. DOWIE.

Dear Overseer:—God heard and answered your prayer for the return of our precious boy. The night you prayed he came home, a worn-out, penitent boy, and our arms were ready to receive him.

We had given up the search for him, so we know our Heavenly Father brought him back in answer to your prayer.

We do thank you, and praise Him from the depths of our souls.

May God's richest blessings be upon you and yours and keep you from tbe evil ones who are trying to take your life.

I know He is able, and I believe He will protect you from all harm.

Yours in the Name of Jesus,
(MRS.) THOMAS METCALF.

Hands and Face Poisoned by Ivy; Healed Through Prayer.

DYER, INDIANA, September 7, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I received your kind letter saying tbat you had prayed for me in answer to my request.

I had been severely poisoned by ivy, and it kept spreading until my hands were a mass of yellow blisters and my eye was closed and badly swollen.

On Monday, Deaconess Irish came and prayed and anointed me, and the swelling went down almost immediately.

On Tuesday you prayed, and I was much better then, and in a few days the effects of the poison had left.

Thanking God for it all, and also thanking you for your interest in my behalf, I remain,

Yours faithfully in Christ,
(MISS) KATHERINE JOHNS.

Healed of Bright's Disease of the Kidneys.

BOXFORD, MISSOURI, August 29, 1901.

Dear General Overseer:—I write you to inform you what your prayers have done for me.

This morning I am a well woman.

I have been healed of Bright's disease, which I had for four years.

I believe I was at death's door when a friend handed my husband LEAVES OF HEALING while at a store for the sixth bottle of medicine.

When my husband started for the store I had just fallen over when trying to stand on my feet.

While he was at the store I crept upstairs and prayed God that He might show me how to get healed, as I knew medicine would never heal me.

When my husband came home he handed me LEAVES OF HEALING. I tried to read, but could only see a few words at a time, but I soon saw it was truth, and have never taken any medicine since.

I wrote you a letter to pray for me, and I also prayed; and I thank God that He has heard our prayers.

I had been a confirmed invalid for eight years last April, caused by a strain of the kidneys.

I praise God that He sent us a man who is not afraid to preach the Full Gospel.

Your Sister in Jesus, (MRS.) I. C. LADAGE.

Prayer for Rain Answered.

ELROY, WISCONSIN, September 12, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—On Thursday, the 5th inst., I wrote requesting you to pray for rain in Juneau County, Wisconsin.

On the 12th I received a letter from you stating that you had received my letter in Zion on the 6th, and had prayed immediately for God to send rain.

On Saturday, the 7th, it commenced to rain in the afternoon, rained all day Sunday, Monday, Tuesday, and part of Wednesday.

It was a beautiful rain, no storm accompanying it. It certainly was an answer to prayer.

I thank you for praying, and give God all the glory.

Satan kept me for a long time from asking you to pray for rain, by saying, "What is the use? The people are so wicked here." But I got where I told him, "We are not going to bring the people's goodness as a plea," and sent the request, which God has so graciously answered.

Your Sister in Christ,
(MISS) ANNA S. LARSEN.

A Testimony of Praise for Great Blessing.

DECATUR, INDIANA, September 15, 1901.

REV. JOHN ALEX. DOWIE.

Dear Brother in Christ:—I have for a long time been thinking of writing to you to let you know that the dear Lord heard your prayer for me that was offered over two years ago last March.

I wrote and told you I was suffering with female weakness, with falling of the uterus.

Praise the Lord, I am perfectly healed

About the time you received my request for prayer, I was sitting near the stove reading a copy of LEAVES OF HEALING. All at once it seemed as though a supernatural hand came down outstretched, and passed down the left side of my face; it felt as cold as ice, and that cold sensation passed from the top of my head to my feet.

I jumped up and cried aloud, "I am healed! Praise the Lord!"

I just felt like shouting.

From that day to this I have not been bothered with female weakness.

Before the healing power of God came I was in terrible misery.

I had Dr. P. B. Thomas, of Decatur, five times in succession. He pronounced my case very serious, and I was in a very bad condition, as I could not stand on my feet.

I was confined to my bed for two weeks, and the doctor told me to get a pessary, which I did, and

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wore it for some time; but I was none the better, but rather grew worse.

The doctor said I would have to quit work and be very careful or I would have to submit to an operation, which I told him I would never do.

About that time a William Brown, of Convoy, Ohio, sent us a few copies of LEAVES OF HEALING, and I read those papers and saw where other women with the same trouble were healed by faith in God and by your prayers.

I went and did likewise, and now, praise the Lord, I am perfectly healed in that respect.

Please accept my thanks, and may the dear Lord let you and dear Sister Dowie live many years to teach the people the way the Lord wants them to live.

LEAVES OF HEALING is a welcome visitor in our family and is earnestly read. We can hardly wait for its weekly arrival.

May the dear Lord bless you and all Zion everywhere, and keep you from all harm, is my prayer. (MRS.) ALICE ULREY.

Healed of Stomach Trouble.

CARLISLE, PENNSYLVANIA, September 4, 1901.
REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I received your very kind letter dated August 27, 1901.

I thank you for sending me some copies of LEAVES OF HEALING and some booklets. I have given them to the people to read.

I have read them all; have been a reader of LEAVES OF HEALING since 1897.

Through reading LEAVES OF HEALING I began to search my Bible more and more, and the Lord gave me what I was searching for.

I was afflicted with stomach trouble since 1890. The physician said it was cancer; but the Lord said it was an evil, and I asked the Lord to take this evil away, and believed He would do it.

After three days' prayer and believing, the Lord said to me, "Be whole."

I can say to the honor and glory of Him whom I serve, that He has done all things well, and has kept me.

God bless you and your grand and noble work.

Yours for God and the right,

LOUISA M. SCHAUB.

Testimony of Thanksgiving for Deliverance in Childbirth.

BLOOMER, WISCONSIN, September 6, 1901.

DEAR GENERAL OVERSEER:—It is with thanksgiving to God for His goodness and loving kindness to us, and for the teaching of His servant, that we praise His Name for giving us a nice Zion baby girl weighing nine pounds. We thank God that she was born without the aid of a doctor, which we have always had for our other children.

We are trusting God for all things. My wife had been doing her own housework up to the time the baby was born, and had been feeling fairly well.

We are bringing up our little boy, Asa, aged six years, and our little girl, Mina, three years old, to trust God for all things. When they get hurt or anything happens, they ask God to heal them.

A few days ago one of my horses was sick. Mina said, "Papa, we will have to pray for Kit." She and Asa went into the house and prayed, and I went to prayer for the horse. I put her in the barn, and she went to eating and was all right.

I have had a number of things happen to my stock since we began trusting God for all things, but God has heard and answered our prayers.

We do thank God for Zion teaching and for the General Overseer, and we are looking forward to the time when we can go to Zion City and live, where we can bring up our children without so much sin before their eyes.

Pray for my wife and little one and all of us, that we may do right in God's sight and be good Zion children.

Yours in love,

ALBERT BOWERS AND FAMILY.

Prayer for Conversion of Family Answered.

INGRAM, TEXAS, September 1, 1901.
REV. JOHN ALEX. DOWIE.

My Dear Sir:—The Lord has wonderfully answered prayer.

On my way to visit here, I stayed a day and night at San Antonio with Zion people, and there attended my first Zion meeting. It proved a great blessing to my hungry soul.

Miss Samuel is a consecrated worker and doing a good work.

Before coming here, I prayed that God would convert my brother-in-law, for whom I wrote requesting prayers; also that my mother and sister would send applications for Church membership to Zion. This prayer has all been answered, and more.

My brother-in-law was converted and healed of serious and complicated diseases, and he also sent his application for membership.

Miss Samuel came up and spent two days and nights with us. Her visit was a great blessing not only to this family, but to the entire village. She has the applications for membership which I have mentioned.

God bless you and dear Mrs. Dowie, and all Zion, is my prayer.

Faithfully yours in Jesus' Name,

(MRS.) MCREYNOLDS.

Aged Mother Healed.

KELLY BROOK, WISCONSIN, September 3, 1901.
REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I thank God that I am able to tell you that mother is well.

August 14th I wrote to you for prayer.

On Wednesday the 21st, she felt better and commenced to eat.

She did not sleep so much, and kept improving, until now she feels well and is up and around.

She grew sick after the Fourth of July, and as time went on she slept more and more, until we could scarcely keep her awake.

We were expecting her to sleep away, and they all thought it natural, she being seventy-four years old. Nevertheless my sister gave her medicine, but to no avail.

I kept praying that mother might wake up enough to know what she was doing, and put away her medicine.

Praise God, she did. She got up, smashed the bottles, then sent word what she had done.

I went to see her, and she asked me to write to you for prayer.

Mother trusts the Lord for healing.

She was healed three years ago of a similar trouble, after writing to Zion for prayer.

She has been healed of several other things through our own prayers.

Praise God for His goodness to us.

I thank you for your kind letter, and for all your letters. They do encourage and help greatly.

Your Sister in Christ,

(MRS.) MINNIE HANSON.

Testimony to God's Keeping Power.

WHATCOM, WASHINGTON, August 31, 1901.

DEAR GENERAL OVERSEER:—It is with pleasure that I write this testimony of God's love and keeping power from sickness and danger.

We give God the glory for His mercy to our children.

At the beginning of last school term of 1900 and 1901, we asked God to keep our children from sickness and danger during the school term.

Praise the Lord, He has done so. Not only that, but He keeps them to this present moment. We cannot praise Him enough for His mercy to us all.

There were numbers of children sick with different diseases, such as scarlet fever, diphtheria, mumps, etc. Children were sick in the same grade with ours.

Thank God, He did not permit our children to take any sickness.

May the Lord abundantly bless you and Zion everywhere.

Yours in Christ, (MRS.) J. O. LEMACH.

Injured Thumb Instantly Healed.

BOSTON, MASSACHUSETTS, August 9, 1901.
REV. JOHN ALEX. DOWIE.

Dear Sir:—I feel the world ought to know what God has done for me.

I ran a rusty wire under my thumbnail. In a week it commenced to turn black. I could not touch it but the matter would burst out.

I was told at the hospital that it would be impossible for my thumb to get well without having the poison burned out under the nail; and that if I did not have it done I would have blood-poisoning in the arm.

God did not want me to go to the hospital to have this done, for He led me to my mother's home, where a Zion meeting was being held, conducted by Evangelist Helen A. Smith.

I can honestly say that I could not sit still at the meeting on account of the pain, nor could I use the thumb at all.

Evangelist Smith took my thumb in her hand and prayed, in the Name of the Lord Jesus, and in the power of the Holy Spirit, and in accordance with God's Will.

The pain immediately stopped, and I slept well all night, the first time for many days.

I did not have blood-poisoning. I did not even lose my nail, and my thumb is as strong as it was before the injury.

I thank God for His goodness and care for me; also for Evangelist Smith's kindness and the teaching she gave me, that God is the best, the only Physician.

Yours in Jesus' Name,

(MRS.) SUSIE BOWLEY.

God Graciously Blesses.

ANSELMO, NEBRASKA, August 13, 1901.
REV. WILLIAM HAMNER PIPER.

Dear Overseer:—We began paying our tithes the first of January; then asked you to pray the Lord to rebuke the devourer.

We had the best garden of any one in our neighborhood.

Our wheat, while it did not make a crop, stood up so as to enable us to cut it for feed, while hundreds of acres went down and were not cut on account of the chinch bug.

While a great deal of corn was destroyed by the bugs, my corn was looking well.

I got along better with my work than ever before that I can remember.

I had a call to work on a cattle ranch, putting up hay until corn-picking time.

On Sunday and between times I distributed LEAVES OF HEALING, and told the people about Zion.

One lady received healing for her baby, after putting away all medicines and looking to the Lord alone.

Some are convinced that pork is not good food.

May the Lord bless you and all Zion everywhere abundantly, for His glory and the good of many.

Pray for me, that I may answer every call of the Spirit, that I may neither go before nor stay behind.

Yours in Christ, SAMUEL SCHAD.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion College and Divine Healing Home, Saturday evening, August 24, 1901, was conducted by Elder John Dietrich.

After the usual opening exercises, the States represented were enumerated, and found to be thirteen in number, as follows:

Arizona, Illinois, Iowa, Massachusetts, Minnesota, Missouri, Nebraska, North Carolina, Ohio, Pennsylvania, Rhode Island, South Dakota, and Wisconsin.

The following foreign countries were represented:

Canada, China, England, and South Africa.

CHARLES HOULDSWORTH, 191 Honore Street, Chicago, said: "For a great many years I was in very poor health. I broke down with nervous prostration, which was brought on by catarrh of the stomach and bowels. I had seven physicians of the city doctor me. They could not help me any. I went to Europe, to a place called Matlock, in England. I stayed there nine weeks in the sanitarium, and when I came back to Chicago my friends said I would not live more than a few months. But I heard of this work and I went to Zion and asked for prayers. I think I can say tonight that I am in better health than I have been for many years. In fact, I know I am rid of the disease. I have a Physician now that can keep me."

DEACONESS MARY B. SPEICHER, Zion College and Divine Healing Home, said: "I came here dying with heart disease. I was perfectly healed.

"Six weeks ago I received a telegram that my mother was dying in Iowa. When I arrived there they said, 'This time mother has to go. She is too old and too feeble to recover.' I said, 'No, mother is not going to die this way, in pain; God can perform a miracle upon her!'

"She laid aside her medicine and trusted God. When I came away she was piecing quilts. She is eighty-eight years old."

F. E. BENNETT, South Wayne, Wisconsin, said: "I praise God tonight that I am in Zion. I feel happy. I believe God has blessed me wonderfully since I have been here. I was here before, but I was too timid to do my duty and do what was right, and I did not receive much benefit then. I have been delivered from the tobacco habit. Thank God for that."

MRS. W. REFSNIDER, Olewein, Iowa, said: "I praise God tonight for His wonderful blessings to me. He has kept me for four years now and answered my prayers."

AUGUST EHRHARDT, Zion Building, said: "I thank God tonight for what I have received from Him since coming into Zion. Just before I came into Zion I cut one of my fingers quite severely. I went to the doctor and it cost me quite a little money before he got through with me. After I belonged to Zion, I cut my finger again; I lost over a half-glassful of blood, but it did not worry me any. I did not think of medicine; I simply trusted God and never lost any time from my work. It healed better without the medicine than it did before; the medicine hindered the healing."

MRS. JANE MCWHINNEY, Brighton, Missouri, said: "I, too, am here to learn the truth. I am hungering for the truth. I am also here for healing, but particularly for the healing of the spirit, believing that when I once get right with God, the Spirit of Life flowing through me will heal my body as well as my soul and spirit. A few days ago I came to this room; Elder Royall was holding the Divine Healing meeting. I was suffering very much with sick or nervous headache. My eyeballs were paining me so much I could not use my glasses, so I did not bring them with me. Elder Royall prayed for me, and before I left the room the pain was all gone. I praise God for wonderful healing. I praise Him also for spiritual blessing."

MRS. ANNA S. KEYES, Boston, Massachusetts, said: "I praise the Lord tonight for salvation, and for healing from cancerous tumor twelve years ago. I was not very well this summer, and after I came here I was taken quite ill with stomach trouble and pleurisy of the side. I was prayed for by people here in Zion, and I feel I am entirely well of those troubles. I feel to praise God for Zion."

MRS. EMMA WILCOX, Phœnix, Arizona, said: "It was just about one year ago that I came from Arizona and attended a meeting like this in the old Home, now Zion Building. It was about four years ago that I was seeking for truths that I read in LEAVES OF HEALING; as soon as I read them they sank deeply into my heart, and they are more firmly established tonight than ever before. I have become stronger in the Lord from that time."

THE regular Praise and Testimony Meeting held in Zion College and Divine Healing Home, Saturday evening, August 31, 1901, 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:

Florida, Georgia, Illinois, Indiana, Iowa, Michigan, Missouri, Nebraska, New York, North Carolina, Ohio, Oregon, Pennsylvania, Texas, and Wisconsin.

The following foreign countries were represented:

British Columbia, China England, Japan, South Africa, and Sweden.

ELIZABETH SEARS, Thompsonville, Michigan, said: "I praise God tonight for the privilege of being in Zion. God has done wonderful things for me. I thank and praise His Holy Name."

MRS. JOHN PICKEREL, Traverse City, Michigan, said: "It has been over three years since I have been in a Zion meeting. Friday afternoon I was in the meeting at the Tabernacle; Elder Simmons laid hands on me and prayed for me. I had quite a large tumor, and since that it is almost all gone. Last winter when I was at my home I was taken with typhoid fever. I was sick a half-day and a night. My husband and I prayed, and the next morning I got up and attended to my housework as usual, and in the evening I was as strong as ever. I was also healed of the grip in answer to prayer. I trust God for all things. I know He is a very present help in every time of need."

F. E. BENNETT, South Wayne, Wisconsin, said: "I thank God this evening that I am getting my hearing. This morning when I awoke my throat was a little sore. The catarrh has been coming out naturally, and it made my throat sore. I thought at first, 'Well, the Lord is cleaning out the catarrh and I will suffer with the sore throat.' But after meeting I made up my mind I had better get rid of that, for it was from the Devil. So I asked the Elder to pray for me, and now my throat is all right."

ELDER F. M. ROYALL, Zion College and Divine Healing Home, said: "After the Declaration on June 2d, I was like Hezekiah—I wanted a sign to know whether it was true or not. I had an infirmity that had troubled me for years. When I was in the medical college the professors treated me; after I went to China I treated myself; but still I had not recovered. I asked God if the Declaration

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of June 2d were true, and the Messenger of the Covenant, Elijah, had returned, to take that trouble away from me. I thank and praise God my trouble has been gone for weeks; it disappeared almost at once."

W. M. BROWN, Convoy, Ohio, said: "I feel like praising God tonight for the privilege of being in Zion. I also want to praise him for ever leading me to Zion. I give Deacon Kindle the credit for my being here. He distributed LEAVES OF HEALING six years ago to a firm where my daughter was bookkeeper. She brought it to me, and I began reading it, and that brought me here. I praise God I ever came."

W. H. COSSUM, Shanghai, China, said: "I cannot give a testimony tonight of healing, because I have not been sick since I have been in Zion Home. But I want to give this brief testimony of the growing consciousness in my heart of the fact that this is God's work, and that the General Overseer is God's man. About the last words that were said to me by my apostate friends in China were: 'That awful man! Some of the doctrines are right, but that awful man! When you see him you will run away.' That was said by a missionary who was steeped in flattery herself and could not stand the plain teaching of Zion. Now I want to put on record tonight before this company, that after two months (and it did not take more than two days) the impression has deepened every day that the General Overseer is God's man. God has been quietly cleaning me up since I have been in Zion, and bringing me to a perfect rest and peace in Him. God has enabled me to throw away my ashbarrel and dead cats and garbage and leave them for ever."

T. A. CAIRNS, Yokohama, Japan, said: "I want to speak for those who are not here tonight. I would be glad if my voice could reach those in Japan. I want to say that LEAVES OF HEALING does not tell one-twentieth of the peace and power and purity and unity and love that I find in Zion. I want to say, too, that the first Sunday after I came here was the best day of my whole life. Ever since I was brought to God, years ago, I have been suffering from famine for the Word of God. I thank God I find the true thing in Zion. I have been thinking about the General Overseer and his attitude toward the Orient. I would rather take the word of the General Overseer as to how to carry on mission work in Japan than the word of those who have been out there forty and fifty years—dead old D. D.'s. Zion is the only hope for the mission field. The question of self-support is a bugbear in the mission field. They cannot handle the question. Highway robbers of God! No wonder they cannot. Zion Seventy work will answer the question of bringing in the people. It was blessed to see those fifteen or sixteen of the Japanese go out with the Message from door to door. There is more life in that little band than in all the churches in Japan. Thank God we have a Church Militant; a Church that is on the warpath. Zion is out smashing the evil; not sitting behind a fort, but getting out and doing something."

JOHN SAC, Portland, Oregon, said: "I thank God that He provided me a way to come to this Home, and that He gave me strength for the journey. I thank Him for the strength I have had since I have been here. When I left my home I was so weak I could scarcely walk, and people were telling me I would die before I returned to Portland. But, thank God, I do not now feel that I will die before I get back."

MISS LIZZIE FITHEAN, Youngstown, Ohio, said: "God says, 'Ye are My witnesses.' When I came to Zion, a little over two weeks ago, my stomach was very bad. For several days I could take nothing but hot water. One evening it came to me, 'Now you are in Zion, and you are where they pray and believe God when they pray, and are you going to go on suffering in this condition, or are you going to ask some one to pray for you?' I thought I would ask some one to pray for me. So I called Elder Simmons and he prayed with me; and he said, 'Now, I want you to eat a good sensible meal.' When dinner time came they brought me the same dinner that others had. Among the dishes served were bean soup and cabbage. I looked at it and I said, 'How can I eat this? But, Lord, the prayer has been offered and Elder Simmons told me to eat them, and I am going to eat them.' I praise God I ate a good sensible dinner, and I never felt the effects of it, and I have been eating ever since. Another thing: I had an affliction in my foot; it was almost impossible for me to walk. When I came here I wore a slipper, but I walked on the very edge of the heel of the slipper to get along, and in that condition I could walk only a very short distance. In answer to prayer, God has made that better. Tonight I am standing on both feet, walking with my foot flat on the ground.

MISS E. L. CUMMINGS, Chofu, Japan, said: "When I left Japan to come to this country my friends gave me just one month to get into Zion and come out of it; but I have been here now two months and am more firmly settled than when I first came. I paid a bill of twenty-five cents some days ago that I had been owing for about twenty years. I thought first of sending the money and telling the merchant about it; but since I was going home, I thought I would rather face the man and tell him about it. This week I was in Wisconsin and I found this man and told him about it. He was very glad to get the money, but he turned right around and sold me three-cent thread for five cents. He is in good and regular standing in his Church."

MRS. W. F. WIGHT, Greenfield, Ohio, said: "I am glad I have come to Zion. My throat was sore this morning, but I prayed that God might heal my throat, and it is perfectly well this evening."

W. A. ULYATE, Johannesburg, South Africa, said: "I have received blessing this last day or so, spiritually and physically. I awoke the other morning and found I had a bad cold. I asked God to take it away, and it is going fast. A cold has always been a great trouble to me. I praise God for the blessings we receive in Zion."

J. A. MARSHALL, 1604 Michigan Avenue, Chicago, Illinois (formerly Pittsburg, Pennsylvania), said: "I am glad to give my testimony tonight to what Christ has done for me. I was wonderfully healed of a paralyzed arm—the result of dissipation and sin. I had a great deal of cleaning up to do. When my wife first came into Zion I thought Zion was terrible. I never had any peace with God until I wrote to the General Overseer and asked his forgiveness. I was so glad that God gave me the courage. I told the General Overseer that I had said I thought he was a fake, and I asked his forgiveness, and I never felt so happy in my life as when I wrote that letter. God wonderfully answered his prayer."

THE regular Praise and Testimony Meeting held in Zion College and Divine Healing Home, Saturday evening, September 7, 1901, was conducted by Elder Francis M. Royall.

After the usual opening exercises, the States represented were enumerated and found to be thirteen in number, as follows:

Illinois, Indiana, Iowa, Kansas, Massachusetts, Michigan, Missouri, Nebraska, Ohio, Oregon, South Dakota, Texas, and Wisconsin.

The following foreign countries were represented:

Denmark, Japan, and South Africa.

T. J. KEITH, Vincennes, Indiana, said: "The Lord has done a great deal for me, especially in bringing me to this place. I first learned of Divine Healing eighteen years ago, when I was healed of chronic dyspepsia in India in answer to the prayer of a devoted negro woman who had herself been healed and knew the way of healing. She laid her hands on my head in a little prayer meeting, and the Lord heard her prayer and healed me. From

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that time to this I have preached Divine Healing more or less. I preached in the Baptist Church for a number of years, until the Lord showed me it was not best to preach in that Church any longer. God first began to draw me toward Zion one and one-half years ago. I read LEAVES OF HEALING and enjoyed it, and watched the work with a great deal of interest; but I did not feel any personal drawing toward fellowship in the Christian Catholic Church. Greater joy and greater satisfaction came into my soul, when I fully decided to come into Zion, than I had known in all my experience of thirty-three years or more in the ministry. Since I have been here I have felt at home and have felt that I was just in the place where God wanted me to be. Since last winter, when I had a very severe attack of the grip, I have had a catarrhal sore in my nose. It has been growing worse, has been bleeding considerably, and has given me much trouble. The other morning when Dr. Speicher was praying with the sick for healing, he prayed for me, and it seemed to me when he prayed I could breathe more freely through my nostrils. From that time the healing began, and now it is all well. I praise the Lord for it."

MAGGIE NEILSON, 1306 Michigan Avenue, Chicago, Illinois, said: "I praise God for what He has done for me. About six months ago I came into Zion with consumption. I went from one Elder to another, being careful to select those who did not know my home life. But Dr. Dowie had told me I was living wrong in a certain way, as my husband was a divorced man, and that I must give him up. After I gave up sin, I was baptized, and have not coughed since. I have perfect health today. I have had to go out and make my living among strangers. I have been away from the city all winter, and have been out in all kinds of weather, but my little girl and I have not been ill but one day since we left home. Before that my little girl could only go to school about one-half the time because of sickness. I am so thankful to God for the wonderful counsel given me which showed me how to come to God in the right way to receive blessing."

OWEN OPPERMAN, Zion College and Divine Healing Home, said: "A week ago Wednesday morning, at 2 A. M., I received a telegram stating that my baby was very sick, and I immediately left for Goshen, Indiana. When I arrived I found they had become frightened (the baby is in care of my mother) and sent for a doctor and were giving him medicine. I had left very definite orders that any time he became sick they should send word here and not get a doctor; but through the influence of relatives and neighbors they yielded. God gave me the victory there after a very hard struggle. We prayed for him, and I telegraphed to Overseer Piper. We could see that he was resting easier in a short time. On Thursday morning he was worse. The little fellow was writhing in pain and the fever was rising; he was in such intense pain that he could not cry. Then about the time that Overseer Piper received the second telegram he became quiet all at once and fell asleep. It was really a miracle of healing. But the Devil did not let us alone. He came back again and inflicted pain upon him. I know I did not rest in God that time as I ought to have done. You remember when Martha came to Jesus He told her that if she would believe she should see the glory of God; that passage just stood out before me."

E. LEHRER, Harvard, Nebraska, said: "I do not want to leave this place without expressing my hearty thanks for Zion's teaching, and especially to the dear Elders I have met in this Home and in the Tabernacle. Before I read Zion Literature I never felt happy in my ministry. I was often compelled to sprinkle little babies, but I did not do it with my whole heart. I feel that I am thrown out of my own Church; I do not know what will become of me; but I know that God, who led me to Zion, will help me further on."

MRS. EMMA STRONG said: "I have many things to thank God for. One is for the privilege of being here at this meeting. The greatest blessing I have to thank Him for is that I can claim Him as my Father and that He loves me. My husband and I were cast out of the Church; this was the beginning of a nervous sickness on my part. About two years ago LEAVES OF HEALING fell into our hands. From that day I used no more medicine and grew almost well again. I used to have neuralgia of the stomach, or something like that. When suffering from a severe attack my husband said, 'Let us pray'; and while he was praying the pain ceased and I was quiet as ever I was. I thank God for it. My husband and I are satisfied that our daughter was converted last winter right in our own home, from reading Zion Literature, without any meetings to influence her. After that he said, 'You two ought to go and join Zion.' I said, 'We are waiting for you.' We have come to join Zion. We sent in our applications, but I did not see the way open to come until two weeks ago. We thank God we came here."

THE regular Praise and Testimony Meeting held in Zion College and Divine Healing Home, Saturday evening, September 14, 1901, was conducted by Elder J. G. Excell.

After the usual opening exercises, the States represented were enumerated and found to be thirteen in number, as follows:

California, Illinois, Indiana, Iowa, Michigan, Minnesota, Missouri, Ohio, Oregon, South Dakota, Tennessee, Texas, and Wisconsin.

The following foreign countries were represented:

Canada, China, Denmark, and Sweden.

MISS MARGARET MCCUNE, Piper City, Illinois, said: "I was quite sick for several weeks; since I have come into Zion I have been nearly healed. I thank God for all He has done for me. I look to Him for everything, and He never fails me."

MRS. ZORA PEACOCK, Egan, South Dakota, said: "I praise God tonight that I am in Zion. I am thankful for LEAVES OF HEALING. I cannot tell you the blessing the Lord has poured out upon me, but I am thankful, and I expect to receive full and perfect healing."

MRS. EMMA HAGERMAN, Antigo, Wisconsin, said: "I feel thankful to our Heavenly Father that He brought me to Chicago. Three years ago I was dangerously sick and the doctor did not know what ailed me. My sister induced me to come to Chicago. As I was not healed in a short time, I wanted to go home, but I felt ashamed to go, so I stayed; but I prayed to God to show me whether this teaching was true or not, and when I got home I opened the Bible and read it in German, and God gave me light. I was a great pork-eater; I thought I could not live without pork. But I gave myself wholly to God and promised Him to quit eating pork and to trust Him for my healing thereafter. I knew if God did not heal me I should die, and I received my healing. When I had been home two months the Devil made me sick with inflammation of the bowels. Finally I said, 'I am not going to have any doctor or take any medicines; I will just trust God.' When I said that, there was a peculiar feeling went all over me, and I went to sleep, and when I awoke I was well."

THOMAS MINOR, Springfield, Ohio, said: "It was LEAVES OF HEALING that brought me to Zion. Thank God I am here."

J. W. BOYER, Vancouver, British Columbia, said: "It was about two years ago that I first saw LEAVES OF HEALING, and I have been reading it more or less ever since. I believe it was through reading the LEAVES that I was brought into Zion. At first I did not understand,

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but when people opposed the work, I said, 'If it is not of God, it will come to naught; and if it is of God, it will prosper.' The Lord has forgiven my sins and healed my diseases. When I gave up my medicines I said I would not touch them again whether I lived or died. I know if we do not get healing there is some sin in the way. When we get everything out of the way the faith will come. I have proved it. I am determined to live for God's glory all my days."

DEACONESS NANCY STARRETT, Zion College and Divine Healing Home, said: "I am glad to be back again in Zion tonight. It is over three months since I left and went to Canada to spend my vacation. It was through one copy of LEAVES OF HEALING that I was healed and brought into Zion. It was a well-worn copy. I had been sick for many years, and had gotten so low that I was confined to my bed. This copy had in it the testimony of Mrs. Kelly, of California; and although it seemed very wonderful, the Holy Spirit showed me it was the truth. God gave me faith to grasp the blessing. I laid aside all medicines and trusted God, and He gave me my healing and I was able to get up and dress myself and go downstairs to my friends that day. By faith I 'touched the hem of His garment and was made whole.'"

M. W. BLANKINSHIP, Spencer, Wisconsin, said: "I want to say that I was brought into Zion by LEAVES OF HEALING. Grandmother sent me the paper for ten weeks. At the end of the third week I made up my mind Zion was the place for me. I resigned my position and took a vacation, coming here last Thursday for the first time. I am glad that I have received healing."

C. E. ESTRUM, 1201 Michigan Avenue, Chicago, Illinois, said: "A year ago this summer, while visiting my uncle, one day while at work in the harvest field I became sick and for an hour I was steadily growing worse, and had almost decided I would quit work for the day and go home. I looked to God and prayed, but could get no answer. Finally I happened to think of what I had eaten for breakfast. They had pancakes and the platter was greased with lard, and I knew it at the time; but I thought I would eat what was set before me for once. After that I did not touch it. I have been blessed wonderfully since I have been in Zion."

P. M. NICHOLS, Zion College and Divine Healing Home, said: "I desire to thank God for His goodness to me through the summer, and through these three years that I have been in Zion. Since I have been paying my tithes in full I feel that I have been blessed many times; may say sevenfold. The paying of tithes is a great help to any Christian."

DEACONESS HELEN A. DRUEY, Brookings, South Dakota, said: "I have so much to praise God for tonight that I do not know where to begin. I thank God for the wonderful and perfect healing that I received in Zion when the doctors could do nothing for me. My healing has been tested in every way, and it has been a complete healing. I thank God for the wonderful way He has taught me to sell LEAVES OF HEALING. I asked God to teach me how to make it attractive to people, and God opened the way so that we could tell the people what was in the paper and how attractive it was."

ELDER J. A. ARMSTRONG, Zion College and Divine Healing Home, said: "I thank God for the healing of my little babe. He was quite sick with bowel trouble, fever, coughing, and cutting teeth. I asked the General Overseer to pray for him Saturday afternoon, and when I reached home the baby was much better. I cannot praise God enough for the wonderful blessing I have received since I came into Zion. I get stronger every day, spiritually and physically. I realize we shall have to fight the Devil every inch of the way, and that we must be at it all the time."

Notice to Zion Bricklayers and Stone Masons.

A number of Bricklayers and Masons will be needed soon, in the erection of Lace Factory and other buildings. Let all who desire work write at once to the Superintendent, giving full particulars as to ability and experience. State particularly whether you have families. There are no houses to rent in Zion City, and families must not be brought, unless Arrangements are previously made with this or the Land and Investment Association.

R. H. HARPER,
Superintendent of Construction.

Has God Blessed You in Tithing?

Have you realized a fulfilment of God's promise to those who "bring the Whole Tithe into the Storehouse"? If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point.

Notice.

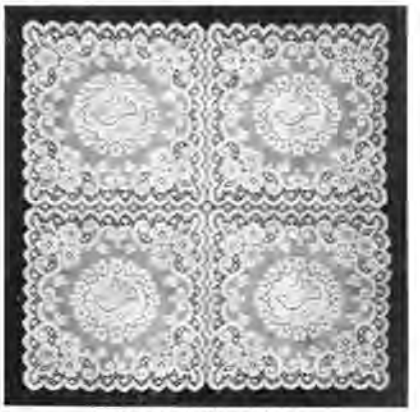
If there is any member of the Christian Catholic Church in Chicago **competent to teach French**, who could give at least one hour each day to Zion College, will he kindly apply to the REV. WILLIAM HAMNER PIPER, Vice-President, Zion's Educational Institutions, 1201 Michigan Avenue?

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Also an additional two per cent Contingent Dividend from the profits of this Association, including the right to the first choice of selection of lots in Zion City, at the lowest rentals when the next land is thrown open for selection. An advance of from 25 to 50 per cent has already been realized by those who have selected lots in the first and second subdivisions. Your correspondence is solicited. Pamphlets, Articles of Agreement, and any information regarding investments in this Association, also Maps, Plats, etc., of Zion City, furnished upon application. Address

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H. WORTHINGTON JUDD, Sec'y and Mgr.
DANIEL SLOAN, Assistant Manager

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OBEYING GOD IN BAPTISM.

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Eleven Thousand Two Hundred and Ten Baptisms by Triune Immersion Since March 14, 1897.

Eleven Thousand Two Hundred and Ten 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, 1901, by the General Overseer	4629	
Baptized by Overseers, Elders, Evangelists, and Deacons	2363	
Total Baptized in Zion Tabernacle		6992
Baptized in places outside of Chicago by the General Overseer	641	
Baptized in places outside of Chicago by Overseers, Elders, Evangelists, and Deacons	3552	
Total Baptized outside of Chicago		4193
Total Baptized in four years and three months		11,185

Baptized since September 14, 1901:

Baptized in Central Zion Tabernacle by Evangelist Fisher	7	7	
Baptized in Illinois by Elder Dinius	12		
Baptized in Michigan by Elder Kennedy	4		
Baptized in Ohio by Elder Basinger	2	18	25
Total Baptized since March 14, 1897			11,210

The following-named twelve believers were baptized at Zion City, Illinois, Lord's Day, September 15, 1901, by Elder W. O. Dinius:

Campbell, Thomas A	Zion City, Illinois
Campbell, Dougal A	Zion City, Illinois
Elberson, Martin	Zion City, Illinois
Hotchkiss, Lizzie H	Zion City, Illinois
Miller, A. Louis	Zion City, Illinois
Miller, Mrs. Anna	Zion City, Illinois
Miller, Miss Anna	Zion City, Illinois
Ripley, J.	Zion City, Illinois
Tidd, Vance	Zion City, Illinois
Ward, Clinton Dana	Zion City, Illinois
Witter, Mrs. S. E.	Zion City, Illinois
Witter, Miss Alva B.	Zion City, Illinois

The following-named eight believers were baptized in the Baptist Church, Pittsburg, Pennsylvania, Thursday evening, September 12, 1901, by Deacon Charles W. Wright:

Cowell, Mrs. Alma	6542 Rowan Avenue, Pittsburg, Pennsylvania
Glarner, Mrs. Elizabeth	706 Dallas Avenue, Pittsburg, Pennsylvania
Horn, William Louis	234 Union Street, Wilkensburg, Pennsylvania
Jacob, Esther A.	6914 Kelly Avenue, Pittsburg, Pennsylvania
Klein, Lizzie Bertha	6918 Kelly Avenue, Pittsburg, Pennsylvania
Kyser, Frank	76 Jackson Street, Allegheny, Pennsylvania
Kyser, Mrs. Annie	76 Jackson Street, Allegheny, Pennsylvania
Ortman, Ella C.	76 Maple Avenue, Pittsburg, Pennsylvania

The following-named six believers were baptized at Guilford, Connecticut, Wednesday, September 11, 1901, by Evangelist H. A. Smith:

Beebe, Lewis W.	Durham Center, Connecticut
Beebe, Lydia M.	Durham Center, Connecticut
Beebe, Miss Addie L.	Durham Center, Connecticut
Beebe, William Sylvester	Durham Center, Connecticut
Beebe, Edward Morris	Durham Center, Connecticut
Tucker, Mrs. Mary E.	Durham Center, Connecticut

The following-named five believers were baptized at Portland, Oregon, Wednesday, September 11, 1901, by Elder A. Ernst:

Knopf, Henry	Woodstock, Oregon
Knopf, Mrs. Mary L.	Woodstock, Oregon
Knopf, Henry D.	731 Quimby Street, Portland, Oregon
Knopf, Mrs. Emma	731 Quimby Street, Portland, Oregon
Tinslar, Mrs. Mary	413 Main Street, Portland, Oregon

The following-named four believers were baptized in Detroit, Michigan, Lord's Day, September 15, 1901, by Elder E. B. Kennedy:

Morrow, Mrs. Augusta	18 Bristol Place, Detroit, Michigan
Saxe, John G.	Port Huron, Michigan
Schank, August	58 South Street, Delray, Michigan
Schank, Mrs. Louise	58 South Street, Delray, Michigan

The following-named believer was baptized at Oakwood Beech, Salem, New Jersey, Saturday, September 7, 1901, by Elder G. Hammond:

Sheppard, Benjamin	Salem, New Jersey

The following-named seven believers were baptized in Central Zion Tabernacle, Chicago, Wednesday evening, September 18, 1901, by Evangelist E. P. Fisher:

Cook, Emery	Janesville, Minnesota
Hordon, Daniel	1339 State Street, Chicago, Illinois
Marshall, Mrs. Mary Louisa	Clarkton, Missouri
Marvin, Charles	Monticello, Indiana
Rose, J. T.	37 East Sixteenth Street, Chicago, Illinois
Selberg, Alexander	Detroit, Minnesota
Selberg, Mrs. Anna	Detroit, Minnesota

The following-named two believers were baptized at Findlay, Ohio, Lord's Day, September 15, by Elder E. Basinger:

Plattner, William W.	134 North Jackson Street, Fostoria, Ohio
Plattner, Mrs. Nettie E.	134 North Jackson Street, Fostoria, Ohio

The following-named believer was baptized in Victoria, British Columbia, Lord's Day, August 11, 1901, by Elder Eugene Brooks:

Merritt, John Henry	Vassar, Michigan

The following-named believer was baptized at Cramer Hill, New Jersey Saturday, August 31, 1901, by Elder G. Hammond:

Jenkins, Mrs. Ruth	Knoxville, Tennessee

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As another volume of LEAVES OF HEALING has begun, we are giving special inducements to those who will aid us in increasing the circulation and thus helping in the extension of the Kingdom of God.

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, OCTOBER 3d or 4th.

The Forces of the Soul.

1. *The perceptive faculties.*—Ecclesiastes 1:12-18.
This enables one to see and foresee.
It can become intoxicated by vain ambitions.
It may see only that which is vain and not what God hath wrought.
2. *The retentive faculties.*—Psalm 37:23-31.
The span of life should ever be kept within grasp.
The past should counsel us in future actions.
God's constant goodness to the obedient should not pass out of mind.
3. *The reasoning faculties.*—Romans 1:18-25.
This can be debased so that one will do unreasonable things.
To do lawful things which are against reason.
Blinding one to quickness of judgment, which follows evil-doing.
4. *The comparative faculties.*—2 Corinthians 10:7-18.
One must know of both sides to use this power rightly.
One's knowledge must be positive, not relative.
The sin of the times is judging only by appearances.
5. *The imaginative faculties.*—Genesis 6:5-8.
Most people are able to foresee the evil, but not the good.
The mind is bent on evil enslaving every power.
It sees faults and failings instead of virtue and honor.
6. *The esthetic faculties.*—Ecclesiastes 3:9-15.
God is the Author of order and symmetry.
God never made an ugly face or a hideous color.
How marvelously He has painted masterpieces throughout nature!
7. *The emotional faculties.*—Luke 10:25-29.
That which makes one true to every one of his kind.
The believing all nations are made of one blood.
Which sees in others their powers for good.

The Lord Our God is a Soul-Endowing God.

SUNDAY BIBLE CLASS LESSON, OCTOBER 6th.

Good Habits.

1. *The habit of thinking before acting.*—Proverbs 23:4-12.
We are commanded to be slow to speak.
A person will always act as he thinks.
To be willing to listen is commendable.
2. *The habit of not telling all one knows.*—Proverbs 29:5-15.
Talk, talk, talk, is the bane of most persons.
Talking robs the body of certain powers of energy.
The man who says little always comes out best.
3. *The habit of not adding to the truth or facts stated.*—Matthew 12:31-37.
Sweet water and bitter cannot come from the same fountain.
Lying words come from depraved hearts.
Idle words must be answered for before God.
4. *The habit of being sober and uprightly minded.*—Proverbs 27:14-24.
Extravagance of speech must be subdued.
Think whom you are speaking to before you answer.
Let your words come from the heart and go to the heart.
5. *The habit of not forming biased opinions.*—Proverbs 18:4-13.
Most people decide when they hear one side only.
Many can favorably influence their case by the way they present it.
What some one else has said or done often leads into trouble.
6. *The habit of settling difficulties at the very beginning of trouble.*—Matthew 5:21-26.
A little fire kindles a great flame.
Live in peace with all men if possible.
Settle all troubles in private if you can.
7. *The habit of allowing no trouble to oppress or possess one at the close of a day.*—1 Peter 5:1-8.
Cares will come increasingly, but do not carry them.
Be humble, then great pretensions will not have to be carried out.
When you are not sober-minded the Devil will, no doubt, get at you.

God's Holy People are a Circumspect People.

A VOICE FROM ZION.--Volumes I, II, III, IV.



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ZION'S ONWARD MOVEMENT

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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 IX. NUMBER 23. CHICAGO, SEPTEMBER 28, 1901. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF SPINAL TROUBLE, RUPTURE, AND WHOOPING-COUGH.

IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.

Once again we bring a happy Story to suffering humanity.

The virtue in Christ which heals found its way into this weary sufferer's life.

The Story of her great suffering is but the common cry of humanity.

We see her in the dark days of despair, suffering many things of many physicians.

Their attempted ministrations add daily to her suffering.

Not content with a present increase of her suffering, they give a professional forecast of the days she will yet spend.

It is a gloomy foreboding of increased pain and ultimate death.

Amid these dark surroundings, her hopeless face rises before us.

It is a sad face, for her heart is heavy. Joy is gone. Hope is gone. She has no part in the pleasures of life.

Indeed, she hardly knows what they are like.

She is in the Devil's grip. and he is a tireless monster.

He allows her no pleasure.

She abides in death.

But we are called to look upon her in a new creation.

"If any man be in Christ Jesus, he is a new creation."

All is new about her.

Her face is full of joy.

Her heart is a land of song and holy thought. Her step is quick and strong. Her body is running over with health.



MISS EDITH A. HOSKEN.

After a pilgrimage of many weary years, she met Jesus.

She gave herself to Him.

He gave Himself to her.

He supped with her, taking all her sins and sorrows. She supped with Him, and became full of His joy and saving health.

Old things passed away, and to her "all things became new."

But Jesus' joy in giving her this abundant health surpassed her joy in receiving it.

He said, "It is more blessed to give than to receive."

As a Saviour, the source of His joy lies in ministering to Human Woe.

He finds a greater delight in giving health than the sufferer in being healed.

The very angels before the Throne of God rejoice when the sinner at Jesus' feet receives salvation and healing.

Shall blundering doctors usurp the place of the Prince of Life?

Shall they enter the home and the Great Physician be kept out?

How long, O weary sufferer, shall poisonous drugs and cruel knives keep Jesus from ministering to you?

Not only do these cruel substitutes increase the burden of human woe, but they would tear the Crown of Joy from the brow that

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once bled with the Crown of Thorns. Remember, O suffering soul, Jesus leans over your bed of pain more anxious to fill you with life and health than you are to receive it.

"In all their afflictions He was afflicted."

Remember that Divine Love suffers with Human Woe.

Unless you let Christ touch you and give you life, you rob Him of His joy in being your Saviour, Healer, Cleanser and Keeper.

As a mother ministers to her child, so does our Heavenly Father supply all our needs through Jesus Christ His Son.

D. B.

WRITTEN TESTIMONY OF MISS EDITH A. HOSKEN.

1254 MICHIGAN AVENUE,
CHICAGO, ILLINOIS, September 23, 1901.

BELOVED GENERAL OVERSEER:—I have long felt in my heart that it was my duty to send you an account of the wonderful way God has blessed me in answer to the prayer of faith.

During the winter of 1888, I fell on an icy sidewalk and injured my spine.

Four different doctors attended me during my eleven years of invalidism—Dr. E. D. Kanouse, of Appleton, Wisconsin; Dr. Maine and Dr. Hall, of Madison, Wisconsin; and Dr. Q. O. Sutherland, of Janesville, Wisconsin.

Dr. Hall said I would never be well.

Dr. Sutherland said he believed with care I would regain my health, but that it would be years in the future; and he was sincere in his belief.

In the year 1893, two men came to Janesville, Wisconsin, teaching Divine Healing.

I refused to go and hear them because I felt that the day of miracles was past; but I met one of the men at the home of an invalid friend.

In the course of his conversation, he informed my friend that she could not expect to be healed with her bed surrounded by unbelievers.

I went home indignant, for I was a Christian.

Those words, however, kept ringing in my ears, and I decided to take the Bible, which was my Guidebook, and settle the subject of Divine Healing. I found it was in the Scripture. Then I went to my room and, kneeling at my bedside, cried to God, saying, "Father, if You heal today as You did in the olden times, let me know it by making me unable to see with my glasses." (I inherited astigmatism and was very far-sighted.)

I arose and straightway forgot what I had asked.

Shortly after this my eyes began to trouble me; I could not see to read either with or without my glasses.

I went to Dr. Sutherland. He told me that my glasses no longer fitted my eyes; that I must take them off, and as soon as possible go to a good oculist and have my eyes refitted.

I then remembered my prayer.

About this time LEAVES OF HEALING came to my home.

I looked at the pictures of those who had been healed, but could not see to read a word.

I asked God to let me read the testimonies.

I got so I could read a line or two, then a mist would envelop the page; but I kept looking to God, and at last was able to see better without glasses than I had ever been able to see with them, and today, thank God, my eyes are strong and well.

After being assured that Christ was still the Healer, I knelt and asked for healing for my spine.

From a child of four years I had been badly ruptured and had worn a truss from the age of seven.

I was unable to walk about the house without this support.

When I asked God to heal my spine a Voice said, "Take off that truss!"

I either said or thought, I know not which, "I cannot."

Again the Voice came, "Take off that truss!"

I arose and obeyed.

The rupture at once appeared.

I said, "Lord, You told me to take it off; now You must take care of the rupture, I can't."

I went a year without support; the healing was almost perfect.

My spine grew stronger, and, although I was not perfectly healed, I received a great blessing.

I overdid, however, and began to have sinking spells.

My people wanted the doctor. I refused; but grew worse and worse until I took to my bed.

Then a doctor was called.

I yielded to my parents, and what was the result?

The same old story.

I, through disobedience, got out from under the protecting hand of God, and the rupture and spinal trouble were worse than before.

I still knew God healed, but had no interest in Divine Healing for myself.

In 1897 we moved to Chicago.

About this time Mrs. Parsons, of Madison, Wisconsin, called to see me, and talked of Divine Healing.

I once more felt an interest in Christ as my Healer.

Soon after coming to Chicago, a book on Divine Healing was sent me by a friend.

I determined to get hold of the "Great Physician."

Once more I cried to God to heal my spine.

Again a Voice said, "Take off that truss!"

Again I said, "I cannot."

It came again, "Take off that truss!"

I obeyed, vowing to God I would never put it on again if I died of rupture.

My spine was benefited but slightly.

In December, 1898, I went to stay for two weeks with a friend's family to get Zion teaching.

I considered myself almost well at the time, although it was with difficulty that I walked from their home at 1514 Michigan Avenue to Central Zion Tabernacle, with a strong arm to lean upon.

After attending the meetings for two weeks, I prepared to attend the Tuesday Divine Healing meeting. I was to return to my home in Hyde Park the next day.

I was asked if I could go alone, as it was not convenient for any one to accompany me.

I replied, "I will go."

I was obliged to have two cushions, one to sit on, the other to put at my back; then I would slide down so as to rest my head on the back of the seat.

When the hour for the meeting arrived, I picked up the cushions and started.

I heard a Voice say, "Leave those cushions at home."

I said, or thought, I know not which, "I cannot."

The Voice came with more authority, "Leave those cushions at home."

I carried them into the bedroom, and putting them out of sight, went to the meeting without them.

That the meeting was good, I do not for a moment doubt; but I was in such agony I do not remember a word that was said.

It was one of the long meetings. It lasted from 3 P. M. until 7.30 P. M., without a break.

I determined to have you pray with me, so started for the prayer-room. God evidently determined otherwise, for, after praying with the guests from Zion Home, you went home to supper, promising to return and pray with the remainder of us.

Oh, the agony of that season of waiting none but God can ever know!

At last your welcome face appeared on the platform, only to tell us it was already past time for the Seventy meeting and Elder Viking would pray with us.

I need not say I was disappointed.

But this thought came to me: "If you are in condition to receive healing, you will receive it in answer to Elder Viking's prayer; if you are not in condition, you would not receive it if Dr. Dowie did pray with you."

Elder Viking prayed, but I felt no healing touch.

A lady friend came to walk home with me (it was 9:50 P. M.), and as we entered the house she informed her people that I had walked almost as fast as she cared to walk. I really had done so, but had not realized it.

The next day I went home, and, although not perfectly healed, for my spine pained me constantly, I was able to attend three meetings a week, coming a distance of four miles and being obliged to transfer.

In March I asked my brother to bring me a pair of shoes.

He said, "You are so much better, come to the store for them; I am tired trying to fit you."

I did not feel strong enough to go, the pain in my spine being very severe that day.

Knowing how my people felt on the subject of Divine Healing I thought, "If I refuse to go, they will think there is nothing in it." So I went.

When I started home I longed to get out and walk, I was in such pain and the jolting of the car hurt me so.

As I neared Sixteenth Street I decided to go to the Children's Meeting.

The Elder-in-Charge prayed with me; the pain immediately disappeared, and I was perfectly healed from that hour.

There was, however, one more disease to take to the Great Physician—whooping-cough, which was a birthmark.

From my birth every time I took cold I had the whooping-cough.

The spasms were so severe my people feared lest I break a blood vessel or injure myself in some way.

In May, 1899, while suffering from one of these attacks, mother proposed that I go to the Children's Meeting.

I went, the Elder-in-Charge prayed with me, and I was healed instantly.

I have since had many colds and have coughed, but there has never been a sign of whooping.

God has also healed me of bladder trouble, caused by an operation.

I thank God for all He has done for me, and I thank you and the other officers of the Christian Catholic Church in Zion, for the teaching which I have received.

Yours very truly, (MISS) EDITH A. HOSKEN.

Healed of Pain.

PITTSBURG, KANSAS, August 17, 1901.

DEAR GENERAL OVERSEER:—I received your letter, saying you prayed for me.

The pain has left me, and I know I am healed, and that God has cleansed my heart.

I am so thankful to Him, and thank you very much for prayers.

I give God all the glory.

Your Sister in Christ,

MABEL E. ANDERSON.

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PHILIP findeth Nathanael, and sayeth unto Him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.—*John 1:45, 46.*

WHEN Philip had found Jesus, he desired that others should find Him also, and he sought for Nathanael, a man who desired to serve God.

All who really know Christ will seek to bring others to know Him also.

But they will generally find, as Philip did, that the Devil has gone on before them and put prejudice of some kind into the mind of the one whom they desire to influence.

So Nathanael rejected Philip's message at first, because Jesus had come from Nazareth, a city about which he had heard bad reports. And yet the pure and holy Christ had come from there.

Philip did not attempt to remove this prejudice; he only invited him to come and see.

And Nathanael did as any wise person would have done—he went to see for himself.

The truth at stake was too great to be decided upon hearsay. He must investigate for himself the claims of One who professed to be Him of whom Moses and the prophets wrote. And when he laid aside his prejudice, he soon knew that he had indeed found the Christ.

There are two classes of people to be found all over the world. One class desires to know the truth and is willing to investigate it fairly; the other class has eyes blinded and ears closed by prejudice and false teaching, and will not investigate truth.

When Paul and Silas went to Thessalonica, they found that the people there did not want to hear the truth of the Full Gospel, but preferred to listen to false reports and to stir up opposition to God's work.

But at Berœa the people "were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, examining the Scriptures daily, whether these things were so."

As cold waters to a thirsty soul,
So is good news from a far country.—*Proverbs 25:25.*

The letter which follows is from Deaconess Blackmore, who has returned home from her visit to Zion in Chicago:

Encouraging Letter From Deaconess Blackmore.

39 TREGARVON ROAD,
CLAPHAM COMMON, LONDON, S. W.,
ENGLAND, September 6, 1901.

DEAR SISTER:—You will be glad to hear that in answer to prayer I had a most pleasant passage home and no seasickness.

I was just eight days in crossing.

On the first Sunday after my arrival, I was at my post all day; and at the Zion Seventy Meeting I had a little time given me to speak about Zion in Chicago.

The people were very much interested.

A few days afterwards one of the Deacons told me that several who were wavering had been strengthened and established in Zion. For this I praise God and take courage.

Next Sunday we are to hold our quarterly reception, when I am again asked to speak.

I have started again the Cottage Meetings in my home.

The friends are most anxious to hear about Zion.

At our second meeting, a lady gave her testimony, saying that Miss Frost gave her the booklet, "He Is Just the Same Today," and invited her to attend the meetings held by our General Overseer at St. Martin's Town Hall.

She went two or three times. After reading the booklet, she said to herself, "If God is doing these things for these people, why cannot I be healed?"

She was suffering from dyspepsia of thirty years' standing; also from rheumatism in her legs, which at times swelled so badly that she had to lift them with her hands.

She was constantly taking medicines and thought she could not live without Carter's Little Liver Pills.

She committed her case to God and He healed her, and she is daily getting stronger in body.

She is taking LEAVES OF HEALING regularly, and her husband is interested in reading the paper.

I am wanting them to become Seventy workers in this neighborhood, as it is too far to go to Euston Road.

At the same meeting two were convinced that Triune Immersion is right, and took cards.

I thank God for the privilege and opportunity I have had of visiting Zion in Chicago.

It was a time of refreshing to myself, and I thank God, our Father, for the spirit of unity and Christian love that I realized was being lived in Zion.

Accept Christian love and greetings to all whom I know. I do feel that I am one of you now. Pray for me.

The following letter was written to our General Overseer by a Christian worker in Colombo, Ceylon:

Letter from Ceylon

RESPECTED SIR:—My last letter has doubtless reached you by this time. As I told you in it, some kind friend lent us four copies of LEAVES OF HEALING.

Inspired by the reading of them, we (I mean my little family) unitedly took our ailing sister to the Lord, and in spite of our trembling faith, called on God to heal her.

She was very ill that particular night, and as the patient herself declined to take any more medicine or see any other doctors, our only hope was the Lord.

Thank God, she was healed that same moment, and she is quite herself again.

She will, in all probability, write to you herself in a day or two.

Although we have quite a number of Protestant churches here in Ceylon, not one of them believes or practices healing through faith.

The conversion of the millions of heathen in these lands will come about only when the followers of Christ will be able, according to the command of Christ, to heal the sick, cleanse the lepers, cast out devils, etc.

These dark millions here do not see the slightest difference between their own and the Christian religion.

Indeed, they have some power (the Devil), and the professed followers of Christ none whatever.

The doctrine of Divine Healing is a dead letter to every denomination here.

As soon as the power of Christ is manifested through the lives of His children, the whole of India and Ceylon will acknowledge Christ as their Saviour.

We shall be very glad to receive any tracts and papers, and will distribute them, and start this ministry of cleansing and healing.

Finds the Bible and Leaves of Healing Pleasant Traveling Companions.

The letter which follows is from a business man in Wisconsin to our General Overseer:

DEAR GENERAL OVERSEER:—I hold a position in which I am traveling and associating with strangers most of the time, and if it were not for my Bible and LEAVES OF HEALING, I would often find the time long and lacking in spiritual blessing.

But, thank God, no matter where I go, nor how ungodly the people that I come in contact with are, I know that He is ever near me, and that I am not alone in this cause, as scores in Zion testify.

Since joining Zion I have enjoyed many spiritual and temporal blessings.

I never miss the tithes that I pay; in fact, it seems as though the money I have left reaches farther than it ever did.

Zion Literature goes out to bring the people to Christ, that they may find in Him a Saviour, Cleanser, and Healer.

Reader, will you not help Zion Literature Mission in this good 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 21, 1901.

5902	Rolls to	Various States of the Union
1496	Rolls to	Germany
500	Rolls to	Hotels of the United States
436	Rolls to	Austria
256	Rolls to	Various Foreign Countries
198	Rolls to	Africa
162	Rolls to	India

Number of rolls for the week.....
Number of rolls reported to Sept. 21, 1901.....

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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.

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
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Long Distance Telephone South 602. *Cable Address "Dowie, Chicago."*
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, U. S. A.

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ZION PUBLISHING HOUSE, 33 ROSEBERY AVENUE, LONDON, E. C., ENGLAND;
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CHICAGO, ILLINOIS, SATURDAY, SEPTEMBER 28, 1901.

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"LET US DECLARE IN ZION THE WORK OF THE LORD."

THE WEEK now closing has been one of very great blessing.

Our first work on its first day was to make our first visit to Evanston since the opening of a Zion Tabernacle there.

Evanston has recently rendered itself most unpleasantly notorious by riotous attacks upon the officers and members of the Christian Catholic Church in Zion, when holding meetings there.

AT 9:05 A. M. we left Chicago for Evanston on a special train, accompanied by one hundred and sixty-two officers and members of the Church in Chicago, and reached our little Zion Tabernacle shortly after 9:30.

THE PLACE was immediately filled and overflowed.

Members and friends who came from Chicago passed into a large room at the back of the platform, where they could not see but hear, and thus made room for more of the local people; but many could not find seats.

THE NOTORIOUS little Chief of Police of the little city, Mr. Knight, who had made violent speeches against ourselves and Zion in the streets of Evanston, was present in the Tabernacle, we were afterwards informed.

Mayor Patton, also, who distinguished himself by ordering the firemen to turn the water-hose upon our women Evangelists, Deaconesses, and Church members some months ago, was standing with a crowd outside the door of the Tabernacle.

THE ATTENTION of the people and the good order within the Tabernacle were most excellent, and it was not until we had left the building that several painful incidents occurred.

FINDING THERE were a large number of young men waiting outside with some curiosity to see us as we passed, we stopped and said a few kind words to them, expressing our pleasure at their being there, and our hope that God would bless Evanston, and that there would be no more hindrance to our peacefully preaching the Gospel in the city.

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While thus speaking, a scowling fellow in his shirtsleeves came forward and cried, "Get a rope!"

We immediately directed the Evanston police officials who were standing near to arrest the man, which they did.

Another, making the same cry, was also arrested and taken with the former one to the lockup.

This quieted the incipient riot, and we passed through the streets and left Evanston in peace, after a very successful visit.

THE PROOF that the authorities of Evanston are in sympathy with riotous and lawless proceedings was shown by the shameful action of the Police Magistrate, Ely, the following day, when he fined one of the persons who uttered the murderous cry, *only One Dollar and costs*, and *dismissed the other*.

IF THE *attempt to incite a riot and commit a murder* is only punishable with a One Dollar fine, it raises the question as to whether *the murder itself* would not be, in the opinion of so sapient a Judge, *punishable with a Five Dollar fine*, or something of that kind.

WE HAD, however, no desire to press the case, and took no steps to demand a severe penalty.

We were content to have taught the lawless ones a little lesson as to how to preserve order.

They did not dare to execute their threats as to what they would do if we personally appeared in Evanston.

THE EFFECT of our action last Lord's Day, in quelling the riotous proceedings, and in compelling the Evanston police to do their duty, has been most marked upon the public mind.

Indeed, our critics in the Chicago Press have, in their editorial squibs, admitted that we have won in this conflict at Evanston, as is shown by the following in the *Daily News* of September 24th:

Dowie has the advantage over the people of Evanston, in that he acts in a strictly legal manner.

Also in the editorial of the following day:

Dowie is about ten points ahead of Evanston, and still gaining.

The Chicago *Tribune* of September 24th has the following:

In last Sunday's round, J. Alexander Dowie succeeded in giving Evanston a black eye.

The Chicago *Journal* of September 23d says:

DOWIE DEFEATS EVANSTON AND ITS BRAGGARTS.

Dr. Dowie measured out a large dose of medicine for Evanston yesterday, and although Evanston whimpered, and at first would not hold out its tongue, it finally took the medicine.

The crowds there had boasted that they would either tar and feather the General Overseer of the Christian Catholic Church, the Lace Works, and the Bank, or hang him to some unsightly telegraph pole.

He preached in his Tabernacle there. . . As he left the place where his adjectives had flown fast, a mob met him. "Tar and feather him!" "Get a rope!" "Hang him!" "Get that rope!" *But nobody went after the tar, the feathers, or the rope.*

Dowie pointed out Joseph Steigelman and Charles Gilbertson, as disturbers, and Policeman Dickens politely arrested them.

The hosts of Zion then marched to the railway station and came back to Chicago, without having lost a man.

AN ATTEMPT was made in the Chicago *American* of September 23d, and also in the *Record-Herald* of the following day, to make it appear that there were almost no persons present from Evanston at the meeting on last Sunday morning.

This is not the fact, and the following statement of the *American* is absolutely false:

Despite the fact that the seating capacity is only about three hundred and fifty, *there were many vacant chairs.*

All who were present saw that *there was not one single vacant chair in the building*, and that we had to request a large number of our friends to sit in the back room, and that there were *a number standing within the building*, and a considerable number *standing outside*, within hearing distance.

The time at which the meeting was held was very early, 9:30, an hour and a half before the usual time of service, but we were compelled to hold the meeting at that hour in order to get back to Chicago in good time for the afternoon meeting in the Auditorium.

IT IS OUR HOPE that in future matters will be quiet in Evanston, and that we shall Go Forward peaceably with the work that God has given us to do there.

If we, or any one else, break the law, let there be a legal procedure and a legally-inflicted punishment.

But since we are "followers of that which is good," no just law can ever harm us.

THE IMMENSE GATHERINGS at the Auditorium still continue to be greatly blessed, and the earnestness of the people is shown not only in their waiting for hours to get into the building, but in their splendid behavior throughout the whole of the services.

The Prayer of Confession and of Consecration at the close of the service is joined in by nearly every one of the five to seven thousand persons who are present.

WE WERE most agreeably surprised to find that this was the case last Lord's Day afternoon, knowing, as we did, that there were large numbers of strangers present, many of whom belonged to Secret Societies.

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GOD, HOWEVER, blessed our words and impressed them deeply on thousands of hearts.

We have been hearing during the week of many who have determined that they will have no further fellowship with the "Unfruitful Works of Darkness."

THE SPIRIT OF LAWLESSNESS is, however, still abroad, and Zion must take her part in this glorious conflict.

WE ARE AGAIN the recipient of the attention of some foolish person who pretends to write to us as the representative of the "C. S. A.," who have, he declares, held "a secret meeting in Chicago," where "the decree has gone forth" that we must die.

THIS TIME the writer endeavors to disguise his hand; and we again give a *facsimile* of his letter.

IN OUR ISSUE of September 14th, on page 655, we gave a *facsimile* of a letter written from the Hotel Hawkins, Portland, Indiana, on September 10th. A comparison with the *facsimile* on this page will show that although there has been an endeavor to disguise the writing, the writer is the same in each case.

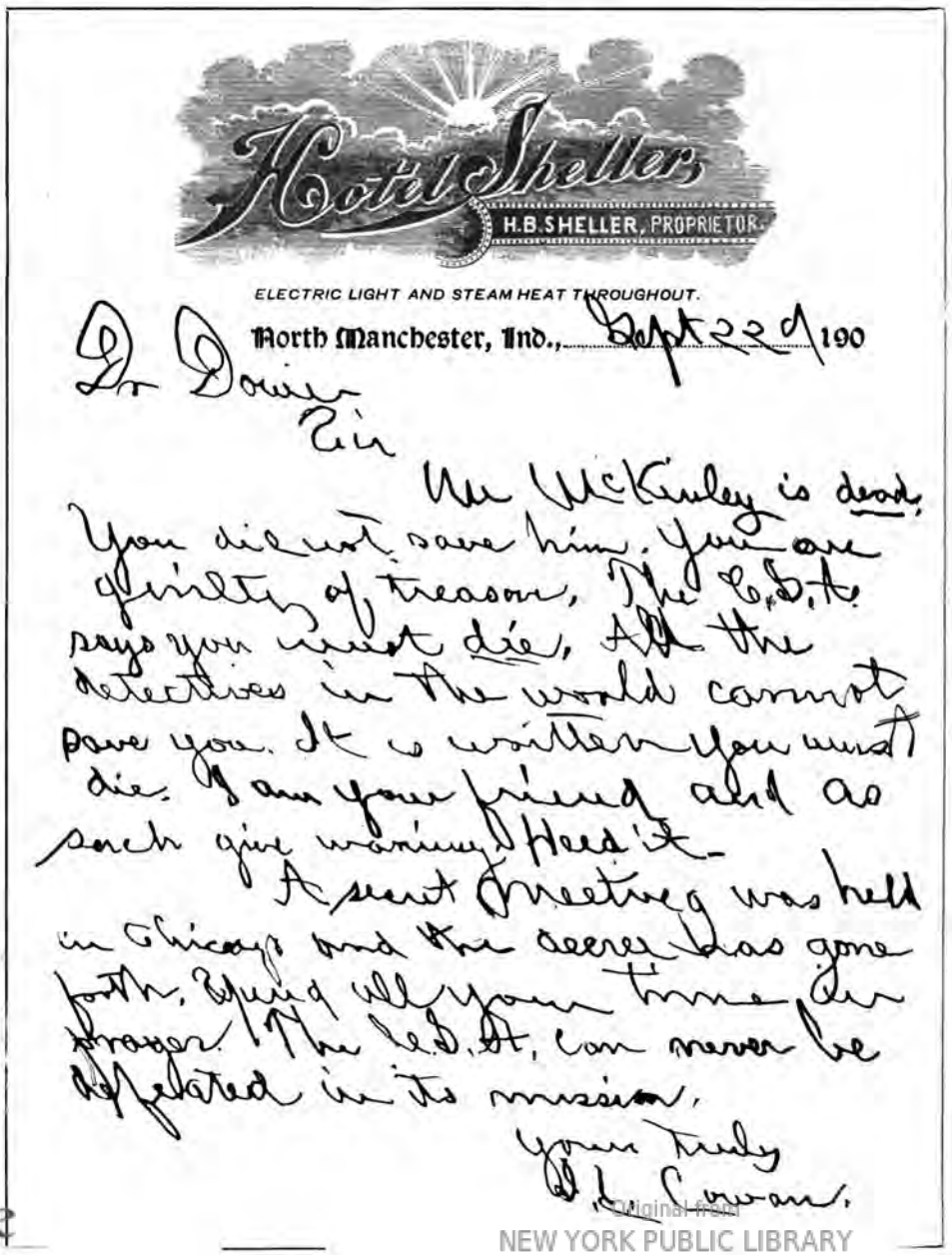
WE WILL NOT publicly disclose what we have learned concerning whom the writer is alleged to be, but will simply say that from two distinct sources, one in Chicago and another in Portland, Indiana, his writing has been identified, and in both cases he has been declared to be a certain doctor.

WE SHALL keep on publishing *facsimiles* of his letters, and we may invite the proper authorities to pay him very particular attention before long.

For the present, however, we treat these threatening letters with the contempt which they deserve, and leave ourselves in the hands of God, knowing well that He will preserve our life on earth just as long as He has work for us to do here.

WE MAY ADD that the letter, although written upon the paper of Hotel Sheller, North Manchester, Indiana, was apparently mailed from the Dieker House, J. W. Keuthan, Proprietor, St. Marys, Ohio.

WE SHALL publish next week a *facsimile* of the envelope, leaving out the postage stamp, which we have found it is illegal to publish.


Hotel Sheller
H.B. SHELLER, PROPRIETOR.
ELECTRIC LIGHT AND STEAM HEAT THROUGHOUT.
North Manchester, Ind., Sept 22d 190
Dr Dowie
Sir
Mr McKinley is dead.
You did not save him. You are guilty of treason. The L.G.D. says you must die. All the detectives in the world cannot save you. It is written you must die. I am your friend and as such give warning. Heed it.
A secret meeting was held in Chicago and the decree has gone forth. Spend all your time in prayer. The L.G.D. can never be defeated in its mission.
Yours truly
A Lowan.

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WE EARNESTLY call the attention of our readers to the fourth Message which we delivered as Elijah the Restorer in the Chicago Auditorium last Lord's Day afternoon, and which is published in this issue, pages 725 to 731.

WE ALSO call special attention to the cartoons of our Zion artist, Mr. Charles Champe, who has so very powerfully illustrated two of the principal points of our discourse on "National Righteousness and National Sin."

WE ASK OUR FRIENDS to bring the facts and arguments that we have produced, under the attention of professed Christians who are members of Secret Societies, and also of all well-disposed men, who do not at present realize the gravity of their association with these Lawless Organizations.

OUR ARGUMENT as to the LAWLESS ONE has, we thank God, made a deep impression, not only upon the many thousands who heard us, but upon many with whom they have discussed it.

We trust the publication of the sermon will be blessed to the deliverance of many from the power of this Secret Foe of God and man.

WE SHALL continue this subject tomorrow in the Auditorium, when we shall deliver our address upon "ELIJAH AND THE PRIESTS OF BAAL."

THE CHICAGO PRESS is noticeably silent concerning these Great Assemblies, except for brief paragraphs full of misrepresentations, and occasional cartoons of a scurrilous and disgusting character.

Their aim seems to be to give a completely false idea of ourselves and of our work, and thus to excite public feeling against us, so as to bring about, if possible, some riotous demonstration.

This, however, they have tried before, and have not been able to accomplish.

We are continuing to trust God, and to go on patiently and faithfully doing His will, leaving all consequences with Him.

"THE JOY of the Lord is Strength."

OUR MINISTRY is an intensely happy one.

There is not an hour of a day that we do not receive visible tokens of God's approval in His answering our prayers for the sinful, the sick, the sorrowful, and the perplexed, and in extending the Kingdom of God throughout the world, through the many organizations of the Christian Catholic Church in Zion.

WE ARE about to send forth at least seven, and possibly nine, Officers of the Church as Messengers of Zion, to Asia, Australasia, and Europe.

Their itinerary, so far as at present arranged, is set forth in the following schedule:

ITINERARY OF ZION'S MESSENGERS TO ASIA, AUSTRALASIA, AND EUROPE.

CONSECRATION SERVICE,
Chicago Auditorium, Lord's Day, October 6, 1901.
FAREWELL SERVICE,
Central Zion Tabernacle, Wednesday, October 9, 1901.

OVERSEER AND ELDER VOLIVA.
ELDER AND EVANGELIST REIFF.

Leave Wells Street Depot	6:30 P.M., Thursday, October 10, 1901
Arrive Salt Lake City	3:40 P.M., Saturday, October 12, 1901
Leave Salt Lake City	9:45 P.M., Tuesday, October 15, 1901
Arrive San Francisco	6:55 P.M., Wednesday, October 16, 1901
Leave San Francisco via Oceanic Steamship Company's Steamship *Sonoma*	10:00 A.M., Thursday, October 24, 1901
Arrive Honolulu, Hawaii Islands	Wednesday, October 30, 1901
Leave Honolulu, Hawaii Islands	Thursday, October 31, 1901
Arrive Pago Pago, Samoa Islands	Wednesday, November 6, 1901
Leave Pago Pago, Samoa Islands	Thursday, November 7, 1901
Arrive Auckland, New Zealand	Monday, November 11, 1901
Leave Auckland, New Zealand	Tuesday, November 12, 1901
Arrive Sydney, Australia	Friday, November 15, 1901
Arrive Melbourne, Australia	Friday, November 22, 1901

ELDER AND EVANGELIST KENNEDY.

Leave Wells Street Depot	6:30 P.M., Tuesday, October 22, 1901
Arrive Seattle	5:10 P.M., Saturday, October 26, 1901
Leave Seattle	8:00 A.M., Tuesday, October 29, 1901
Arrive Victoria	3:00 P.M., Thursday, October 31, 1901
Leave Victoria	Friday, November 1, 1901
Arrive Vancouver	Saturday, November 2, 1901
Sailing per Canadian Pacific Royal Mail Steamship *Empress of Japan*	Monday, November 4, 1901

EVANGELIST HODLER.

Leave Chicago	10:30 A.M., Monday, October 14, 1901
Arrive New York	1:30 P.M., Tuesday, October 15, 1901
Leave New York per Hamburg-American Steamship Line Steamship *Columbia*	Thursday, October 17, 1901
Arrive Plymouth	Thursday, October 24, 1901
Arrive London	Thursday, October 24, 1901
Leave London	Monday, October 28, 1901
Arrive Paris	Tuesday, October 29, 1901
Leave Paris	Monday, November 4, 1901
Arrive Zurich	Tuesday, November 5, 1901

WE EARNESTLY invite the attention of all in Zion to the Consecration Services for these Zion Messengers, which will be held in the Chicago Auditorium, on the afternoon of Lord's Day, October 6th, at the close of the regular service.

The Ordinance of the Lord's Supper will then be adminis-

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tered, New Members will be received into fellowship, New Officers will be ordained, and then we shall consecrate the Special Messengers from Zion, whom we are about to send forth to do God's work in these three great Continents.

WE ALSO call attention to the Farewell Services which will be held in Central Zion Tabernacle on the following Wednesday evening, October 9th.

All these Messengers will then speak.

They will go forth with the Blessing and Prayers of the many thousands of Zion, and, above all, with the Blessing of God resting upon them.

IN OUR ISSUE of next week we hope to give the portraits of these brethren and sisters, and some description of the fields of labor to which they are carrying the Banner of Zion, and the glorious Message of "Restoration of All Things Which God Hath Promised by the mouth of all His Holy Prophets since the world began."

IT IS IMPOSSIBLE for us in this paper to even begin to give accounts of the glorious work that God is doing in all the lands through LEAVES OF HEALING in its various languages, and through Zion Literature generally, as well as through the devoted labors of hundreds of faithful Messengers of God and of Zion.

Suffice it to say that the Gates are opening into every Land, and that on every continent Zion is planting her Banner, and thousands are rallying around it every month.

HAD WE OFFICERS enough to send, there are hundreds of fields of labor into which we could immediately enter.

But we have to exercise Patience, and go on making careful preparations at Headquarters.

We are training in Zion College, and in Zion Seventies, thousands of Zion Messengers.

ZION COLLEGE has begun the New Session with a splendid staff of professors and teachers and a very large number of students.

We hope soon to be able to give the official report as to the exact numbers.

We had the joy yesterday of delivering our first Lecture on Prayer for the present session, in Zion College Chapel, and it is our intention to deliver these Lectures every Friday at 2 P. M.

ZION PRIMARY SCHOOLS and Kindergarten are all open in Chicago and other cities, with an increased number of scholars.

Our First School in Zion City begins with about 150 scholars.

THE FOLLOWING little incident has been reported to us by Deacon J. H. Sayrs, Superintendent of Zion Junior Schools, as having taken place on the first morning of the gathering together of the schools in Zion City:

On Wednesday morning last, whilst reading and commenting upon the fourth chapter of Proverbs, in the schoolroom at Zion City, a lady came to the room and said that a little child was seriously sick, and she desired some one to go and pray with it.

I could not go away from my work. I simply requested the children in the room to bow their heads and pray with me for the sick child.

On Friday morning following, this same lady called and told me that she had come to say that the child for whom we had prayed had received an instantaneous and complete healing of all trouble at the time of prayer.

Is not this a beautiful omen of that which we shall hope to see increasingly in Zion City's Educational Institutions in the years to come?

Our dear little children in Zion realize in a remarkable degree that God is, in Christ, and in the power of the Holy Spirit, their Saviour, Healer, Cleanser, and Keeper.

OUR WEEKLY VISITS to Zion City are intensely interesting.

LAST MONDAY MORNING, accompanied by our dear wife and son and daughter, and a large number of officers and members of the Church, we left Chicago at 9 A. M., and after a pleasant run arrived at Zion City.

As our train passed through the rising City, the exclamation, "Wonderful! Wonderful!" was heard on every side, from the people who were calling each other's attention to the springing up of houses in every direction, and to the immense business which was evidently being transacted at Zion Lumber Association and Zion Freight Sheds, where scores of cars were unloading building materials, etc.

THE WEATHER was most delightful, the air clear and invigorating, and the land as it sloped upwards for ten square miles from the blue sparkling waters of Lake Michigan never looked more beautiful as a site for an earthly City of God.

ACCOMPANIED by Engineer-in-Chief Ashley, Mechanical Engineer Hargraves, Architects Burkhardt and Hays, Superintendent of Construction Harper, and others, we visited the various parts of the City and decided upon the locations for many important buildings.

The plans for some of these are already drawn, and since last Monday the foundations have been begun.

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AS A RESULT of this visit, we have given orders for the construction of Zion Assembly Hall, to seat six thousand persons, and on either side of it two wings of three-story buildings for Zion School purposes which will, when finished, have forty-eight class-rooms, to contain two thousand four hundred pupils.

WE ALSO DECIDED upon the location for the first Divine Healing Home, and for a large Zion Hotel, to accommodate a large number of visitors to Zion City who cannot now find room in the large Zion Hospice, which is always full to overflowing.

WE ALSO DECIDED upon the situation of the Zion City Administration Buildings.

Then we proceeded with our party to Zion Lace Industries Factory, where we found that splendid progress had been made in the laying of the foundations of a large extension for the accommodation of a large quantity of Lace Machinery now lying in our Freight Sheds and in Chicago Stores.

Our bleaching and preparing house is rapidly rising.

DURING THE DAY, also, much attention was given by our Zion engineers, architects, and constructors to the question of a Power House, to provide power for the running of our machinery, for the electric lighting of the city, etc.

We expect to have plans ready soon, and to invite tenders for the installation of a very large power-plant, the first unit of which will probably be 300 horse-power.

PASSING TO AND FRO on these business matters, we found Zion City full of activity, hundreds of houses going up in all directions.

THE FIRST Zion City Postoffice, on the corner of Elizabeth Avenue and Shiloh Boulevard, is rapidly rising, and the Brickmaking Plant is now approaching completion, with the engines and machinery all in place.

THE CHEERFULNESS and industry of all the people are most remarkable, and visitors unconnected with Zion speak constantly in terms of admiration of all they hear and see.

ON THAT EVENING we held a Gathering of the People at the Auditorium, in the Grove of Shiloh Park.

THE WEATHER was mild, and even warm, and the night was a most beautiful, brilliant moonlight one, the balmy air and cloudless sky making the scene most interesting.

About one thousand, or more, were present.

THE SINGING of the people, and their earnestness in prayer, and attention to the reading of God's Word, were very delightful, and we had great joy in addressing them for some little time.

SHORT ADDRESSES were also delivered by Overseer Jane Dowie, and our son and daughter, Mr. A. J. Gladstone Dowie and Miss Esther A. Dowie; also by Overseer Wilbur G. Voliva, Elder Dinius, Dr. Sayrs, Superintendent of Junior Schools, and Deacon Judd, Secretary of Zion Land and Investment Association.

ON THE FOLLOWING DAY, Tuesday, September 24th, we spent the entire day, until 5 P. M., in visiting the aged and a few sick cases in Zion Camp, and in attention to many details connected with the Ecclesiastical, Educational, and Commercial interests of Zion City.

WE DO NOT know how to express our gratitude to God for the Wonderful Blessing which He is bestowing upon our dear people who are the pioneers in the building of Zion City.

THE BUSINESS of Zion City General Stores and of the Branch of Zion City Bank has already reached remarkable figures, and the work in connection with Zion Lace Industries is proceeding most satisfactorily.

ALL WHO VISIT the factory of the Industries are deeply impressed with the extent of the business that is already being conducted there.

A large staff of designers and draftsmen, and of persons preparing the lace for dressing, etc., are accommodated in large rooms next to the freight shed.

The machinery which is manufacturing the lace is running in most excellent order in the buildings east of the railway line.

CONSIDERABLE QUANTITIES of lace are being gotten ready for the Bleaching and Dressing Plant, which is now under way.

All competent judges, who have seen the tasteful lace fabrics already produced, speak in the highest praise of their design and attractive appearance.

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THE FOLLOWING report from our Acting Manager, Deacon Arthur Stevenson, will give a brief general idea of the condition of Zion Lace Industries, although it does not enter into details of management, or into figures as to production, neither of these being matters for general publication:

ZION CITY, ILLINOIS, September 21, 1901.

DEAR GENERAL OVERSEER:—In making out this report of Zion Lace Industries, I would like to prefix the first verse of the One Hundred and Thirty-sixth Psalm before what I have to say.

The writer of the Psalm, in reviewing the goodness and mercy of God in delivering, and leading, and fighting for, and establishing His people in their heritage, breaks forth into song—

"O give thanks unto the Lord; for He is good:
For His mercy endureth forever."

Praise for Victory.

As I look back and trace the hand of our God upon us for good, in giving us the victory over all our enemies, and in the many events which have happened unto us, and in enabling us to overcome every difficulty which has crossed our path, it is fitting and right to praise and give thanks unto the Lord for His goodness.

Machinery Arrives Without Loss or Damage.

Just one year ago we were in England, and busy packing the huge lace machines ready for shipment to Zion City. Not one dollar was placed for insurance on any of this machinery; but it was confided to our Father's care, and He has brought it all safely through without loss or damage in any way.

When it is considered that it was shipped and brought here through the inclement wintry season, it is a great cause for thankfulness that no part of any machine is any the worse for its long journey.

Machinery Running Smoothly and Successfully.

Now it is all in position, and the greater number are busy making laces for the American markets.

Producing Beautiful Lace.

Every one of the hundreds of visitors who have passed through the Lace Works has greatly admired these splendid specimens of the mechanic's skill, and also the delicate and pretty fabric they manufacture.

One of these machines has turned off some twenty thousand of Zion's Lace Souvenirs, and every one who has seen this dainty piece of lace is agreed in praising its beauty of design and admiring the quality of the work displayed in its manufacture.

Recalling Triumphs in Four Attempts to Shut Out Our Experts.

All this would not have been possible had not God helped us in bringing over the expert labor, which was absolutely necessary, from England.

How the Devil raged and sought to influence men to keep us back. But God enabled us to triumph, first in the glorious victory at Philadelphia, when the walls of the opposition fell flat before valiant Attorney Packard; at Boston there was scarcely any show of opposition; but at Portland, our third party was held two days, and then an authoritative message from Washington let them through.

A Little Story Concerning the Last Party of Nottingham Experts.

In connection with this party's delay, there is a little story. The fourth and last party of the band had just made every arrangement to sail from England when the news was flashed across the cable and printed in all Nottingham newspapers of January 16, 1901:

DOWIE'S LACEMAKERS DETAINED AT PORTLAND.

PROBABLE DEPORTATION.

We were to sail Thursday, January 17th, at three o'clock, from Liverpool. At nine o'clock Wednesday morning, as near as I can say, several of our people who were to sail with us came to where I was staying, with the newspapers in their hands and something like perplexity in their faces.

They said, "We shall not go now with this uncertainty hanging over us. We ought to wait till it is settled. Suppose they are sent back; we shall all be sent back, too."

I said to them, "This is only a temporary stoppage by the port officials. There is nothing to fear. Every arrangement has been made for our departure and voyage, and I am going *straight through* as if nothing had happened."

They acquiesced and went away to prepare for their journey; and I lifted my heart to God in prayer and asked Him to send me an assurance for these people to take away all doubt and fear, and that they might have a pleasant and happy voyage.

Then I went about my own preparations.

We all safely arrived on board, still without knowing anything as to the party at Portland. The night passed, and as morning dawned we neared Queenstown, where we received passengers and mail. Here the Steward tapped me on the shoulder and handed me a cable. I broke the seal, and found God had given me my assurance, thus: "Party through at Portland; pleasant voyage; will meet you at Boston."

Thus has God continually cleared our way and made us happy by tokens of His remembrance and loving kindness.

We had a prosperous and happy voyage, arriving safely at Boston, where an attempt was made to turn us back. Mr. A. J. Gladstone Dowie, B. A., a law student at Harvard University, presented Zion's case under Attorney Packard's direction, and we came out with flying colors. Thanks be to God who gave us the victory.

Choice and Entirely New Designs of Lace Being Manufactured and Prepared for Market.

And now the work is going forward. A number of choice designs of laces have been already made on the machines, and other beautiful designs are being drawn and prepared for putting on and being made into lace, and these will be put on the market when our bleaching and dressing building is in operation.

New Buildings in Course of Erection, and Splendid Prospects for Zion Lace Industries.

Work is being pushed forward to bring the buildings in process of erection to a speedy completion, so that Zion Lace Industries will shortly have its full equipment and be able to make laces in large quantities; also to bleach and dress them, and, finally, finish them ready for the markets of America, and of the world.

Yours faithfully in Jesus, ARTHUR STEVENSON.

WE CAN SAY to all our friends, who are investors in Zion Lace Industries Stock, that there is no question whatever that the manufacture is now firmly upon its feet, and its prospects are so excellent that to tell them even conservatively and truthfully would seem to be exaggeration.

We are satisfied, beyond all question, that God guided us in all we did in establishing this most profitable Industry, and we have a splendid staff of thoroughly competent men and women.

The loss of only one man has not hindered us for a moment, and all is well with Zion Lace Industries.

The demand for Zion lace is already so great that every yard that we can make for a long time to come could be sold before it is manufactured.

WE DESIRE to express our hearty appreciation of the labors of our dear people in all departments of Zion's Work in Zion City.

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IF THERE ARE any grumblers we do not know them, and no one else is able to tell us who they are.

They cannot find a single spot of ground in that City for the soles of their feet.

Workers, and not grumblers, abound on every side.

All the people are delighted with their investment, and the fact that bonuses of from twenty-five to fifty and sixty per cent are frequently offered to many purchasers of lots, proves that already the First Series of lots has advanced in value, even beyond the most sanguine expectation.

The few lots which have been reserved from the land put into the market less than two months ago, are selling at from forty to sixty per cent advance, and in one case lots are being held by the Land Association at an advance of no less than 100 per cent upon previous prices.

Intending purchasers are taking stock rapidly for the Second Series of Lots now being prepared.

There is still room for new investors in that Series, but it may not be for long. Let intending investors see that they do not delay and be, as some were in the First Series, too late for that time.

ZION LACE INDUSTRIES stock is now "booming," and large blocks are being arranged for.

AMID THE MANY toils of this great work we are sustained, and indeed increased, in vigor until we are a wonder even to ourselves as well as those around us.

But in this blessing we are only partakers of the same Grace that is being showered upon all the faithful workers in Zion, not only in Zion City, but throughout the world.

"THE JOY of the Lord is Strength."

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, Zion, 1300 Michigan Avenue, Chicago, Illinois.

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

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

Jesus said, "*I am* the Way, and the Truth, and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am* 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 Corinthians 12:8-11.)

There are Four Modes of Divine Healing.

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

Divine Healing is Opposed by Diabolical Counterfeits.

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

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in 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 Printing and Publishing House, 1300 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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ELIJAH'S RESTORATION MESSAGES OF PURITY, PEACE AND POWER



CHICAGO AUDITORIUM,
LORD'S DAY AFTERNOON,
September 22, 1901

NATIONAL RIGHTEOUSNESS
AND
NATIONAL SIN

REPORTED BY S. D. AND E. W. AND E. D. B.

No. 4.

THE soul-burning truths which come forth from the lips of the Messenger of the Covenant, from week to week, bring to the mind the keen illustration of Jesus which closes the seventh chapter of Matthew.

It is the figure of a master-builder who is erecting a structure which is to stand the tempest and the storm. He was a wise man; he digged deep; he built his house upon the rock.

Elijah the Restorer is building for humanity. Upon his workmanship and wise master-building depend the lives of a countless and ever-increasing host.

Their purity, their health, their prosperity can only come in the eternal truths he proclaims.

The Message is so plain that he who runs may read.

Sin is uncovered; in all its alluring, damning influences it is portrayed.

The vision of death and hell is brought to young and old.

Young men no longer lack a counselor. But a Voice of Love and Authority reproves their sin, and opens to them the Way of Life.

The sermons which have recently been proclaimed in the Chicago Auditorium will lead a host from Hell to Heaven.

On last Lord's Day, Elijah's battle-ax rang on the breastplate of the monster Secretism. Those blows echo throughout Christendom. The monster's life-blood is flowing.

The burning words are everywhere awakening people to the true character of this greatest national sin.

He shows the peril to Home, Church, and State: The Home, robbed of fathers and sons; the Church, robbed of its Christ; the State, robbed of its patriots.

At the close, when the call was made for a complete surrender of sin and a complete consecration of self—spirit, soul, and body—apparently the entire vast audience stood.

Chicago Auditorium, Lord's Day Afternoon, September 22, 1901.

The Choir and congregation joined in the opening song, 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.

All united in repeating the Apostles' Creed.

The General Overseer then read from the seventy-eighth Psalm, and in the first and second chapters of the Second Epistle of Paul to the Thessalonians, concerning which he said:

Two very short chapters, but very full of meaning, in which the Apostle Paul, especially in the second chapter, speaks as a Prophet. The apostolic office included the prophetic and didactic: the offices of prophet and teacher.

Now we beseech you, brethren, touching the Coming of our Lord Jesus Christ, and our gathering together unto Him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise: for it will not be, except the Falling Away come first.

Apostasia. That day will not come except the Apostasy come first, and the Man of Sin be revealed, the Son of Perdition.

Now we beseech you, brethren, touching the Coming of our Lord Jesus Christ, and our gathering together unto Him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise: for it will not be, except the Falling Away come first, and the Man of Sin be revealed, the Son of Perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the Temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the Mystery of Lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the Lawless One, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they receive not the love of the truth, that they might be saved. And for this cause God sendeth them a Working of Error, that they should believe a Lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: whereunto He called you through our Gospel, to the obtaining of the glory of our Lord Jesus Christ. So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.

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Now our Lord Jesus Christ Himself, and God our Father which loved us and gave us Eternal Comfort and Good Hope through grace, comfort your hearts and stablish them in every good work and word.

May God bless His Word.

Prayer was then offered by the General Overseer, after which the announcements were made and the tithes and offering received, during which an anthem was sung by the Choir.

NATIONAL RIGHTEOUSNESS AND NATIONAL SIN.

The General Overseer then delivered the following discourse:

INVOCATION.

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

In the fourteenth chapter of the Book of Proverbs, the thirty-fourth verse, is this:

Righteousness exalteth a Nation:
But Sin is a Reproach to any people.

"Reproach," literally a "shame." The Hebrew word "Righteousness" signifies absolute, unerring Justice.

Oh how good it is to have confidence in the Unerring Justice of an Unerring God who cannot make mistakes, and who cannot sin.

How good it is to have confidence in this:

I say to thee, do thou repeat
To the first man thou mayest meet,
On lane, highway, or open street,
That he, and we, and all men move
Under a Canopy of Love,
Broader than the blue sky above;

That grief and sorrow, and care and pain,
And anguish, all, are shadows vain;
That death itself will not remain;
That weary deserts he may tread,
Life's dreariest labyrinths may thread
Through dark ways underground be led.

Yet, if he will the Christ obey,
The darkest night, the dreariest way
Shall issue out in perfect day,
And we, on divers shores oft cast,
Shall meet, our perilous voyage past,
All in our Father's home at last.

And ere thou leave him, tell him this,
They only miss
The winning of that perfect bliss,
Who will not count it true that blessing,
not cursing, rules above,
And that in God we live and move;
Whose Nature and whose Name is Love.

This is our confidence: the confidence that God who is Love; who hateth nothing that He hath made; who provideth a Way that His banished may return, self-banished though they be; who loves us with an everlasting love, that He, the Judge of all the earth, will do right.

"Righteousness and Judgment are the Foundation of His Throne."

God Imparts as Well as Imputes Righteousness.

We thank God today that there is a Righteousness, a Divine Righteousness which God can impart to men, and which can exalt a man who loves God, and exalt the nation that obeys Him; for in no other way can men ever be exalted or lifted up out of the depths of sin, and sorrow and sickness, and disease and pain.

So I gladly and thankfully this day record this first thought that the Righteousness of which we speak is the Righteousness of God, which by faith we may possess; not only a righteousness imputed, in which we trust, but a righteousness imparted.

All very good is this talk about an Imputed Righteousness, but I do not understand a righteousness that is only imputed. If it is not imparted, it is not a Power within us at all.

I thank God for the Word of the Master Himself who told us that this Kingdom of God would be within us, and defined it. He said that we were to

Seek the Kingdom of God and His Righteousness.

Paul himself excellently words it when he says, "the Kingdom of God is not eating and drinking, but Righteousness and Peace and Joy in the Holy Ghost."

The Righteousness which brings faith and rest of heart, and which fills all the life with music, is what we need and must have.

Righteousness exalteth a Nation:
But Sin is a Reproach to any people.

National Life Hitherto a Universal Failure.

There is no record of any nation's having fulfilled the Law of God.

Every nation has failed, and therefore it has been that empire has succeeded to empire, monarchy to monarchy, and republic to republic, and nations have followed nations until every continent is but a Grave of Nations.

Even that great people whom God Himself called out in ancient times and offered especially for His glory—where is it today?

The Niobe of nations, an empty urn within her hands, Judah is really scattered over all the earth, and has no place and no name as a nation.

But the promise of God was that in the latter days He would call His people again into national life, and He said they would be called by a new name: "In Isaac shall thy seed be called."

Isaac's Sons the Anglo-Saxons of Today,

fulfilling as they do every prophecy that God had spoken concerning them, may be held to be the Latter Day People of God.

I rejoice today as I think of how, while the Jew has been rejected, and while there still rests upon him the awful crime of the murder of Christ, that he with Israel shall come weeping, and they shall seek and inquire the way to Zion with their faces thitherward.

God hasten that day. (Amen.)

I gladly record my profound conviction that every prophecy which God said would be fulfilled in the national Israel is being fulfilled in the Anglo-Saxon race today.

The Anglo-Saxons Hold the Gates of the World.

They hold the gates of the world from the Golden Gate at San Francisco to the Cross Roads of the Pacific at Hawaii, and across through the Islands that are possessed by Great Britain, the keys of the beautiful Oceanica, away to Australia, which in the South Seas has been left for so many centuries to be so brilliantly beautiful and fruitful a land.

Then away through the Torres Strait and around through the Suez Canal every important point is held by the Anglo-Saxon race.

They hold the gates of the Philippines; the Straits of Penang; Singapore; Hong Kong; Colombo; Aden; Suez; Malta; the Straits of Gibraltar; the Straits of Dover.

The British and the American people hold the gates of the world today, and this is what God said should be done by the people who in the latter days should be His people.

May God help us to realize our great heritage and to realize that only the Righteousness and Justice of God can exalt this Great People, who, although they are called two nations, are but one people.

May the New President Be a Just and God-Fearing Ruler.

I gladly record my profound conviction that God is carrying forth His great purposes, and while we have all wept and deplored the loss of the lamented President, who is sleeping, we trust, in Jesus, we thank God and take courage as the Nation goes forward with her work today.

May Theodore Roosevelt, whose name Theodore means in Greek "the gift of God," be indeed God's gift to this Nation. May he be a man, true and righteous, who shall remember the words that the Sweet Singer of Israel said when passing away:

He that ruleth over men must be just, ruling in the fear of God.

It is this Righteous Rule that can alone make this Nation and this race truly great.

This Nation was called originally to be a Theocracy.

God's people were never called to rule themselves.

They were never called to be ruled by others.

They were called to be ruled by God, and when Samuel said the people wanted a king, God told them that they might have a king, but he would be given in His wrath; and He said that they had rejected God Himself, in desiring a king to rule over them.

The Rule of the People Unsafe.

Monarchy is not, and never has been, of God, neither has Democracy; for the rule of the people is not a good rule, and I say this boldly in America, and yet I am loyal to its flag and

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support its Constitution, convinced that, eventually, the people of the United States will one day surrender their claim to rule themselves to Him "whose Right it is to reign."

I believe that unless the people themselves are ruled by God, they will always make a terrible blunder in attempting to rule themselves without God.

What is the Rule of Man by his fellowman but the rule of an erring and a fallible and a constantly changing being over another of the same kind as himself?

When God called His people, He called them that they should realize forever that He would be their King.

The true idea to which a true Democracy should go, would be that the people should see that God should rule the President, the Cabinet, the Congress, the Judiciary, and every part of this great Nation. God grant it. (Amen.)

Therefore, neither an Oligarchy, nor a Monarchy, nor an unbridled Democracy should rule. The saddest thing would be the rule of a Democracy that really ruled in this city.

Let me ask you as common sense men and women, Are not the majority of people in Chicago bad?

Voices—"Yes."

General Overseer—Are not the majority of people in Chicago under the power of alcohol and nicotine poison?

Voices—"Yes."

General Overseer—Is it well that such a majority should rule?

Voices—"No."

General Overseer—Are not the great majority of the people ignorant? and is it not a fact that millions of these people can neither read nor write?

It is a fact, and it is a terrible fact, and to talk about the rule of the people, unless the people submit themselves to the Rule of God, is madness.

Nor do they rule; for by the connivance of political parties, and by the coöperation of political bosses, you only get the choice to vote for men who have been already selected, and then you think that you appoint your rulers.

Chicago Politics Fundamentally in the Hands of Professional Ward Politicians and Liquor Sellers.

It is a farce, and you know it is a farce.

From the primaries to the National Convention it is one big farce.

You know whom the primaries offer you.

You know who rules them in this city.

It is the bums and the liquor sellers who rule the majority of the primaries; the primaries send the men into the conventions locally; and they elect the men for the larger State conventions, which elect others for the National, and the whole thing has its origin in the worst elements of society and the saloons.

That is a fact. It is not very poetic, but it is very practical.

It is true, and you know it is true; and if you say it is not true, it is because you are ignorant, or you are wilfully telling a lie.

Is there not a Better Rule than this?

Surely there is. Surely there is a better rule than the rule of those who elect, in this way, men who are pliable, for the most part, to the will of those who created them politically.

An Illustration of Political Intrigue.

I remember when I arrived in San Francisco in 1888, I found that there were two political parties striving for supremacy: the Democratic and the Republican, one of which was led by a blind boss named Buckley, who was a saloonkeeper.

The other was led by a boss who was not so blind, but by no means so sharp, and he was also a saloonkeeper named Ryan.

These two saloonkeepers ran the whole thing. They appointed the judges and the magistrates.

I remember getting an illustration of it from my stenographer, one of the brightest stenographers in this country, who said to me when I was dictating my opinion about these two political bosses to my correspondents in other countries, "That is true. I will give you an illustration. I am a Republican, and there is an office vacant in a certain Judge's court; the Democrats are in power, but they cannot find a stenographer quick enough for this Judge, and I am offered the place."

He was a very bright man. He said, "Think of it; the Republican boss came to me and told me I could have it.

"It is worth about $2,000 a year, and I said to him, 'How can I have it? I am a Republican, and this is a Democratic Judge?'

"'Well,' he said, 'the fact is—do not tell it all around the street, but I have had a talk with Boss Buckley, and we have made a trade—if you will give me so much out of your salary, I will divide that with Boss Buckley, and you can have the place.'"

That was no sham story. It was the truth, and it shows how this country is misruled.

Can we not ask the great God and Father in Heaven to give unto us men who shall do their duty from the primary to the National Convention? (Amen.)

It can be done, and I believe, too, that the most of the people at heart desire to be rightly led.

Down deep in their hearts they are crying out for Light and Leadership, and how can right leadership come, unless it come from men whom God Himself leads?

Story of a Pilgrim Seeking Happiness.

Can it come from men who are led by passion and by unbridled greed for power?

Can it come from men who care neither for God nor for their fellowmen?

It cannot.

"O father," said a pilgrim on Mount Sinai, "help me in my deep distress!"

He had traveled far and, after a long, weary journey, mostly on foot, had climbed Mount Sinai.

He was seeking there a great and holy man who had withdrawn himself from the world in his extreme old age to live and die with God in the mountain, so often called in the Scriptures the Mount of God.

He sought the hermit's humble abode, and when the hermit said, "Wherefore do you come?" he said, "Father, I have traveled far to know how I can be happy in this station of life to which God has called me."

The hermit looked eagerly at him and detected that the pilgrim, disguised in the most humble of apparel, was the monarch of a great kingdom.

"Follow me," he said; and the pilgrim went with him, up, up, up the mountain side, by devious bypaths, until they reached what seemed to be the very highest point of Sinai. But there was a point beyond which he could not reach, for there was a great gulf between.

Standing on the highest point they could reach, the good and wise man pointed the pilgrim to the top of the neighboring peak. "What do you see?"

"I see," he said, "an eagle has built her nest on the highest pinnacle of Sinai."

"O King," said the hermit, "imitate the eagle in this: build thy Throne on the Eternal Rock of God. Build thy Throne in the Heavens, and thou wilt be happy on earth."

So I say to you today, and to this Nation: There is no place whereon we can build hopes that might well be cherished for this Nation, unless this Nation builds its Constitution on God, on Jesus Christ His Son, and in the power of the Holy Spirit goes forward to do the will of God.

"Sin is a Reproach to any people."

Many National Sins.

Oh think what terrible Reproaches rest upon this people!

It is not one sin, but as you look at the National Sins, how many there are.

The sin of drunkenness costs this people $1,300,000,000 every year to build the altar to Bacchus, and to pour out upon that horrid altar streams of liquid fire and distilled damnation, which the people are drinking to their ruin in every way.

They are drinking it in its many forms: beer, gin, whisky, wine; but all these are alcoholic, and Alcohol is liquid fire and distilled damnation.

The Sin of Drunkenness.

What a sight it is to see all over this city and all cities, and all over the land, with a few exceptions, places that are licensed to sell this Beverage of Hell.

This horrible poison creates famine and nakedness and misery and crime.

It takes the brain power away, and destroys the heart.

It changes the father and the friend into a horrible monster and fiend, the destroyer of his own.

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It makes the gallows to fatten with thousands of victims, and fills the jails and graves, and leaves weeping widows and orphan children.

Oh the crime, the horrid crime of which this Nation is guilty in building up this vast altar to Bacchus that sends forth streams of death and murder on every side.

Oh the crime of this Nation in burning Incense to Bacchus in the horrid nicotine poison which the little boy takes, which the youth takes, which the man takes in the form of tobacco.

The Deadly Nicotine Poison.

Take a single little feather and draw it through a pipe that has been what smokers call "liquored," and put that feather into the throat of a puppy dog, and the dog will die in torments in a quarter of an hour.

Deadly is that nicotine poison, and yet men smoke it.

What do they get? They get dyspepsia by the drying up of the gastric juices.

They get ulceration of the stomach and of the bowels.

They get amaurosis, paralysis, blindness, and impotency.

They get cholera and cancer.

They smoke Satan's Consuming Fire and they are consumed.

They pay $700,000,000 a year to be burned up by the Devil in this filthy manner.

They eat also the accursed animal of which God said, "Of their flesh ye shall not eat, and their carcasses ye shall not touch."

That filthy swine's flesh produces scrofula.

Its very name shows its source. Take your dictionary, and you will find that "scrofula" comes from "*scrofa*, a breeding sow."

In every age of the world, the filthy eating of the foul flesh of swine has been the cause of tuberculosis and trichinosis, and cancer and cholera, and every accursed disease that destroys humanity, eating men out with scrofulous sores and ulcerations.

Eating of Swine's Flesh Contrary to God's Commands.

Oh what a crime it is for this Nation to bow down before the Golden Pig.

It bows down before the golden pig, and cries, "Great is the American hog."

Touch it not. Taste it not.

Let the foul Scavenger go back to the woods, for the wild boar was a brute intended only as a scavenger.

God also forbids us to eat that which hath neither fins nor scales.

So do not take from the mouth of the Delaware and other Rivers the so-called succulent oyster, which is but the Scavenger of the Sea, feeding upon the impurities of the cities at the mouths of rivers, and eating up the filth in the mud.

Eat the oyster, and what is the result?

You excite sensual passion. You contract accursed diseases through the filthy Scavenger of the Sea, as well as through the filthy Scavenger of the Land.

Eat that which is good, and put aside these filthy things.

There are other sins against which I must warn you.

My brothers and my sisters, you must bear with me, if I lay bare this Nation's sins, and if I now say things which will be hard for some of you to hear.

Remember that I am in the place where I am commanded of conscience and of God to speak the truth, and speak it I will, no matter who impugns it. (Applause.)

Secretism the Greatest National Sin.

Among the National Sins of this land, the Sin of Secretism is one of its greatest and worst.

Now listen! I want to speak plainly. I am bound to speak plainly.

You have read in God's Word with me today that at the end of this Dispensation of God's Grace there was to be a revelation given of two men, both of whom should be the foes of God.

The one was to be an Ecclesiastical Ruler, and the other was to be a Political Despot.

The ecclesiastical ruler was to be what Paul calls him, the Man of Sin Revealed.

He was to be found seated in the Temple of God exalting himself above all that is worshiped and all that is called God, so that he, sitting in the Temple of God, should claim to be God.

Who is he? I will tell you who he is, if I die for it—the Pope of Rome, who is at present Leo XIII.

Papal Claims as Defined by Roman Catholic Writers.

The Pope of Rome sits there, *ex cathedra*, claiming infallibility; he declares that when he speaks, it is God the Father speaking.

This is the accepted definition in Rome, or to take the definition of the *Civilta Cattolica*, there are two incarnations: the incarnation of Christ at Bethlehem, and the incarnation of God in the Pope.

A prominent Bishop in a sermon sent forth by the *Bibliotheque Catholique de l' Hopital Militaire de Toulouse*, under the direction of the *Congregatio de Propaganda Fide*, the Association for the Propagation of the Faith of the Church of Rome, in speaking of Peter's confession, says: "THE FATHER AND THE POPE MAY HAVE, AND PROBABLY HAVE, SECRETS BETWEEN THEM IN WHICH CHRIST DOES NOT PARTICIPATE; and thus," continues this Roman Catholic Archbishop, "it is practically safer to go to the Pope than to Christ, FOR WHEN THE POPE SPEAKS it is more than Christ speaking: IT IS GOD THE FATHER HIMSELF."

Or, to take the definition of the late Cardinal Manning, in the Pro Cathedral, Kensington, when defining the dogma of Papal Infallibility, he said, speaking as for the Pope:

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.

Well, if he is that, he is God. If he is not that, he is an incarnation of the Devil, and I have no doubt as to where he stands.

Archbishop Kenrick, of St. Louis, who fought the dogma of Papal Infallibility as long as he could, said, "It is illogical. It is unscriptural. It is unreasonable."

It is all that; and I tell you Roman Catholics today, Get out of that Apostasy, and seek God where you can find Him.

I say today that the Man of Sin is revealed; revealed sitting in the Temple of God and claiming that infallibility which belongs to God alone; which if any mortal or any angel dare to assume, he is wicked and sinful.

But there is another one to come forth, the Book says.

Revelation of the Lawless One.

It says that at the end of it all, and just before the coming of our Lord Jesus Christ, and just at the time Elijah the Restorer must come, as Jesus said, then there will be revealed another, the Lawless One.

The definition of that Lawless One is given by the Apostle in words that I read to you in the Second Epistle of Paul to the Thessalonians, and these are the words:

And then shall be revealed the Lawless One; whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the Manifestation of His Coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. And for this cause God sendeth (*has permitted to come upon*) them a Working of Error, that they should believe a Lie.

These shall be damned. They shall be damned unless they repent.

Who Is the Lawless One?

It is a question that it is my duty to face.

Where are we to look for him?

Where is he hidden? I will tell you.

Before I tell you, consider this fact that there are less than 600 Protestant churches in Chicago, many of which are very far from being godly or strong, and there are more than 5000 secret lodges. Just put that down.

Ask yourselves today, looking at society as it exists in this city and land, what organizations amongst the people are the most numerous? The answer that must be given is, the Secret Societies.

Truth Loves the Light.

In the first place, what is the use of a Secret Society in a free country where everything should be done in the light?

What is the use of a Secret Society to a Christian who believes in Jesus Christ, who said that he must walk in the

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light, and "he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God"?

What is the use of a Secret Society to a Christian when Jesus said, "Every one that doeth evil hateth the light, and cometh not to the light, lest his deeds should be reproved"?

What is the use of a Secret Society to a Christian when Christ himself said, "I spake openly in the Temple," and "in secret spake I nothing"?

Christianity has its strength in this, that it walks out into the light, and does its work in the Light of God.

What is the use of Secret Societies which mockingly pretend to extend happiness, when they are simply eating out the life of the Nation, destroying the Home, the Church, and the Nation?

There are a vast numoer of little Secret Societies that are just simply contemptible, the least of which are the dirty little Greek-letter fraternities of the University of Chicago, and other Universities, which are doing dirty little things all the time.

From these upward, what do you find? Secret Societies that say they are benefit societies are numerous.

Well, if they are benefit societies, why should they be secret?

The Secret Society a Cover for Crime.

You know what has been done lately in Chicago. There are several doctors in the penitentiary, charged with piling up debts for their societies by taking dead bodies out of the graves and burying them, and getting the money, under the pretense that they are corpses of members of the society.

Yes, these Secret Societies are splendid covers for thieves and robbers; for gravediggers who dig up the dead like jackals; and for Sham Inquests before a Jury of Six Empty Chairs, as was recently done in this city.

What is the use of these little societies, whether you call them Odd Fellows, Buffaloes, or Elks, or any other stinking animal? What is the use of these societies of Red Men, or White Men, or Black Men, or Knights of Dishonor, or Eastern Star, or Western Star, or Maccabees, or Maccawasps? (Laughter.)

Of what use are they?

I am not afraid of them. Somebody must stand up and tell the truth that their existence is a Reproach to this people

Consider what the use of all these Societies is.

Let me tell you: they are of great use to the Devil.

They are of great use to the Lawless One, all these Secret Societies, Odd Fellows, and Knights of Pythias, and W. M. P., Q. O. R., S. O. P., S. F. O. R. All Secret Societies are dominated by One Power.

What is that power?

The Masonic Order Controls All Important Secret Societies.

I am told that in all important Secret Societies the head of the society is a Freemason, who is therefore linked with that body, and is compelled, when it comes to the point, to obey the Masonic Order.

Now all the workingmen and women who form these Societies are simply under the thumb of the Masonic Order.

What is the Masonic Order? Let us go a little into that.

You cannot fool us, you Freemasons, because we have all your Secrets, and more than most of you know; and you can buy a fair outline of the whole thing for twenty-five cents in Zion Publishing House. (Laughter and applause.)

If you will read "Zion's Protest Against Methodist Apostasy," you will get the gist of all these things.

If you want to get more detailed information, our brother Deacon Ronayne, has published a book on the subject.

He ought to know, for he was Worshipful Master of Keystone Lodge of the City of Chicago.

I can give you the Mystic Shrine, with all its dirt and muck, and pretty nearly everything that they have; and an ex-Mystic Shriner who is present declares I am right.

I have a Thirty-second Degree Mason sitting in front of me who declares that I know more about Masonry than he does, and he has been through the whole of the thirty-two degrees.

Masonry Not Only Unchristian, but Antichristian.

It is unchristian by its own great leaders' avowed statements.

Any of you who know the name of Albert G. Mackey, Doctor of Medicine, one of the highest Masons in the world, the author of "Encyclopedia of Freemasonry," and many other books that are text-books on Masonry, will know that I am referring to an accepted authority upon Masonry in America.

Dr. Mackey has made the statement that Freemasonry is a Religion, but it is not the Christian Religion.

He says it is Christian, Mohammedan, Buddhist, etc., for it embraces every religion, but it is older than any of them and belongs to a very remote period.

He does not quite know how far back, but I will help him a little, and I will tell him that it belongs to the Devil and to Hell.

He himself admits that the Principal Symbol of Masonry, the Point within the Circle, is the emblem of Phallic worship, the most unclean and detestable heathenism that ever cursed this world.

Masonry a Form of Baal-Worship.

It is the worship of Baal; the worship of Ashteroth; the worship of the Phallic gods and goddesses in Phœnicia, and, under other names, in Greece and Rome.

The worship of Baal is simply the Worship of the Sun.

The candidate comes in with one shoe off and one shoe on, with a hoodwink over his eyes, and a cable-tow around his neck, the fool, and with all his clothes stripped off, except an undervest and an old pair of drawers. He has come to be initiated. (Laughter.) He is told that he is to seek for Masonic Regeneration, and to take oaths and obligations of a most horrid character, without getting the slightest information as to their nature.

Will you do that in business? Would you undertake to sign a note without knowing first of all what the note was going to be?

No; but you go into this lodge, and you kneel—where?

You kneel first before the Senior Deacon, who takes a pair of compasses. He gives you a sharp prick in the breast. Your eyes are shut, and you wonder what it is. You jump, and he says that it is an instrument of torture, and you will find out the meaning of it if you betray the secrets of Freemasonry.

Zion has unveiled the secrets of Freemasonry, and still lives.

Still it was not any betrayal. They betrayed them themselves. You can get them for twenty-five cents in any booksellers' store, and the Masons will charge you about $50 for that which you can get for twenty-five cents.

As you proceed, you go the round of the sun, for it rises in the East. You go around by the South to where it sets in the West, and then he will tell you—I am speaking of Dr. Mackey—that this is intended to represent the true religion where you bow before the Worshipful Master, who is the emblem of the Rising Sun. I think he is often a very good emblem of the rising sun by the color of his face and nose (laughter), which it has taken quite a long time to color.

You kneel at his feet, and you go around, and he will tell you that that is done because Masonry has for its essential feature the worship of the procreative powers of nature, of which the chief is the sun, which is the author of all.

That is a nice kind of business, is it not?

Now these men pretend to be Christians.

When they start their first step is to go through the Blue Lodge, and they are named Apprentices, and Fellowcraft, and Master Masons; then they go on through all kinds of degrees; some Masons who belong to several Rites hold as many as ninety degrees.

But what am I after today? I will tell you.

Illegal Power Exercised.

I promised you I would tell you where to look for the Lawless One.

Let me ask this question of every lawyer now present, and if they are honest lawyers, I know what their answer will be:

Is it not a fact that in the United States of America, no citizen of the United States is permitted to administer an oath unless he is a properly constituted Judge, or a person authorized by the Constitution and laws of the State or Nation, to administer an oath? That no person is permitted legally in this Nation to administer an oath and to impose a penalty, unless he is a properly constituted Judge?

It is a fact that in the Masonic Order, from the beginning to the end, oaths are administered and death penalties imposed for violations of these oaths.

Is it not a fact that these persons who themselves administer oaths in secret, and who themselves impose death penalties in

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secret, are acting in violation of the Constitutions of the State and Nation?

These are the Anarchists; these are the Lawless Ones, whether you call them Masons or Knights Templar, or by the names of any other secret organizations.

The man who administers an oath and adjudicates a penalty which the law and Constitution of the United States does not impose or recognize, is an Anarchist; and the man who inflicts such a death penalty is a murderer and an assassin.

I will ask you, Is it not a fact that those persons who themselves administer oaths in secret, and who themselves declare death penalties in secret, are acting in violation of the State and National Constitutions?

Voices—"Yes."

General Overseer—Are they not Anarchists?

Voices—"Yes."

General Overseer—Come! Is not a man an Anarchist who assumes the right to administer an oath and to inflict a penalty, even the penalty of death? Is not that a man who has set aside the Constitution of the United States, and is acting in violation of it?

Yes or No.

Voices—"Yes."

Masonry the Source of Anarchy.

General Overseer—There are the Anarchists.

There are the Lawless Ones.

There you will find them, I do not care whether you call them Anarchists, or whether you call them Maccawasps, or whether you call them Odd Fellows, or Red Men, or Masons, or Knights Templar.

The man who administers an oath and adjudicates a penalty to which the law and Constitution of the United States is a stranger, is an Anarchist.

Is that so?

Voices—"Yes."

General Overseer—All right. Now, then, you know what you are if you are Masons. The quicker you repent and get out, the better.

If you go along the degrees of Masonry, you come at last to a degree which the Masons themselves call the *Ne Plus Ultra*—beyond which there is nothing.

The Lawless One Revealed.

It is generally supposed that that degree is the seventh degree of the Knights of Kadosh. There is some contention about that, but it does not matter.

There is such a degree, and that degree is the final degree of Freemasonry.

The Grand Commander in this degree is the Secret Head of Freemasonry, and he is the Lawless One.

He doubtless lives in Europe.

Remember that Masonry claims to be a worldwide and a Universal System of Religion.

I will leave the religion out, unless it is the religion of the Devil, but I will admit that Masonry is worldwide.

I will admit that there are probably very few presidents of banks, editors of newspapers, or Representatives, either in the State or National Assemblies, who are not Freemasons, and that Masons are men high in the judicial office.

With the exception of the Christian Catholics, and Roman Catholics, and a few Lutherans, the great mass of powerful men in every rank of life are members of this order.

Why? Because it has been the policy of the Masonic Order to terrorize every nation—to terrorize it through the members of the banking system, through the politicians, and through the judges, through the pulpit, and through the press, especially in the United States of America.

To Rise to Any Position in This Country You Must Be a Mason.

I say then, by the Grace of God, let us smash the thing that says the Home, the Nation, and the Church of God cannot rise without it. (Amen. Applause.)

Let us smash an Institution that is opposed to God, and that is manifestly illegal.

What are the Powers of this Grand Commander and Grand Inspector of All Lodges, whoever he is?

He commands the entire force of Masons on every continent: America, Europe, Asia, Africa, Australia, and the Islands of the Seas.

Now what are the Obligations imposed by him in the last degree?

The Obligations are that on "All Occasions, and without Any Restrictions," they will obey and cause to be obeyed his will as Grand Commander.

If a man is a mayor of a city and has taken an oath to the people, and yet is the tool of the head of the Masonic Order, is he a free man?

Voices—"No."

General Overseer—Has a President any right to take one oath to the Nation and another oath to a secret Lawless One?

Voices—"No."

General Overseer—But it is a fact that many merchants, bankers, editors, mayors, governors, congressmen, judges, yes, even presidents and kings, all over the world, have taken the oath of absolute obedience "*on All Occasions and without Any Restrictions*," to the Grand Commander of the Masonic Order, whose face they have not seen.

He simply puts out his two hands from a curtain, takes the left hand of the man in his, and binds him under horrible penalties of death.

I ask, When this Lawless One draws his sword, will not every Mason in the world draw his sword?

Voices—"Yes."

General Overseer—They will draw their swords because they must—whether it be a King Edward VII on the throne of England, or an Emperor, or the Governor of a State, or the President of a Republic.

Every Masonic Ruler must obey the Supreme Head of the Masonic Order, for he has

Sworn Under a Death Penalty to Obey.

If he does not, that Grand Commander can truly say, "You made a vow that you would obey me, and if you do not obey me, you will die."

That is Anarchy, is it not?

Voices—"Yes."

General Overseer—Is that not the Lawless One?

Voices—"Yes."

General Overseer—Does he come forth and say that he does this by virtue of the laws of the nations, or the Laws of God?

Voices—"No."

What is Masonry?

A system of signs? Yes.

And passwords? Yes.

And lying wonders? Yes.

And a hypocritical mass of lying, telling you that one Hiram Abiff was murdered and was resurrected by King Solomon.

This is an abominable lie, having not an iota of basis in history; but all this mass of lying is taken, and there is no Gospel with it.

A Reproach to the Nation.

Is it not a reproach to this Nation that there are millions of men who, leaving their wives and families, go out into the Secret Societies and into the darkness to enter into oaths and to make covenants with death and hell that are contrary to the laws of the Home, the Church, and the Nation?

Is that not a great crime?

Voices—"Yes."

General Overseer—Then that is one of the Greatest Sins of this country.

May God help us to have no fellowship with the unfruitful works of darkness, and to reprove them and to destroy them.

May the Lawless One be prepared for, and when he comes, may the Breath of the Lord Jesus' mouth consume him, and may he be destroyed by the Manifestation of His Coming.

These are the Signs of the Times.

The Mystery of Lawlessness doth already work, whether it be in a little Anarchistic society, or in the vast conspiracy of Freemasonry.

It is alike hateful to God.

May God destroy it, and set its victims free. (Amen.)

Righteousness exalteth a Nation:
But Sin is a Reproach to any people.

Then let this Nation found itself on Jesus Christ the Rock of Ages, and Him alone.

All who desire to trust in Him alone, stand and tell Him so.

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Stand up and tell God that you will trust in Christ alone, and obey Him and Him alone.

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 break every evil bond; to come out of every Secret Association, to break every bad oath; to trust in Thee alone; to do right to any whom I may have wronged, no matter what it costs. Help me to do right, and to trust in Jesus, the Lamb of God who taketh away the sin of the world, for His sake. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Audience—"Yes."

General Overseer—Then, beloved, do it. Do what you have promised God.

After singing the Doxology, 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.

Notice to Candidates for Baptism.

In many parts of the country there are members and friends of Zion who are desirous of being baptized by Triune Immersion by an Officer in the Christian Catholic Church. We desire that these persons shall be baptized before the cold weather. If the local Gathering will assist us financially in defraying traveling expenses of the one sent, we will do our best to send some one competent to administer this Ordinance. The officer thus sent will hold a few meetings in each place either in the home of a member, or in a hall if the Branch is able to provide one. Let us know at once:

First—Place where meeting will be held, with Street and Number.

Second—The number to be baptized.

Third—The exact amount each Gathering will be CERTAINLY able to contribute toward expenses.

Take this up at once in order that routes may be mapped out and printed in the LEAVES immediately.

Send all communications to REV. WILLIAM HAMNER PIPER, Overseer-at-Large of Christian Catholic Church, Twelfth Street and Michigan Avenue, Chicago, Illinois.

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 in May, 1900, 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.

Address Zion Publishing House, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

ZION'S ONWARD MOVEMENT

Sunday Services in the Chicago Auditorium



THE REV. JOHN ALEX.

DOWIE

General Overseer of the Christian Catholic Church in Zion, has begun a

TWO YEARS' LEASE

OF THE

CHICAGO AUDITORIUM

(Except June, July and August of 1902)

Lord's Day Afternoon
September 29, 1901

At 3:00 O'clock.
Doors Open at 2:30.

SUBJECT: "ELIJAH AND THE PRIESTS OF BAAL."

Grand Processional of Zion Robed Officers and Zion White-Robed Choir. Five Hundred in Line.

Services held regularly every Lord's Day at 11:00 a. m. and 7:30 p. m. at Central Zion Tabernacle, 1621-1633 Michigan Avenue, and in all Zion Tabernacles.

All Welcome. All Seats Free. Freewill Offering

CHRIST IS ALL AND IN ALL

Zion, Chicago, Sept 16th 1901

To the People:

Elijah the Restorer speaks in the Name of Jesus the Christ. "The Mystery of Lawlessness doth already work." The Scorpions of Anarchy are creeping, stinging, killing, in the Platform, the Press, and the Pulpit; in Political Parties and in Labor Unions; and in the governments of the Cities and Nations of the Earth. The cruel murder of President McKinley is only one of many deadly blows at the Heart Centers of Law, Like Authority, Peace, Progress, Unity. Only the Lord Jesus can overcome the Lawless One; and "He shall slay Him with the Breath of His Mouth, and bring him to naught by the Manifestation of His Coming." That Conflict has begun. This is still the Day of God's Gospel of Love and Mercy. "Righteousness exalteth a Nation; but Sin is a Reproach to any People." Let the Reproach cease. Hear and obey Christ's Message of Purity and Peace and Power.

I am faithfully, God's and Yours
John Alex Dowie

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ZION SHOWS MASONRY TO BE ESSENTIALLY ANARCHISTIC.

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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.

CHRIST'S MESSAGE TO ELIJAH IN THE DUNGEON OF HEROD.

Report of Meeting held in Zion Tabernacle, Evanston, Illinois, Lord's Day Morning, September 22, 1901. Prelude—Exposition of John 11. Sermon—"Christ's Message to Elijah in the Dungeon of Herod."

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

ON LORD'S DAY morning, September 22d, the General Overseer, accompanied by Overseer Jane Dowie and other officers of the Church, and Zion Guard, conducted his first service in Zion Tabernacle at 1010 Davis Street, Evanston Illinois.

In his sermon, the General Overseer discussed the words and works of Jesus, in that simple and effective manner which has characterized his teaching, and which makes the scenes he describes a present-day reality.

It was the same Story that his Voice has been proclaiming throughout his ministry, and none love to hear it better than those who have sat for years under his teaching.

It was the same Story that has wrought Miracles of Healing not only on those who have sat in his presence, but on those who have read the printed page as it has gone forth in LEAVES OF HEALING.

May God bless this Message that now goes forth to a saving knowledge of Himself to the many that shall read.



Zion Tabernacle, Evanston, Illinois, Lord's Day Morning, September 22, 1901.

The service 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.

The General Overseer then said:

Let us read in the Inspired Word of God, in the thirty-fifth chapter of the Book of the Prophet Isaiah. I think that you know it so well that I shall ask you to repeat it with me.

The congregation then repeated with the General Overseer the whole of the chapter mentioned.

This was followed by singing the last verse of the hymn with which the meeting was opened:

Then let our songs abound,
And ev'ry tear be dry;
We're marching through Immanuel's ground,
To fairer worlds on high.

The General Overseer said:

Let us read in the Inspired Word of God, in the Gospel according to St. Matthew, the eleventh chapter:

He then read from the first to the eleventh verse, without comment.

Reading the twelfth verse:

And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and men of violence take it by force.

The General Overseer said:

The reading there might be this, and it is so in the margin:

From the days of John the Baptist until now the Kingdom of Heaven is gotten by force and by them that thrust men.

You cannot make war on the Devil with rosewater.

It is impossible to succeed in a conflict like this without a very sharp sword; and the Sword of the Spirit is the Word of God, a two-edged sword.

Stronger than steel is the Sword of the Spirit;
Greater than anger is Love that subdueth.

The fires of heaven are mighty fires; the fires of earth are puny in comparison. "Our God is a Consuming Fire."

The fires of heaven are the fires of an Infinite Life and Light and Love: God's true liberty.

So the Kingdom of Heaven is "gotten by force," and by "them that thrust men." Men need to be thrust through to the very spirit with the Sword of the Spirit.

They need to be convicted of righteousness, of temperance, and of judgment to come.

Men's hearts need to be stirred deeply by penitential power: for that is Pentecostal power. It must be done.

The Kingdom of Heaven is gotten by force, and by them that thrust men. For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah, which is to come. He that hath ears to hear, let him hear. But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, which call unto their fellows, and say. We piped unto you, and ye did not dance; we wailed, and ye did not mourn.

That is just like the world. The world wants you to dance to its piping, and mourn when it mourns, and do the

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things that it does. If you do not do it, the world is going to get very ugly, and say and do ugly things.

This generation is like unto children sitting in the market-place, playing at funerals, and playing at weddings, and playing at all kinds of things, and complaining that the little ones do not dance to their piping.

You know that is the complaint of the world, that Zion does not dance to the world's piping, and it is not going to either. (Amen.)

We are not going to dance to any man's piping. We are going to sing the songs of Zion, and speak the language of Canaan, and do the work and will of God, and have a good old-fashioned religion: that kind of religion that satisfied those who knew and loved the Lord Himself; that kind of religion which brings Salvation, and Healing, and Holy Living.

For John came neither eating nor drinking

That is to say, in the ordinary gluttonous way of the world in every age. You must not misunderstand that expression.

John the Baptist was the son of Zacharias, a priest of the order of Abijah. He was a splendidly educated man; brought up and taught by parents of whom it is written that they walked "in all the commandments and ordinances of the Lord blameless." That is a wonderful testimony concerning them.

John the Baptist was born in the highest priesthood, the great order of Abijah, of which his father was one of the principal priests. The announcement of his birth was made to Zacharias, his father, when he was ministering in the Temple and standing by the Altar of God.

John the Baptist would, therefore, be a carefully educated man. Up to his thirtieth year he would probably live in Jerusalem and be very well known to the people of the highest classes; he would know men like Herod himself, the younger Herod, who had grown up with him, and was, possibly, trained in the same rabbinical school.

Do not forget that John was a hereditary priest. He was born to the priesthood. He was a priest by birth, by inheritance. He could not be anything else. He was born of a priestly rank, and he was a priest before he was a prophet.

Do not understand that John all his lifetime lived in the desert.

Some people talk of his camel's-hair robe as if it were a very rough garment.

If I were to wear a camel's-hair robe such as he wore, it would be a garment that would cost several thousands of dollars; because the robe of camel's hair was probably made of the finest hair; and you can understand how costly it is when you think of the cost of a small camel's-hair brush.

The Scriptures do not say "a garment of camel's skin." If it were a garment of camel's skin, it would be another thing; but it says it was a garment of "camel's hair," which would prove that it was an exceedingly costly robe.

It was a robe which would impart great dignity of appearance to the wearer, and although there was "a leathern girdle about his loins," that does not mean it was a rough thing. Leathern belts are worn by men and women in all stations of life, and are often very costly.

Some people have an idea that John the Baptist was a poor, rough man, with bare legs.

You owe that to the artists who knew little about the Bible. The artists of Raphael's period knew much more about the iniquities of the Church of Rome than they did about the Bible and the Antiquities of the Jews. They were not very well up in the Bible, nor in Josephus' writings.

Bibles were not very plentiful in those days, and they were not encouraged to read them very much at the time when art was at its highest in Europe. Very few of them had read their Bibles through. Many of the ludicrous mistakes in painting were made simply because the artists did not read the Bible closely, or study the manners, customs, and dress of Israelites in Jesus' time.

If you were to draw a picture of John the Baptist as I conceive him to have been, you would draw a picture of a man of great dignity of presence, the offspring of a great priest, Zacharias, and of a holy woman, Elisabeth; a man who had been fully instructed in all the learning of his time; who was probably the companion of men of the highest rank; who was a hereditary priest; who entered into the priesthood at the proper time, and then began his prophetic ministry at thirty years and fulfilled his ministry within one year, in perhaps about eleven months; at the end of which time he was killed, murdered by Herod, at the request of Herodias, because he had reproved Herod and Herodias for their wickedness.

For John came neither eating nor drinking—

That is, he appeared in the desert and at the fords of the Jordan living a very temperate life, not going to their banquets, and so on.

—and they say, He hath a devil.

"They say!" "They say!" I would like you to notice that expression "They say." It is such a common expression.

"They say!" "They say!" And the "They-says" are just the same today: for they are a pack of liars in every age

They say, "He hath a devil. He does not dress as we would like him to dress. He does not talk as we would like him to talk. He does not sing as we would like him to sing Heave half a brick at him! He has a devil!"

That is just the way of it. Zion does not sing as they sing Zion does not live as they live. Zion will not have anything to do with the liquor and the tobacco and the pork and deviltry.

"Heave half a brick at them, and drench them at Evanston with water (laughter), or something of that kind."

"You see, 'He hath a devil.'" It is very funny when you come to think of it. It is too ridiculous for anything.

In every age there are the "They-says."

I was talking with a man when going down to Washington a little while ago. After talking of many things, he said to me, "By the way, you come from the West, I believe from Chicago, don't you?"

"Yes," I said, "I do."

"Well," he said, "they say there is a fellow there named 'Dowie,' who is as mad as a hatter. What do you think of him?"

"I don't think much of him," I said.

"That is just how I feel about the fellow," he said.

"Why," I said, "why don't you think much of him?"

So he launched out into lots of things that "They say" about me, and about our work for God in Zion.

"No," I said, "that is not true."

"Well," he said, "they say this and thus and so."

I said, "That is not true," and I gave him some facts.

"But they say so and so."

And I said, "That is not true," and I gave him some more facts.

"By Jove," he said, "if that is not true, what is true?"

"Well," I said, "perhaps I might be able to tell you."

He said, "You seem to know a good deal about Dowie."

I said, "The fact is, I am Dowie."

He apologized and was very humble. We had been talking for several hundred miles and he was very much "charmed," as he kindly said, with the conversation. And he said, "By Jove, I believe now all 'They say' was a lie." (Laughter)

I laughed at him, and we both enjoyed the incident as I have done several of the same kind. He is my very good friend, and he oftentimes laughs at the "They-says."

It does not matter what "They say," does it?

Audience—"No."

The General Overseer then began singing the refrain:

It does not matter what the people say;
The power of God is just the same today.
Whatever God hath promised, He is able to perform;
And the power of God is just the same today.

The audience quickly caught the song and sang it heartily with the General Overseer. He then led them in singing another verse of the same hymn:

It does not matter what the parsons say;
The power of God is just the same today.
Whatever God hath promised, He is able to perform;
And the power of God is just the same today.

That is true. The power of God is just the same today.

But "They say." I always laugh over this passage. It seems to me so funny. Jesus meant it to be funny.

The Son of man came eating and drinking, and they say—

Was it true because they said it?

Audience—"No."

General Overseer—

—they say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!

"Taxgatherers and harlots"; meaning that he was just that kind of a man; that he had companionship with women of

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that kind. The Greek word for "sinners" there is ἁμαρτωλῶν, and simply means women of ill-fame.

"Oh look here," they say, "who says it?"

"Who says it?"

"Oh, the high priests say it, and the Mayor of Evanston and the poor benighted Chief of Police in this town say it."

"What is his name? Knight?" Oh, it is delightful to remember that the time is coming in the City of God when the Word of God will be fulfilled, "There shall be no night there." You know Mr. Knight will not be there, unless he repents. And if he does get there he will have to get a new name in that land.

"But do you not know what they say? The Jerusalem *Tribune* says it. The Jerusalem *Record-Mortgage* says it. The Jerusalem *Chronicle* says it. The Jerusalem *American Cesspool* says it. The Jerusalem *Daily Spews* says it.

"They all say that 'Dowie is a humbug'; that 'John the Baptist has a devil,' and that Jesus Christ is 'a gluttonous fellow, and a winebibber, and the friend of taxgatherers and harlots.'"

That is the way they would talk in that day.

"They all say it; and it must be true. There is a lot of smoke, and where there is smoke there is fire."

That is true, there is lots of hell-fire where there are some kinds of smoke; lots of hell-fire, and plenty of it in Evanston, which has become a very disorderly place.

Were these libels true concerning Jesus and John the Baptist, because the Scribes of Jerusalem and their Pharisaic priestly allies composed the Ancient Order of They-say; or are similar lies, which are continually invented by the literary They-says of Chicago today?

Audience—"No."

General Overseer—Now, good friends of Evanston, I want to warn you against the "They-says."

If you were to take the reputation of John the Baptist upon what "they" said, and the reputation of Jesus Christ upon what "they" said, and take the reputation of any good man in any age on what "They say," how would it be?

Would you like to take the reputation of Abraham Lincoln from the papers published at the time he was a candidate for the Presidency of the United States?

Audience—"No."

General Overseer—It was not merely that the Democratic press was against him, but some of his own party. I have read things that they said which, if I were to believe, I would think that Abraham Lincoln was a fool, a lunatic, and a devil.

I do not believe it. Abraham Lincoln's character was not such because they said so. He was a great and good man.

There is not a man who has ever done a work for humanity but what the "They-says" have maligned him.

William Lloyd Garrison—what did they say about him? They said in Boston that the best thing to do with William Lloyd Garrison was to kill him and smash his printing-press.

They smashed his printing-press and tried to kill him, because he said the black man should everywhere be set free.

Today they have built a magnificent monument for him in the middle of Commonwealth Avenue, Boston, the city where the "They-says" said every mean thing they could about him. In 1835 a mob dragged him through the streets of that city with a rope, and his life was only saved by the city authorities lodging him in gaol. Who venerates Lloyd Garrison's enemies, the "They-says" of that time? But this Nation will never forget his words in the *Liberator* concerning the awful national crime of slavery: "I am aware that many object to the severity of my language, but is there not cause for severity? I will be as harsh as truth, and as uncompromising as justice. On this subject I do not wish to speak, or think, or write with moderation. I am in earnest; I will not equivocate; I will not excuse; I will not retreat a single inch; and *I will be heard!*"

Look back upon the history even of England and America, and read what "they" said in detestation of men who are now loved and honored, and, judging by the number of "graven images" in the form of marble and bronze statues, are almost worshiped. Would any man like to take the reputation of John Wesley, the founder of the Wesleyan and Methodist Episcopal Churches, from the reputation given him by the press of that time?

Would you take it even from his brethren in the Church of England ministry then? If you did, you would believe him to be the worst kind of man.

Would you take the reputation of John Knox, the great Scottish reformer, from the Roman Catholics?

Audience—"No."

General Overseer—Would you take the reputation of Martin Luther, the great German reformer, from the Roman Catholics?

Audience—"No."

General Overseer—Would you take the reputation of any man who has ever fought for God and done a work for God from the foolish generation around him who did not understand him?

You had better be careful here in "classic Evanston," because you will have to take back a good many things you have said and a good many things you have done, just as sure as God lives.

Then began He (Jesus) to upbraid the cities wherein most of His mighty works were done, because they repented not.

Some people have an idea that Christ never upbraided anybody; that He never made any fuss.

Why do they not read the Bible? He was in continuous conflict with the political and ecclesiastical and social leaders of His time.

He called Herod a "fox." Although he was upon the throne, He said, "Go and tell that fox."

He said that the Pharisees and Sadducees were "hypocrites." And one day He went into the Temple with a whip of small cords inside of His dress, and He laid it upon them, and knocked over the moneychangers' tables, and He threw them out (Greek, ἐκβάλλων) like a catapult; He drove them, lashed them, cast them out of the very Temple of God.

They were making it a "den of thieves" and a "house of merchandise."

"Get ye hence!" He cried, as He laid His whip upon those wretches who defiled God's Temple with their villainies.

He had been making fun of that generation, and then after making fun of them, He begins to give them a straight, downright scolding and a stern, almost fierce, rebuke:

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the Day of Judgment, than for—

Evanston.

Put in Evanston now. If this people do not repent, it will be more tolerable for Tyre and Sidon in the Day of Judgment, than for you. Do you hear that? For Jesus said it then, and He says it now.

And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the Day of Judgment, than for thee.

. . . . . .

Come unto Me—

Oh, after the rebukes and after the sharp chastisements, after the awakening of the people to their sin, how the Voice of Love and Mercy peals forth to the sick, sinful, laboring, and oppressed in every age!

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.

What? Was the Man who said these terrible things "meek and lowly in heart?"

Audience—"Yes."

General Overseer—Yes, He was. It requires a man meek and lowly in heart to be able to speak as Christ spoke.

It is very easy to let the world go on in its sin and stand by and say, "It is no business of mine."

Oh, it takes a loving, "meek and lowly," and majestic spirit to say to the world, "Stop! You are going down to hell! You are going down to hell!!" and to say to the apostate churches, "Stop! You are going down to hell!" And to say to modern Capernaums, like Evanston, exalted by so many privileges, "Stop! You are going down to hell!"

That is a terrible thing, but it was just what He had been saying.

At the end of this chapter He says:

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 word for "souls" there, ψυχαῖς, is not the word for "spirits." The word "souls" there means the burdened

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"lives," oppressed by Herod and Pilate and Priests—fainting beneath heavy loads of taxation—and, above all, crushed beneath the powers of Darkness, Satan, sin, and sickness, and sorrow; the burdens of death and hell; the agonies that weigh down the life which does not find deliverance in Christ.

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 (lives). For My yoke is easy, and My burden is light.

Let us pray. Overseer Jane Dowie will lead us in prayer.

Overseer Jane Dowie then prayed as follows:

Our God and Father, we ask Thee this morning for Thy Holy Spirit's presence and power with us and in us.

Bless this little company that have gathered together here to hear Thy Word and to listen to the Voice of Thy servant.

We ask Thee to bless him this morning as he speaks to us.

Bless the words that have been already spoken; and O our Father, grant that some of the hearts of those who have come in here, perhaps for the first time, to listen to this Word, may be touched, that they may be so moved upon by Thy Holy Spirit that they will receive this truth, and confess their sins and be converted, so that Thou mayest heal them.

We thank Thee, O our Heavenly Father, for all Thy blessings. Above all, we thank Thee for our Saviour who came into this world and died to save us from our sins.

We ask Thee, our Father, that repentance may be given to those who are seeking Thee today, a true repentance, that they may find mercy to do the things that are right in Thy sight.

Bless the people in this little city. We ask Thee, our Father, that they may be awakened to know Thee, not only as the Saviour, but as the Healer and Keeper, and that they may give up their sins and trust in Thee.

Help each one of us to get closer to Thee. Make us pure in heart, so that we may see Thee and know Thy power.

Bless all Thy people everywhere.

Bless Zion throughout the lands, and the Gospel that goes out through LEAVES OF HEALING, the Little White Dove, that carries the Message to every land. We ask Thee that that paper may speak today, and that people may be converted and healed wherever it goes and wherever the Word is read.

Oh that the people of this land might see that Thou art the Almighty One, able to do all that Thou hast promised, and that Thou art able to heal and to bless Thy people.

May this failure of the doctors to heal even the mightiest in the land be an object lesson to them. We ask Thee to show them that they must come to Thee directly, and not put themselves in the hands of the physicians.

Now be with us this morning.

Again we ask Thee for blessing upon the General Overseer, that he may be strengthened in all that he does and says. Put Thy protecting arms around him, and help us all to abide under the shadow of the Almighty; for Jesus' sake.

The General Overseer added the words:

Hear us, our Father, in these petitions, and help us all as we pray as our Lord taught us, in the beautiful words.

The congregation then united with the General Overseer in chanting the Lord's Prayer.

This was followed by the congregation's 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 Counselor!
The Great and Mighty Lord!
The everlasting Prince of Peace!
The King, the Son of God!

CHRIST'S MESSAGE TO ELIJAH IN THE DUNGEON OF HEROD.

The General Overseer then said:

I have read to you in the Word of God. Let us now consider a part of that Word. Let us ask God for a blessing upon the Word spoken.

INVOCATION.

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

I have read to you today in the thirty-fifth chapter of the Book of the Prophet Isaiah, and in the eleventh chapter of the Gospel according to St. Matthew.

I shall take for my text the words which I have already read in your hearing, the fourth verse of the eleventh chapter of Matthew.

TEXT.

Jesus answered and said unto them, Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have Good Tidings preached to them.

The Gospel, the Glad Tidings, the *Euangelion* (εὐαγγέλιον), Good News was indeed preached to them by the Good Shepherd Himself.

I am very glad that I am able to speak in Evanston.

Jesus said: "Blessed is he, whosoever shall find none occasion of stumbling in Me."

How strange it is that the world has stumbled because of Jesus Christ.

Had Jesus Come as a Warrior, the World Would Have Received Him.

Had He come as a mighty warrior; had He slain a large number of men, and smashed a great many cities, and made weeping, broken hearts all over the land; had He waded to a Throne of Power through seas of blood, they would have shouted, they would have acclaimed Him their King, especially if He had killed all the Romans.

That is what they wanted: for they were groaning under the yoke of Pagan Rome.

But when Jesus Christ came in great humility, laid in a manger, the reputed son of a village carpenter although He was not that—He was the Son of God, and He had no earthly father—they rejected Him.

Had He come in some other way, they would have received Him; but He came and lived for nearly thirty years away up in the little mountain village, as a carpenter.

I suppose the first twelve years of His life were spent in Egypt, or thereabout, because He went down into Egypt, and, so far as we can tell, He had not returned thence until He was at least ten years old, and possibly close upon the time He went up with Joseph and Mary to the Temple, at twelve years of age.

But after that, it seems as if Joseph died, and Jesus continued to live with His mother, Mary, in Nazareth.

Jesus had become the head of the family, and there were four little boys and several little girls in that family, and He was the eldest.

We are told in the Gospel according to Mark, sixth chapter and third verse, that He had four brothers—James, Joses, Judas, and Simon—and several sisters, whose names are not given.

The Lord Jesus Christ as the head of the family, when Joseph died, had to look out that there was enough bread, and that Jimmie and Josie, and Simon and Jude, and the little girls got sandals when they needed them, and protection from the cold, and suitable clothing for the weather; you may depend upon it He made a good foster-father.

There are a good many people who skip over these thirty years, and do not think anything of them. These thirty years were the making of the Man. In them "He learned Obedience by the things which He suffered." It took thirty years to *prepare* Christ Himself for a ministry of only three years in the flesh.

He grew in wisdom and stature, and in favor with God and man; He lived an humble, beautiful, and blameless life.

Now you would say that a man like that, who had been born among the people, grown up among the people, would have been beloved by them; and so He was. But I will tell you who did not like Him.

The Ecclesiastical and Political Parties of Jesus' Time.

The priests did not like Him; the scribes did not like Him; the rulers who oppressed the people did not like Him.

He was the great, liberal Prophet, who told them things they did not like to hear; they did not like them at all.

He did not put Himself in sympathy with any of the national parties. He was not an Herodian, nor a Sadducee, nor a Pharisee; nor did He belong to any of the political or ecclesiastical parties of His time.

He actually went down to the Jordan and was baptized by John the Baptist, among a crowd of sinners, in the river; stood there with that crowd of sinful people, and said to John the Baptist, "Baptize Me."

John the Baptist saw the Sign that God the Eternal Father had said He would give as to who was the Messiah, the Lamb of God that taketh away the sin of the world; and saw the Holy Spirit descend upon Him in the form of a dove, and heard the Voice from heaven.

John the Baptist bowed before Jesus and said, "I have need to be baptized of Thee, and comest Thou to me?"

Jesus, in the deep humility which is so wholly Divine, said, "'Suffer it to be so now, for thus it becometh us to fulfil all righteousness.' John, I must be baptized with sinners, for I am going to live for sinners; I am going to die for sinners."

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He went away down into the wilderness, and meanwhile John the Baptist had proclaimed Him, and when He returned, He came up in the power of the Spirit into Galilee.

Truth Is Ever First Rejected.

The people would not receive Him. The people have never received the truth at the first.

Deceived by their leaders, and especially by the scribes and Pharisees of every generation, the people have, first of all hated and rejected the man whom God has appointed.

The history of this land is full of that story; of men whom God had chosen but the people rejected, and who, it took a long time for the people to know, were God's chosen.

Now at this time John the Baptist had gotten into very serious trouble, the people would say. Not at all. There is no trouble with those who walk with God. John the Baptist had done his work, and the people, even his own disciples, were following the Christ, just as he desired them to do.

John was left almost quite alone, probably, to quiet meditation in the wilderness. The tramp of armed men was heard, and they swung around his little house and some of them walked right in.

"John the Baptist, you are arrested."

"What for?" says John.

"Oh, don't you know that Herodias has had it in for you ever since you said, 'Herod, you are an adulterer. You shall not have Herodias, your brother Philip's wife'?"

That kind of divorce may go in Jerusalem or Chicago, but it does not go with God Almighty.

Herodias had said, "I will have his heart's blood for that."

She bided her time. She had him arrested; had him taken down in Perea to Machærus and plunged into a dungeon, as a dangerous fanatic.

It is a very hard thing to lie in a dungeon. There is not much poetry about that. For a man who has lived the free life of the mountains and the plains and the rivers, it is in every way hard to lie, night and day, in a prison.

You have never been there, perhaps. I know something about it: for I have, for Christ's sake, so suffered, and I have felt my heart beating within my breast as an eagle beats against imprisonment in a cage. John did not like that. He was a just man, and he suffered as only the just can when they see injustice triumphing for the time.

Anybody who says they like that kind of thing tells a lie. There is nothing enjoyable in it. There is no good in evil.

Anybody who says that Evil is God's Way, does not know God's Way.

God's Way Is Good, and Holy, and Righteous, and Never Evil.

John did not understand why it was that he was allowed to lie there.

There are many Divinely-permitted and evil things we do not understand. Perhaps we never shall know fully: for "It is the Glory of God to conceal a thing."

He had proclaimed Jesus as the Christ, and there was Christ up yonder in Galilee, with great multitudes of people round about Him, eating in the houses of the rich and the poor, and speaking all over the land; healing the sick, casting out devils, and stilling the storm. Yet He never said to him, "Come out of this prison."

It was bitterly hard, so John thought; but, beloved friends, perhaps it is best, sometimes, that we should not come out of the prison. Death is sometimes better than Deliverance.

Perhaps it is best that we should witness for Christ with our life's blood. Sometimes that is best.

John the Baptist's work was done. He was waiting for his translation. He was Elijah. That brave and true spirit had come to this earth before, and he had become afraid of a woman, and he had to be translated to heaven.

Whenever any man becomes afraid of a woman, especially a man who is a prophet of God, it is time he went to heaven. He is of no more use on earth.

When Elijah became afraid of Jezebel, it was time to quit. God said so.

It was time to take him up in the fiery chariot, and that is not always a promotion.

In that case God said, "Elijah, I cannot do anything more with you. I shall have to bring forth Elisha.

"You coward! After the Glorious Victory which I gave you at Carmel, what is the use of your lying down in despair and praying for death under a juniper tree in the wilderness? There are seven thousand who have not bowed the knee to Baal."

Mind you, I do not think much of that seven thousand. They did not speak up, did they?

Audience—"No."

Cowards Fear to Own the Truth.

General Overseer—They did not let anybody know where they were. They kept mighty quiet about it. That is the way with a great many people in Evanston. Many have bowed the knee to Baal at the Masonic altars in secret lodges.

No, they have not all bowed the knee to Baal. But the true worshipers of God are cowards everywhere very largely. They say, "What a shame," but they do not say it loudly enough. Nobody hears them. They say it quietly at breakfast when they are eating hog. (Laughter.)

Now, Elijah, you know, might well have said that he had been left alone, because there was nobody standing by him when he confronted the Apostate Priests who had become priests of Baal, the Sun-god. He had to stand alone for God at Carmel.

There are many people who do not speak up, but there are quite a number in this day who do speak up; at breakfast, in the middle of the day, at the shop and everywhere, for they stand for God, and, therefore, are not afraid to stand alone.

But Elijah had learned something. The last time he lived on this earth, he got into trouble because he was afraid of Jezebel, a bad queen on the throne.

This time he was not afraid, but spoke the truth boldly, and was cast into a dungeon. That bad woman, Herodias, the Jezebel of that time, was sitting beside Herod, who was the Ahab of that time. There was not much difference between them. Only a question of names and dates.

And there is not much difference between the Herod and Ahab, and between the Herodias and Jezebel of this and the olden time.

Why was she angry at John the Baptist? Because John the Baptist had refused to acknowledge the divorce from Herod's brother Philip, and had said, "No, thou shalt not have her; she is an adulteress, and you are an adulterer, and it is a shame to the whole land."

Sometimes the Truth Requires the Life.

You know a man who attacks Crowned Vice like that stands a very good chance of losing his head.

Sometimes the only way to keep your heart right with God is to lose your head.

Sometimes the only way to do your work for the people is to give your life for them.

John the Baptist was ready. He came in the spirit and power of Elijah, and prepared the way most gloriously for the Master, and sent multitudes to Him. Now he is arrested and put in the dungeon of Machærus, and this thought perplexes him: "Why is it that Christ does not intervene, and why does He who has all power allow me to lie here in this prison?"

The tempter came to him and said: "John the Baptist, O thou Prophet of the Most High, who hast come in the spirit and power of Elijah, you have made a blunder, a bad blunder."

The Devil might say, "In the first place, you are not Elijah, and you are not the Forerunner of the Lord, and you have just thrown away your whole life for a man who does not care for you, and who proves by his selfishness that he is not the Christ.

"What do the people care? They leave you to die in this dungeon.

"There is nobody who cares. There is nobody who is telling Herod he must let you go.

"The people are afraid. They are cowards. They are saying nothing.

"What of the multitudes you have baptized? What of the Christ Himself whom you baptized? He does mighty works in Capernaum. John the Baptist, why do you not make your peace with Herodias, your peace with Herod, get their pardon and their powerful protection?

John's Prison Thoughts.

"Why do you not send a message upstairs from the dungeon, and tell the Royal Court that you made a mistake in saying what you did of Herodias?

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"John the Baptist, you will lose your head here, and you will lose your head for a man who is not the Christ.

"You are mistaken altogether in thinking you are the Messenger of the Covenant. You are mistaken in thinking you are Elijah.

"You are mistaken altogether, John the Baptist. You have blundered."

When the Devil comes with attacks like that, it is cruelly hard, especially when a man is in a dungeon, and it is dark, and slimy things are creeping around, and the Devil is saying, "John the Baptist, if you do not make your peace with Herodias, you will be murdered here." Now that was Elijah's temptation, and it still is.

What does he do? Somehow two of his disciples got into the prison, and John says: "The Devil is tempting me; you go as my messengers, and go wherever you can find the Christ. They tell me He is in Galilee.

"Go right up there through Samaria, to Galilee, and in the presence of the people say, 'Art Thou He that should come, or look we for another?'

"I must have that matter settled. I want an answer from the lips of the Christ.

"I cannot answer the questions that the Devil puts to me in this dungeon, but oh, if He is the Christ (I believe He is), He has all the treasures of wisdom and knowledge, and He will send me some Message that will comfort my heart, and make me ready to meet death."

That is the right way to do. When you get into trouble ask God about it. Send a message to heaven. Do not be afraid to

Tell Your Father in Heaven Your Doubts and Fears.

A miserable kind of menagerie of devilry are doubts and fears, and you should be ashamed to entertain them. If you have any of them, carry them to God and ask for Deliverance, and if you are true-hearted, you will get it.

Away went these men, and found Jesus Christ in the midst of a great multitude of people. He was teaching, and preaching, and healing; doing the three things that He always went about doing: First, teaching; second, preaching; third, healing.

They went right up in the midst of all His work, and said, "Oh, Christ, listen. We have a message for Thee."

"Who are you?"

"We have come from the dungeon of the Castle of Machærus, from Thine own Forerunner; from him whom Thou hast told us is Elijah, and we have come from him to ask You this question."

"What is it? Ask it; let all the people hear it." The Christ knew well, but He wanted the people to hear it.

Then, boldly, like their master, they said: "John the Baptist, he who has come in the spirit and power of Elijah, has sent us to say, 'Art Thou He that should come, or look we for another? Let me know. Give me an answer. I cannot understand Your not helping me here; I do not understand, only give me an answer.'"

Now, what answer did Jesus give? That is my text. It was this:

Go your way, and tell John the things which ye do hear and see.

Keep your ears and eyes open. Listen, observe, investigate, in an honest, patient, and reverent spirit, and then you can answer.

John's Disciples and the Words of Jesus.

"Now I will tell you what you will hear, and I will tell you what you will see: The blind see; the deaf hear; the dumb speak; the lame leap; the lepers are cleansed; the dead are raised, and the poor, weary, and heavy laden in multitudes have the Glad Tidings, the Gospel of the Kingdom, preached unto them. And blessed is he, whosoever shall find none occasion of stumbling in Me. Now go back and tell John. But, first, stay here a day or two, and look around and listen."

Now, what would happen? There would happen exactly what will happen now. In one minute there is something going to happen in this Zion Tabernacle in Evanston.

The Lord Jesus Christ would say, "Let these messengers of John see you who have been healed. Let them see you."

You who have been healed through faith in Jesus, stand. (The greater part of the audience arose.)

There they are. Did the Lord heal you?

Audience—"Yes."

General Overseer—In spirit, in soul, in body?

Audience—"Yes."

General Overseer—Did I do it?

Audience—"No."

General Overseer—Did you pay anything for it?

Audience—"No."

General Overseer—You believe that God healed you through faith in Jesus?

Audience—"Yes."

General Overseer—And you are His witnesses?

Audience—"Yes."

A True Ministry Continues the Work of Jesus.

General Overseer—This is the same old story. Now, if you should come to the Chicago Auditorium this afternoon, and I were to ask the same question, you would see God's witnesses stand up in thousands. I think that went right to the hearts of John the Baptist's messengers.

The people would crowd around them and say, "Now you go and tell John the things you hear and see. But do not go till you look at me."

"Well, who are you?"

"Don't I look strong? Don't I look happy? Mother, come here, and back me up," said a young man.

"What is it you are after, young man?"

"Well, you will have to go back and tell John that you saw not only multitudes, but individual cases. I am the widow of Nain's son. Do you know who that is?"

"Yes."

"Well, mother, wasn't I sick and"—

"Yes, my son," said the mother.

"And, mother, didn't I cry upon my bed of sickness, 'Oh that the Christ were here?' And, mother, didn't you send for a doctor, and didn't he give me digitalis, and arsenic, and strychnine, and nux vomica?"

"Oh, yes," said the mother. "As Jesus was not here, I had to get the very best doctors in town. It was the only thing I could do, but I won't do it any more; but do not blame me for that, as Jesus was not here."

"Well," the son said, "you got these doctors, didn't you?"

"Yes," said the mother.

"And didn't they blister me, and cup me, and bleed me, and calomel me, and didn't I die?"

"Yes."

"And I was mighty glad to die; for the doctors 'aid' to die was most agonizing and utterly useless torture. Then I was carried out to be buried.

Jesus Meets a Funeral Procession.

"But the Lord had heard my cry a long way off, and He crossed the country, and stopped the procession as it was entering the place of sepulture, and He said to the bearers, 'Stand still.' The people were weeping, and mother's heart was breaking, as I was her only son; and the Master put His hand upon her shoulder, didn't He, mother? What was it He said to you? Tell it again; I love to hear it."

She said, "I did not know He was there. I could not see anybody, but I felt a hand upon my shoulder, and I heard Him say, 'Weep not. Weep not.' I was going to say, 'Why should I not weep? My only son is dead. Who tells me not to weep?'

"I listened again, and He said, 'Weep not.' I said, 'Oh how like that is to Jesus.' And I looked up and it was the Master Himself. It was the Messiah Himself.

"He had said, 'Weep not,' and I said, 'O Master, I am so glad You are here. I will weep no more, not even if he is put into the tomb, because You will do right.

"'But, O Master, you know he is my only son, and I have nobody else.' He turned and said, 'Young man, arise.'"

"Now I will take up the story," says the young man. "My spirit was winging its way to heaven with angelic ministrations all around me, and I came suddenly back to earth, and arose up and tore the bandages from my head; and, behold, I saw the face of the Master, who is truly the Resurrection and the Life.

"Go back, and tell John the Baptist that you have seen the widow of Nain's son who was raised from the dead. Tell him that."

Healing of Jairus' Daughter.

There is a little girl standing by, and she says, "Oh, don't go yet. I have a story, and it is more wonderful than his."

"How can that be, little maid?"

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"Father," she said; and a great dignified man comes forward. "Father, let me tell them, so that they will tell John."

"What is your name, little girl?"

"My name is Rebecca. Do I look well?"

"Why, yes, you are the healthiest looking little girl we have seen. How old are you?"

"I am twelve years of age."

"Well, you are a beautiful child. And is this your father?"

"Yes."

"What is your name?"

"Jairus."

"Jairus? Oh, you were a Rabbi. We do not see the rabbinical robes on you. We do not see the phylactery on your brow. Were you not the chief ruler of the synagogue of Capernaum? What have they done to you?"

"Oh, they have cursed me in the Temple. They passed a law, saying that if any man should acknowledge Jesus, he should be put out of the synagogue. And they cursed me in the Temple, and degraded me as a Rabbi, because I acknowledged Jesus. But I was very glad to lay down the phylacteries, the wearisome ceremonies, and the rabbinical robes."

"What are you doing now?"

"Oh, I have been working with Jesus, helping to do anything at all. I have been doing a little Seventy work. I have been one of the Seventies."

"And who is your companion?"

"Rebecca."

I am just supposing that might have been said: for it is quite likely something of that kind.

Would he not make a magnificent Seventy? I think also that the widow of Nain's son would say, "And I am one of the Seventies, and mother goes around with me."

"Tell us about it, Rebecca. We have heard a little about you."

"Well," she said, "you know I loved Jesus, and I used to go to hear Him preach. One day He suddenly disappeared after He had delivered many beautiful addresses, and healed many diseases, at a mountain near our city—Capernaum. After that I was taken sick. I missed Jesus so.

"Father was afraid of the people and what the Board of Health and the High Priest would say, and so he sent for the doctors. The more they came, the worse I got. I said, 'I do not want these doctors. I want Jesus.'

"'But,' father said, 'you know I am a Rabbi in Israel. You know I cannot go after Jesus. If I were to acknowledge Jesus, I would be put out of the synagogue, and my ministry means my bread and yours. I will send for Dr. Jones or Rabbi Eliezer, and he will make a cut into you and take out some blood, and when you are bled like that, you will be better.'

"Well," she said, "they came and drugged and tortured me, and I wasn't better, and I said, 'If you don't get Jesus, I will die.' So my father started for Jesus."

"Yes," he said, "I started out. I went around the places where I knew Jesus used to go. I found out that He had gone the day before, across the lake.

"I heard there had been a terrific storm and that Jesus was probably drowned, but some others said that He wasn't drowned, but that He had gotten over there and killed two thousand pigs."

"Two thousand pigs! Just think of it. How did He do it?"

"Well, He sent the devils into them."

What would they have done with the pigs in this day? Oh, they would have sent them into the Chicago market, and Evanston would consume its share of that disease-producing, foul flesh.

If the Lord Jesus Christ thought that the proper place for a devil was a pig, do you think that the proper place for the pig is your stomach?

Audience—"No."

General Overseer—It is not, unless your stomach is a proper place for a devil, too.

The Swine-Herders of Gadara Drive Jesus Away.

"Well," Jairus continues, "at any rate, I hunted around for Jesus. I heard He was coming back; that the people over on the other side had said to Him, 'Get out! We don't want a man here who kills our pigs; because we are in the pork-packing business in Chicago, and we live in Evanston, and we have got a great pig market here.'"

I mean Gadara. It does not matter. It is just the same thing. It is only a difference in names, but Gadara and Evanston are alike in this, that both fight for the filthy hog's flesh.

They said, "We get our living out of pig-breeding. Get away, or else we will kill You."

What? Had He not cast the devils out of a man? Yes, but He had killed the pigs.

They would rather have the pigs and the devils than to have no pigs and no devils. I wonder how it would be in Chicago. I wonder how it would be in America today. Are the people prepared to part with their pigs?

Audience—"No."

Swine's Flesh a Disease-Producer.

General Overseer—We in Zion have parted with them long ago. There are tens of thousands of us in Zion who will not take the dirty, poisonous swine's flesh. Everybody knows it is disease-producing.

If you want trichinosis, eat pig.

If you want scrofula, eat pig. The word scrofula comes from *scrofa*, which means "a breeding sow." You can see that in your dictionaries.

If you want to get cancer, eat pig.

If you want tuberculosis, eat pig. And you are getting it pretty considerably all around, because you will eat pig.

"Well," Jairus said, "I heard He was coming across, and I waited. When He came, I fell at His feet, and said, 'Lord, my little daughter'—you see I acknowledged Him as my Lord and my God.

"I did not care what the Rabbis would say. I did not care what the people would say. I was going to acknowledge Christ, and I was going to get my daughter's life.

"He said, 'I will come,' and He started to come, but a poor woman touched the hem of His garment and she was healed, and they had a testimony meeting in the middle of the road."

Just think of that. Fancy the First Methodist Church in Evanston having a testimony meeting in the middle of the road.

Fancy the First Congregational Church in Evanston having a testimony meeting in the middle of the road.

They do not like testimony to Divine Healing at all, and when Zion came to Evanston a few weeks ago to have a testimony meeting in the middle of the road, they gave her policemen's clubs, the water from powerful fire hose, rotten eggs (the Devil's arguments are always rotten), decayed refuse (fit symbol of decayed religion), and curses and oaths.

I tell you now, let the man who touches Zion today, beware. Zion has come to an end of this nonsense in Evanston.

I will arrest the next man who injures a man or woman belonging to Zion, in Evanston. I will arrest him, if I have to bring in county officers to do it. I will teach you a lesson in Evanston: for I will not permit you to threaten or abuse Zion any further without invoking the full powers of the law which Evanston has trampled under foot.

You keep your hands off, you Evanstonian Anarchists! Keep your hands off!

If we have broken any law, indict us; bring us before a magistrate by a proper indictment, and let us be punished, if we have broken law.

But keep your hands off, you incarnate devils, who propose to rob us of our civil and religious liberties in defiance of all law and justice.

We do not propose to lose the liberties for which our fathers bled and died, at the hands of an Evanston mob, or any other. Look out, therefore.

Christ had a

Testimony Meeting in the Middle of the Road.

This woman told all she had been healed of, and how she had "suffered many things of many physicians," had spent all her money, and "was nothing bettered, but rather grew worse."

When a Zion woman did that the other day in Evanston, she got a stone in the eye. She was an humble, good Christian woman, Deaconess Van Horn. She was telling her story simply, and got struck in the eye with a stone; and her husband, a quiet Christian man, was brutally beaten with policemen's clubs on the face and body, without any provocation. Overseers, Elders, Evangelists, members of Zion Choir and of the Church were brutally treated by command of the authorities; so that even our enemies of the secular press cried Shame!

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The cowards did not have the grace that Jews had nineteen centuries ago. Why, that woman then told her story in the middle of the road and nobody interfered with her. Nobody touched her. All the people listened respectfully, and praised God for His goodness and grace.

You could tell that story in ancient Rome. You could tell that story in Ephesus. You could tell that story almost anywhere, and there would not be any trouble, with few exceptions.

But you cannot tell it in Evanston, a city of churches and schools of learning, and the home of the Northwestern University and Garret Biblical School, both of which belong to the Methodist Episcopal Church. Nice record that, for Evanston. Beautiful, classic village, is it not?

We have the right to breathe the air of Evanston, if we choose. We have the right to come here, if we choose. If you say we have not, then indict us. Do it quickly, you cowards!

"Well," Jairus said, "while this testimony meeting was going on in the middle of the road, people came to me and said, 'Your daughter is dead. Trouble not the Master.' I thought, 'If He had only not stopped, she would have lived.'

"But He said, 'Fear not'! And do you know, although my daughter was dead, I could not be afraid."

When Christ says, "Fear not," are we going to be afraid?

Audience—"No."

General Overseer—He said to me a good many years ago, "Fear not!" I have not been afraid, and I will not be afraid. There are not enough devils in Chicago, let alone in Evanston, to make me afraid.

Do you think I am afraid of a little mob here, when I was not afraid of a mob of thirty thousand in Trafalgar Square, London, a few months ago? Not I!

You very little understand the man you have to deal with.

I demanded of the authorities in London that they protect me in reaching St. Martin's Hall that afternoon. The Police Inspector said that, large though his force was, he feared it was inadequate, and advised me not to attempt to hold my meeting. I refused, and said I would come. Life was not worth living if I was to be afraid of a mob when engaged in work for God.

I reached the hall, although surrounded by the howling mob.

Then I had every one of the police at my disposal, because they maintain law and order there.

There were one hundred and fifty men at St. Martin's Hall, and many more, I was informed, in reserve.

They told the students and riotous doctors that they would break their heads and fill the jails with them and send them to the penitentiary if they did not cease their shameful behavior.

The magistrate said, "The next time it will not be a fine. It will be the penitentiary."

Evanston's Cowardly Officials.

What? Is there better law in London than in Evanston? Is it not a disgrace to this town that it should be so?

Is there better law in Chicago than in Evanston? Why, in Chicago such outrages would not be tolerated.

When more than three thousand students tried to mob us on the West Side of Chicago, you know what the police did. They came and swept down upon them like a whirlwind, and arrested them in scores and hundreds, and took them in patrol wagons to prison.

Mayor Harrison does not pretend to be a Christian, as Mayor Patton does. Mayor Harrison simply aims to be a good, straight Mayor, and is going to maintain law and order. He makes no profession of high Christianity; but he compares most favorably with the authorities of Evanston who do.

In these mobs of riotous students and others in London, Edinburgh, Belfast, Londonderry, and in Chicago, it was the other fellows who got the batons, and we got the protection.

Is Chicago to be better than Evanston?

Why, even in Mansfield our Elder holds his position, and every one of those who fought us is out of public life.

The Mayor of that city is out, and of course you will send Mayor Patton to the right place next time, for his conduct in connection with the riotous proceedings in Evanston.

That Mayor who fought us in Mansfield was defeated twice, once for the Mayoralty and once for the Legislature.

God will defeat this Mayor Patton at the proper time and proper place, and give you a better Chief of Police than the man who made an impudent, ignorant, insulting, and libelous harangue on the street against myself and Zion, which showed his utter unfitness for his important office.

I am on the road to Jairus' house, am I not? I stop now and then to tell a little story, because it is a nice way to give some instruction.

An Oriental Funeral.

What was the result? The result was that Jairus said he did not feel any fear, and walked on with Jesus.

When Jesus reached the place, He found the funeral director in charge, and the people all howling. "Oh! Oh!! OH!!! Wail for the Rabbi's daughter!"

If they wailed a good deal, they might be in demand at other funerals. They were wailing and weeping and making a noise. (Here the General Overseer very dramatically imitated the actions of the professional mourners at the house of Jairus.)

I do not make half the noise that they made. It was a regular wake. But if they each made as much noise as I have been making, it would be a terrific one.

They were weeping and wailing when Christ got there, and He said, "Stop!"

"Why should we stop?" they said.

"Stop that abominable howling! The maid is not dead, but sleepeth," said Jesus.

Then they very quickly changed the tune and started laughing, saying, "The Prophet of Nazareth does not know when the girl is dead!"

Jesus said, "Put them out." It is said in the Scriptures that He Himself put them out.

I should not like to have His hand upon my shoulder. The word in Greek is ἐκβάλλεω. It means that He threw them out.

Get some of the ministers in Evanston, who know a little Greek, if they do not have much religion, to tell you about that word.

I should not imagine they had much religion. I have not heard of any Evanston ministers protesting against your Anarchistic doings.

If they were brave, they would do it. They would say, no matter who it was, "Do no violence to these people. If you do not want to hear what they say, pass quietly on your way."

Catholic Priests Protest Against Mob Law.

A Voice in the Audience—"General Overseer, Father Smith, the Roman Catholic Priest here, did do so."

General Overseer—Thank God for Father Smith. Take my compliments to Father Smith.

A Voice on the Platform—"The Roman Catholic Priest in Mansfield did the same thing."

General Overseer—That is true. There is more sense in some of these Roman Catholic Priests than in some of the other ministers.

When I was shut up in the hall at Oak Park, in that "Saints' Rest," or "Devils' Nest," do you know who it was that relieved me?

At three o'clock in the morning there came the patrol wagon down the street, when they had threatened to set fire to the hall where we were, and had put a load of hay against it.

It was Mayor Harrison, and it was Chief Kipley, and at the head of the men who came in that wagon was Sergeant Ryan, who saluted me and said, "Your honor, I am ordered to escort you to your home."

I tell you those fellows in the streets fell back into "Saints' Rest" then, because they saw the revolvers, the cowards!

Three hundred who threatened that I should never leave Oak Park alive, disappeared immediately.

Jesus Thrusts Out the Unbelievers.

"Yes," said Jesus, "you must stop that noise. You must neither howl nor laugh."

"But," they said, "we will howl and we will laugh."

Then He took them and threw them out, and said, "Get out with you."

When they were all put out, Christ went into the room with the broken-hearted father and mother. It all came back to them. She was dead.

"No," said Jesus, "she sleeps; she sleeps in Me; and if I were to let her go on sleeping, I would bring her back with Me when I come back to reign and rule on this earth."

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When the saints that sleep in Jesus are brought back, they will beyond all question outnumber the present inhabitants of this world.

We will be in the majority then, and we will be able to put anybody we like into the Mayor's chair.

"Know Ye Not That the Saints Shall Judge the World?"

That is the question which St. Paul asked the ignorant Corinthians, and I ask it of the Evanstonians. If the Lord should send me to judge Chicago or Evanston, I will tell you He will give me the Power to keep you in order.

Jesus said, as He looked at her, "*Talitha Cumi!*" And He touched her hand. She arose right up.

"Yes, I am that little girl. Go and tell John the Baptist that you saw me."

But these men had heard enough. There was the leper whom Christ had cleansed, and there were the deaf to whom He had given hearing. There were the dumb whose mouths were opened, speaking.

Do you know why Zion loves me? why Zion loves each other? why Zion loves you? It is because God has done the self-same thing for Zion that He did nineteen centuries ago for them.

He has saved us, He has healed us, He has cleansed us and kept us, and there are not devils enough in all the world to keep us from telling the story. Oh, I am so glad to tell this story.

Then they went back to John, and went down into the dungeon and said, "This is what we heard, and, O John, He is the Christ; let the doubts go.

"He says He loves you. He told the people that there was no Prophet greater than John the Baptist, and that you were His Messenger, and He also said you were Elijah.

"O John, He does love you and if He lets you die"—

"Lets me die!" says John. "That is not the thing I have been afraid of. He is the Christ. I can die for Him."

They left him to his joy: for that dungeon was filled with the Song of the Prophet.

The Oath of a Drunken King Costs John His Life.

It was night, and there was dancing in the hall. The King was drunk, and Herodias' daughter was dancing before him doubtless one of the horrid dances of vice and shame so common to heathenism. He was so pleased that he said, with his voluptuous, drunken lips, "Herodias, I will give your daughter anything she asks of me, even to the half of my kingdom."

"Give me John the Baptist's head in a charger."

It sobered him: for the Gospel story says, "Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. . . . and he heard him gladly."

"Oh, do not ask me for John the Baptist's head. I knew him when he was a little boy in Jerusalem. I was with him when he grew up. I knew his father, Zacharias, and his mother, Elisabeth. He is a noble man.

"Oh, Herodias, take that back. Do not ask me for John the Baptist's head. I am an unclean man, a drunken devil; but oh, do not ask me for the head of that righteous and holy Prophet.

"Take anything. Take all my jewels, but do not ask me for his head."

"But," said she, "you promised. I am going to have his head."

A Duty to Break a Bad Oath.

Is it not a good thing to break a bad oath?

Audience—"Yes."

General Overseer—Would it not have been a good thing to have broken that oath?

Audience—"Yes."

General Overseer—I tell you, you Secret Society fellows, break your bad oaths. Break them. Only the Devil and bad men want you to keep these Covenants with Death and Agreements with Hell.

Herod did not break the Oath which the Devil caused him to make, and in the midnight hour the tramp of armed men is heard, and the soldier of Herod's guard who comes up to him sees that John is sleeping.

The Prophet is dreaming of the scene when he baptized the Christ; when he saw the Holy Spirit come like a dove and rest upon the head of the Master when he heard the Father's Voice saying, "This is My beloved Son, in whom I am well pleased."

He is dreaming of the day when he said, "Behold the Lamb of God who taketh away the sin of the world."

He is dreaming of the stories those men, his messengers, have told him; of little Rebecca, and the widow of Nain's son, and the leper, and the deaf, and the dumb, and he is whispering as he is sleeping, "O Father, He is the Christ. He is the Messiah. He is the wonder-working God; He is the Wonderful; He is the King; He is the embodiment of the Everlasting Father; He is the Prince of Peace."

"John!" He awakes.

"John, you have got to die. I am told to take your head off. Do you want to say prayers?"

"Say prayers? No, I have said my prayers long ago."

Say Your Prayers in Fine Weather.

Oh, it is a poor business when you have to say prayers in a hurry at the end.

I have seen people in a storm rush to say prayers, and I said, "Why, you do not say prayers when it is fine weather. Go to the pumps and get the water out of the vessel."

I have seen big fellows, when a ship was on fire ready to sink, run to say their prayers, who had been posing as infidels only a few hours previous.

John the Baptist had said his prayers. "I have no prayers," he said; "I have only praises. Take my head. Take it now. Let it go."

One stroke, and there it lies on the charger!

They look at his face after the blood had ceased to flow. His face is triumphant. It is the smile of a victor.

The chariots have swung low, and the spirit of Elijah has gone back to heaven, and the drunken King and the poor, wretched woman have that head set before them, and they start as they look into the glorified face of Elijah the Preparer, who has finished his earthly work most gloriously, until his spirit and power shall come to earth again as Elijah the Restorer, as God promised.

"Why, he was not afraid!"

No, he was not afraid. May God grant that we shall never be afraid. Never! Never!

Let us do our work and not be afraid.

Oh, if John had only died in a heathen land, but it was amongst God's people, and through the King of God's Israel. It was an adulterous woman who wanted his head, and it was Pharisees and Sadducees who hunted for his blood. They also crucified the Lord.

History repeats itself.

I went down to the lowest parts of London. I went down into Camberwell, and talked to the poor, and they gathered around me and blessed me, and they filled the place with love.

But near the Royal Palace, and not far from St. Paul's Cathedral, and close to St. Martin's Church in London, highly educated persons sought to kill me.

It is the cruel men who delight in blood and love to plunge their knives into men's hearts who are the bitterest foes of Zion. I know what I am talking about.

The dissecting room is responsible for the bloodthirstiness of the surgeons and the doctors today, as I was often told when I was a student at Edinburgh University, and doing work for Christ from bedside to bedside, and ward to ward, in the Edinburgh Infirmary.

"Mr. Dowie," I was told by a fellow student, "that dissecting room is making a devil of me. I cannot go to dissect these bodies without taking a drink to steady my nerves, and the laughter of those men who are half-drunk is making a devil of me." He said "Pray for me, Mr. Dowie; pray for me."

I have a flashlight photograph of a scene in a dissecting-room in Chicago, where men and women are laughing and cutting up bodies. I tell you, the training of the surgeons and doctors makes them brutal.

They do not, for the most part, seem to care for human life. It is a small thing to them.

May God bless them. May God take them away from that evil and useless profession. May the story of today come to them with power, for Jesus' sake.

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Every one who wants to serve God, stand. (The audience arose.)

Repeat with me the prayer:

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, and in body. Give me Thy Holy Spirit. Bless Evanston. Bless the sinful. Bless the sick. Bless the apostate churches, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Audience—"Yes."

General Overseer—Live it.

After singing the Doxology, the meeting was closed by the

BENEDICTION.

The grace of our Lord Jesus Christ be with your spirits, souls, and bodies, Amen.

SPECIAL NOTICE.

Full Reports of the Auditorium Services.

LEAVES OF HEALING, beginning with the issue for September 7, will contain full reports of the Series of Special Messages of Purity, Peace, and Power by Elijah the Restorer, in the Chicago Auditorium.

Our great Midsummer offer presents a splendid opportunity for the members and friends of the Christian Catholic Church in Zion to place LEAVES OF HEALING in every home, library, and public institution throughout the world.

Zion Printing and Publishing House has installed new machinery, enabling us to extend our circulation to hundreds of thousands of copies weekly.

You can help us to attain this as no one else can, for you know the character of the paper and those to whom it would specially appeal.

If you will send us a list of your friends for these special ten weeks' subscriptions, we will send each a card, stating we are doing so at your request.

By so doing you would very considerably extend the Kingdom of God and Zion. Send all subscriptions to Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago.

A MOST IMPORTANT NUMBER.

LEAVES OF HEALING, VOLUME IX, NUMBER 7

contains a General Letter from the Rev. John Alex. Dowie, concerning His Mission as the Messenger of the Covenant, Elijah the Restorer, and "That Prophet" of whom Moses spoke.

Two pages of Editorials.

Picture of the General Overseer addressing 10,000 people at Zion City Site, Thursday, May 30, 1901.

Sermon delivered before 7000 people in the Chicago Auditorium, by the General Overseer, on "The Messenger of the Covenant" and "The Coming of Elijah, the Restorer of All Things."

As we would like this issue in every home in the United States and Canada, which will suitably reply to the lies of the press, we shall be glad if every member and friend of Zion will widely circulate this issue among their friends.

We will assist in doing this by sending the paper and mailing same for three cents per copy.

Friends will kindly send names as soon as possible.

Sample copies may be had from

ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois.

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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 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 CITY BANK

BY DEACON W. S. PECKHAM.

PETER BEGAN to say unto Him, Lo, we have left all, and have followed Thee. Jesus said, Verily I say unto you, There is no man that has left house, or brethren, or sisters, or mother, or father, or children, or lands, for My sake, and the Gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.—*Mark 10:28-30.*

THERE are still a number of people who stumble over the financial side of Zion. They do not believe what Jesus says in the above verses, and think Zion ought not to own houses and lands, or have riches at all.

When God led Israel and gave them leaders, He made them all rich. Read the Bible and learn that Abraham, Job, David, and Solomon were all very rich.

When Israel obeyed God they were a rich and mighty people.

There are many promises in God's Word concerning the glory and riches in store for Israel at the coming of her King.

God says, "The silver and the gold are mine." But many Christians (mostly howling holiness hypocrites) want the Devil to have it, and wicked men to control it.

If it is right for God to have gold and silver, it is right for His children to have them. If it is right for God to store up gold and silver in the earth, it is right for His children to do the same.

My Father is rich in houses and lands,
He holds the wealth of the world in His hands!
Of rubies and diamonds, of silver and gold,
His coffers are full—He has riches untold.
I'm the child of a King!
The child of a King!
With Jesus my Saviour,
I'm the child of a King!

But God stored them up for man's use, and so it is our duty to use them.

God's children ought to control the wealth of the world, which is God's.

Where shall Christian people invest their money?

Shall they put it in worldly banks, that loan their money to men who raise and deal in the unclean hog; who raise and deal in the filthy tobacco; who make and sell the damning liquor; who make and sell the deadly drugs; who erect and rent buildings for wicked and immoral purposes?

Shall Christian people furnish money to help on the Devil's works?

Shall they invest in stocks and bonds controlled by men whose minds, and hearts, and souls, and bodies are under the influence of deadly nicotine and poisonous drugs?

Shall they put their money where it will be used by men who do not serve or fear God, and who seek only for selfish and covetous ends?

Can Christian people so invest their money, and then pray God to bless either them or their investments?

Members of the Christian Catholic Church cannot.

We therefore hold that a good, clean people, who have good, clean money, should seek good, clean investments.

Christian people have not always been able to make clean investments, and have never been able to make such investments as are now being offered in Zion.

Not only are the stocks offered by Zion safe and profitable, but every dollar will be used by our beloved General Overseer for righteous works and for the extension of the Kingdom of God, and in the preparation of a people, a City, and a Nation for the coming of our Lord and King, Jesus the Christ.

Let no unkempt, slovenly, sluggish, religious tramp deceive you. These fellows often say, "Jesus was poor and had not where to lay His head, and we must not be above our Lord."

Jesus became poor that we through His poverty might become rich.

He bore our sins, and sicknesses, and poverty. He bore our sins that we should be delivered from sin. He bore our sicknesses that we should be delivered from sickness. He bore our poverty that we might be delivered from poverty. Now if we must be poor, we must under the same reasoning also be sinful and sick.

No! No! Jesus' atoning work required this burden-bearing, but we can never do the work of Jesus, the Saviour, and must not attempt to do it.

The early Church had many rich men in it, and they laid their wealth at the Apostles' feet.

May God's Zion speedily have the needed resources, which are held by our people, to enable us to Go Forward and win the world for God.

We know, and God knows, that our people have millions of dollars invested in properties not controlled by Zion.

Now is the time to sell, for values are up and there will come a reaction and a consequent decline in values.

Thank God, there will be no decline in the values of any of Zion's securities. No depression, no corporation, trust or combine, no strike or boycott will ever destroy the value of Zion's investments.

Zion's Financial Institutions are like a rock about which the destructive waves of heartless competition and warring capital and labor beat but never move.

Zion's stocks are not subject to manipulation, and so have a stable value. They always receive interest as agreed, and investors are free from any anxiety or care, and never need to look after their property, as it is in good and honest hands.

No scheming men will be able to buy up a controlling interest in any Zion Institution and wreck it to their own gain.

Fortunes will never be made and lost by unscrupulous men manipulating Zion stock. They will never be subject to the fluctuations of the stock market.

Times of prosperity are always times of danger in investments.

When money is plentiful, and there is confidence in the national policy on finance and tariff, money seeks investment, and safeguards are let down.

At such times designing men float stocks and bonds that never could be sold in times of conservative action.

When depression comes in the financial and mercantile world, the bubbles burst and thousands of dollars are lost in enterprises that promised great profits.

Let Zion people everywhere throughout the entire world praise God for the opportunity they now have of investing in Zion's splendid securities, and let them act quickly, for the opportunity may soon be gone—at least on some stocks.

Zion City Bank is now increasing its capital stock to $250,000, in order to meet the demands of its ever-enlarging business. Those who want this stock must apply soon, as the amount is limited and may soon be taken up. This stock bears six per cent interest until next July, when it becomes an eight per cent stock, interest being paid each January and July.

Zion City Bank is the center of all the Financial Institutions of Zion, and this stock will always be desirable, and, perhaps, cannot be bought after this year.

If you buy Zion stocks, or deposit in Zion City Bank, you help forward God's Kingdom, and may seek blessing from God and from His servant.

Do not think altogether of the advantages to yourself in these investments, but think how you can let your money and resources be used in the great work being done by Elijah the Restorer.

Think of the City of Righteousness now arising. Think of the millions of earth who are yet to be blessed by Zion.

Business is Godlike. Every mine, every field, every forest, every one of nature's mighty forces, tell us God is in business for man. And ought not man to be in business for God?

We do not understand a business apart from religion or a religion apart from business. Business is a failure without religion, and religion a failure without business.

Thou ought therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.—*Matthew 25:27.*

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Zion's Seventies



By Deacon A. F. Lee.

For behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that He might put to shame them that are wise; and God chose the weak things of the world, that He might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose; yea, and the things that are not, that He might bring to naught the things that are: that no flesh should glory before God.—*1 Corinthians 1:26-30.*

AS WE have read the many reports from Zion's Seventies that have reached us during the past week, we have been deeply impressed with the words of the great Apostle Paul that have been quoted above.

There are not many among the great host which God is raising up to do this Seventy work who boast of any unusual natural attainments, but, on the contrary, the great majority are, as in the days of our Lord, those who have come from the humble walks of life.

We are glad to say, however, that these who, like Peter and John, are deficient in the learning of the Scribes and Pharisees, have had many of the great mysteries of God revealed to them in the school of prayer with Christ. In consequence, God is wonderfully using their testimonies in rescuing the lost and in the healing of the sick.

We give below some interesting matter taken from the report of Deacon and Deaconess Humphrey, of Benton Harbor, Michigan, who were recently sent on special Seventy work through the northern portion of the State of Michigan.

Deacon Humphrey says:

I will give you a short report of my work in Fountain.

Nearly every one at that place seemed to be anxious to learn about Zion. We found many who were prejudiced through reading the newspapers, but when they heard the facts they were deeply interested.

Most of the opposition we met with came from false shepherds. We met several Lutheran preachers who claimed they were preaching the Full Gospel, but when we questioned them we found that they were users of tobacco, and one said he drank a little, but not to excess. Poor fellow, how we pitied him. While we were at Manistee, we went to a home where there were three women. They received the paper gladly, and we had a very interesting conversation with them.

After leaving them a man came to our door and asked, "Are you going to preach anywhere tonight?" I replied that I was not, and that I was not a preacher. I met him the next day and he shook my hand and wished me Godspeed, saying that he had been deeply interested in Zion for some time. I learned that he was a minister.

We attended one service and heard a Methodist minister preach, in which he told the people all about heaven and the new song they would sing, but failed to tell his people how they were to get there.

We also had the pleasure of meeting a minister in the Christian Church, who seemed to be a very earnest man. He wishes to come to Chicago this fall to better acquaint himself with the work of Zion. While doing my Seventy work in Manistee I felt deeply impressed to hold a street meeting; so one night Brother Schwartz and I went down town, where we found the Salvation Army holding a service. I asked if I might be allowed the privilege of speaking a few minutes.

They asked what my belief was, and I told them. They said I might speak, so I started out and the Lord loosed my tongue. I spoke, very much to my surprise, seventeen minutes, and took occasion to cry out against the false teachings of the day.

I noticed a great many saloons in the place, so I lifted my voice against this awful evil, and there were a great many hearty "Amens." When I told the people that I was simply a farmer, I heard some one say, "Thank God for the farmer who is interested in the battle for the Lord."

When I closed, a Methodist brother shook my hand and wished me Godspeed, and said that I had told more truth in five minutes than he gets in his Church in one hour.

I should have liked very much to have stayed longer in the work at these places, but I could not because of the farm work calling me home.

We also give a few items of the very many interesting incidents related by Deaconess Humphrey in her report:

I deem it a great privilege to write you of some of the blessings which we received while in the northern part of the State of Michigan.

The people, generally, received us gladly and we did not meet with any opposition with the exception of one man, and you will not be surprised to learn that he was a local minister.

Aside from this one case in the town which we first visited, we found the people very hungry for the Truth.

We arrived at our destination Friday noon. Saturday evening a lady called, and after we talked to her of this wonderful work, she became very much interested. She said, "Tomorrow is Sunday, and my mother will be at home, and I should like very much to have you come and talk to us of this work."

When we arrived there the next day we found five families present. Among the number was the brother of this lady, a very intelligent man, who became very much interested, although not a Christian. We had a good time. The Lord was with us, and as we left, an aged lady who was present asked us to call at the home of her daughter, which we did the day following.

We found a refined Christian lady who was very tired of the way the churches were going. Through their influence, she had been persuaded to go into a Secret Society; but when I told her it was not God's plan and that He had commanded that we should come out from among them and be a separate people, that we should not be unequally yoked together with the unbelieving, she looked up in amazement and exclaimed, "I never saw the Scripture in that light before. You almost make me feel like becoming one of you."

I called at her home a second time and had a very profitable visit. After giving her the Truth of God she said, "Can it be possible that one coming from Dowie's Church can talk as you have talked to me?"

The dear woman had not heard anything of Zion, only as she had read the newspapers, and felt there could no good thing come from it.

I do thank God that I was permitted to meet her, knowing that God, by His Holy Spirit, carried the truths which I spoke to her heart. She regretted very much that we could not remain longer with them.

While we were out doing the regular Seventy work one lady to whom we handed the paper asked us if we would not come to her home that evening and talk with them of the work, stating that her mother and sister were visiting her, and that they were very much interested in this work.

The sister has taken three "treatments" from Christian Science people, and had become very much disgusted with them, as she said they were teaching a falsehood, "claiming, as they do, that I am not afflicted when I know that I am."

God blessed our meeting in that home, and I expect fruits to follow.

We called at the home of another lady, who was an invalid. She said she believed in the truths we were teaching, but had seen but one copy of the LEAVES, and that was handed to her on the train while on her way to visit a sick friend. She said she did not read much of it herself, but left it for her friend.

She said that she afterwards received a letter from that lady, stating that she would never know the great good she received from reading the LEAVES. Thanks be to God, the work goes on.

This same lady had a very sweet-spirited daughter, of about eighteen years, going about on crutches, the effect of spinal trouble. She thought it was God's plan that she should go through life in this way, and that by this she might live a purer and sweeter life before her associates. I think she saw things quite differently when we finished talking to her.

These experiences make us feel that truly the harvest is great and the laborers few, and that we need to pray earnestly that God will send more laborers into the harvest. I thank God for His approval shown us while in this work. Space will not allow me to write of it in full.

It has been impossible for us to give all the interesting incidents which Mrs. Humphrey mentions in her letter, but hope to give space for others in another issue of the LEAVES.

We ask all Zion to pray for the faithful work which is being done by Zion's Seventies, and trust that many others may be led to enter this work for their Master.

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NOTES OF THANKSGIVING TO ZION'S GOD

BY DEACON O. L. SPRECHER, PRIVATE SECRETARY TO THE GENERAL OVERSEER.

O GIVE THANKS unto the Lord, call upon His Name;
Make known His doings among the peoples.
Sing unto Him, sing praises unto Him;
Talk ye of all His marvelous works.
Glory ye in His Holy Name:
Let the heart of them rejoice that seek the Lord.
Seek ye the Lord and His strength;
Seek His face evermore.—*Psalm 105:1-4.*

ON the wings of the Little White Dove again we print a part of the Story of how God has heard and answered prayer in Zion.

Thanksgiving unto the Lord is always in the hearts of God's true people; and in Zion there is a continual song of praise unto our Heavenly Father for the wonderful salvation for spirit, soul, and body which has been wrought out through the Atonement of our Lord Jesus Christ.

Through the telephone, the telegraph, the mails, by railway and steamship lines, requests for prayer continually pour in to the Messenger of God in Zion. Even under the ocean the electric wires flash the petitions for prayer.

As these requests gather around the servant of God in Zion, he quietly and confidently looks to God in faith. Sometimes not a word is spoken audibly; sometimes the hand is simply lifted heavenward. At the most, it is only a few words spoken to God, but He hears the silent meditation of the heart, or the few spoken words, or sees the uplifted hand, and through the power of the Holy Spirit sends the answer.

A great company have arisen in all parts of the earth who daily thank God for the ministry and faithful prayers of Elijah the Restorer. Every day adds to the glorious company of those who have been delivered from sin, sickness, and the powers of death and hell, through the ministry of this Messenger of the Covenant.

Let the reader note especially, in the testimonials which immediately follow, how God heard and answered the prayer of the General Overseer of the Christian Catholic Church in Zion for one who was dying in Durban, Natal, South Africa, on July 23d; and how immediate answers were given to his prayers for others who were very sick and in distress. To God be all the glory.

We thank Him for sending His faithful servant, who has been the means, under God, of making the Way of this Full Salvation so plain.

God Answers Prayer in South Africa.

ZION COTTAGE, DAVENPORT AVENUE, OFF CLARK ROAD, DURBAN, NATAL, SOUTH AFRICA, August 23, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I sent you a cablegram on July 23d to pray for my wife, who was dying.

She began to feel stronger about the time you received the message. She slept all night, and got up the next morning to do her housework.

What a friend we have in Jesus. What a privilege to be able to carry everything to God in prayer and leave it with Him.

Our neighbors and relatives wondered how she could get well so soon.

She told them how I had sent a cablegram to Dr. Dowie in America, asking him to pray for her, and how she began to get stronger and was able to sleep by the time the message reached Chicago.

But it seemed too fanciful to believe. If she had told them that a certain doctor had given her some medicine and she had received some help thereby, they would no doubt have listened with both ears.

But Zion heard and was glad.

Thanking you for your prayers, I remain,
Yours obediently in the Lord Jesus Christ,
W. LARGER.

Healed of Appendicitis.

551 WEST THIRD STREET, ERIE, PENNSYLVANIA, September 21, 1901.

DEAR GENERAL OVERSEER:—On July 28th I was compelled to go to bed on account of a terrible pain in my side, which had troubled me for a long time, but not seriously until that evening, when it became so bad that a doctor was called. He pronounced it appendicitis.

At the end of three days he expected a change, and since there was none he asked permission to bring another doctor to consult with him.

It was granted, and consultation was held, deciding an operation was necessary in order to get well.

My people were all very depressed and worried.

In the meantime Mr. Katzki, a member of Zion, heard of my case and came to see me.

After he had talked to me about Jesus and God's wonderful healing by prayer, I believed that God would heal me, too. So a telegram was sent August 1st, and an answer received in the afternoon of the same day.

That evening I felt better and slept quite well that night, and felt better Friday. Saturday I could eat, and Sunday morning I was so well that I got up and came downstairs.

My health improved so rapidly that in a week's time I was able to go back to work again. I had taken no medicine at all.

I wish to thank you, dear General Overseer, for your kind prayer for me, and thank God for His goodness and mercy; also that He has sent us a dear General Overseer to whom we can appeal for prayer in time of need.

Yours in Christ, CARL HAMPEL.

God Relieves From Pain.

MANKATO, MINNESOTA, September 19, 1901.

DEAR GENERAL OVERSEER:—I sent you on September 8th a request to pray for my husband.

He received the answer to prayer at 4 P. M. and fell asleep immediately. When he awoke, he said he was healed of his pain and soreness.

He then ate some supper and the next day he was up and around in the house.

My husband is a member of your Church, and we both try to live up to the commandments of the Church.

We send you our heartfelt thanks for the prayer.
Yours in Christ, (MRS.) MARIA DUFFEY.

Rain in Answer to Prayer.

LIME RIDGE, WISCONSIN, September 20, 1901.

DEAR GENERAL OVERSEER:—I will answer your kind letter in a few words.

I can say that your prayers to the Father for me helped me in spirit, soul, and body.

The rain came in good time in torrents, for which we thank our Heavenly Father.

May God bless you while you live, is my prayer.
Your Brother in Christ, O. B. GROVER.

Healing of Inflammatory Rheumatism and Heart Trouble.

RANDWICK POSTOFFICE, ONTARIO, CANADA, September 23, 1901.

DEAR GENERAL OVERSEER:—I feel it my duty to write these few lines to thank you and all others who prayed for me.

I thank God more than all, for it was He that made me well.

A little over two years ago I was taken very sick with inflammatory rheumatism.

We had then never heard Divine Healing preached.

We sent for a doctor—Dr. Williams, of Lisle.

When he first came he thought I would be all right in a few days if I would stay in bed. But in a few more days I grew worse, and we sent for him again.

When he came back and examined me, he said the pain had moved into my heart and he did not think I could get better.

He gave me morphine pills and some medicine, but they did not seem to do me any good; so my father said he would send for another doctor. He sent for Dr. Island, of Rosemorton.

They met here and talked about my case and examined me, and pronounced my case hopeless.

Dr. Williams said my heart was in a very bad condition. He said that one of the valves of my heart was dead, and one was partly dead, and I had only one good one to do the work; the valve was destroyed by rheumatism.

I lay for a little over a year, and my suffering at times was great.

One day a Mrs. Fisher came to see me and brought LEAVES OF HEALING. She read some of the healings to me and talked of God's love and power.

When I read God's Word and thought about it, I did not see why He could not heal now as well as when He was here on earth.

I wrote to Dr. Dowie and asked him to pray for me.

Then I started to mend, and in a very short time I was able to be up, and was soon well.

I always looked to God and asked Him to make me all right.

I have never taken medicine since, thank God.

This spring I got my feet wet and had rheumatism again, but did not send for a doctor or take any medicine. I took my sickness to God, and He took it away.

Some of the people laugh at Divine Healing.

I hope that these few lines may be a help to some poor suffering one. May they all take God for their Healer, for He is the Forgiver of all our iniquities and the Healer of all our diseases.

AGNES BONNER.

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THE Prince of this world has ever been at war with the Gospel of Christ.

The same murderous spirit that prompted the cry, "To the lions with the Christians," when the first little band of martyrs bravely met their death, has manifested itself through all succeeding time.

The purer public conscience and the righteous laws that have resulted from centuries of Christian teaching, perverted though it has become, have made the wholesale atrocities of an earlier age impossible.

Yet the ugly head of the monster shows itself wherever lax enforcement of law is permitted by a mistaught and sin-loving people.

Zion's workers in the Harvest Field are continually harassed and annoyed, at times by petty, degrading insults, at times by actual endangering of life.

But they bravely bear forward the commission as given to Peter, when the Angel of the Lord opened the prison doors and said, "Go ye, and stand and speak in the Temple to the people all the words of this life."

We are told that the Word is Seed. And we rejoice to say that amidst opposition and calumny, Zion is gathering in her precious sheaves of the Saved and Healed and Blessed.

As the following reports show, all are not deceived, for our messengers are everywhere eagerly welcomed by the many who are hungering for the Bread of Life.

Evanston, Illinois.

On Lord's Day, September 22d, the General Overseer conducted the morning service at Zion Tabernacle, 1010 Davis Street, Evanston, Illinois.

The meeting was attended by much blessing.

The only disturbance that occurred was after the service had closed and the congregation was dispersing. The disorder was very slight, and was promptly subdued.

The General Overseer was accompanied by a few members of the Zion White-robed Choir, Zion Guard, and a number of officers.

Mission Work in Minnesota.

Rev. E. Williams, Elder-in-Charge of the Branch of the Christian Catholic Church in Zion at Benton Harbor, Michigan, has just completed an extended mission tour through Minnesota, which resulted in much blessing and many people being brought into the communion of Zion

The illustration accompanying Elder Williams' very interesting report tells us something that the written words have failed to convey.



REV. E. WILLIAMS AND FRIENDS OF ZION AT THE LORD'S TABLE, NEAR SPOFFORD, MINNESOTA.

We see a little group gathered about the table of our Lord, listening intently to the precious words of life falling from the lips of this servant of God. Some have driven many miles through the country to be present at this meeting.

How precious a season it is!

It is a picture of only one of many such gatherings in the far-distant fields.

In winter the family and a few neighbors gather around the fireside to read the Scriptures, sing, pray, and talk of the work of God in Zion.

In summer the little group, ever-increasing, is seen under a broad-branching tree or by the lakeside.

It is as our Lord Himself loved to teach, and some of the sweetest truths He ever uttered were spoken in the fields, at the well, or by the seaside.

Zion at Headquarters rejoices over the blessing that accompanied Elder Williams' tour through Minnesota.

Elder Williams writes of his work:

It was with great joy that I received word from Overseer Piper to the effect that I was to make a tour through southern Minnesota.

It had long been the desire of my heart to take the blessed truths that we have in Zion to the dear hungering souls to whom I used to minister as best I knew how, while in the Baptist denomination.

My first stop was at Rockford, Iowa, where I met my dear wife, who was visiting our two daughters. In the afternoon we loaded ourselves with tracts and went down town and distributed them, inviting the people to our meeting in the evening.

We stirred the Devil at once.

One poor servant of the Devil followed us and told the people not to take our tracts; he also said that he was going to the meeting with a shotgun, but, like his father, the Devil, he was a coward and did not even come to the hall.

We proceeded, the following morning, to Kenyon, Minnesota, but on account of the train's being late we failed to meet our first appointment on August 22d, but arrived the next morning.

Here we found seven faithful members of the Christian Catholic Church hungering for the Word of God, and we were reminded of Jeremiah 3:14: "I will take you one of a city, and two of a family, and I will bring you to Zion."

What was lost in the number of services at this place was made up in time, for it was after one o'clock the next morning before we retired.

The next stopping-place was Owatonna. Here we found hustling Deacon Crane getting ready to move to Zion City. Too much cannot be said of this dear brother's work. Not only in Owatonna, but for miles around, God has wonderfully used him.

While there we received a call from the pastor of the Baptist Church, whom we had formerly known while in the Baptist ministry, and whom to know was to love.

To put our two hours' conversation into a nutshell, I would say that his heart is in the Christian Catholic Church in Zion. Let all in Zion pray that he may have grace and courage to come where he most certainly belongs.

We next stopped at Waterville. Here we had the pleasure of baptizing and taking into fellowship a number of persons.

We had a United Brethren minister in attendance at our meetings. I think he only missed one

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meeting. He seemed very much interested in our work.

Of course, the Devil's teeth could be seen in all of our meetings, more or less.

In Minneapolis we had two very good meetings. Judging from the letters which I have received from there, much blessing followed.

Hector, Minnesota, was the Devil's storm center. Eight years ago I was pastor of the Baptist Church at this place, and I have been very anxious to go there and give them the truth as we see it in Zion.

The meetings had been well advertised, and the Town Hall secured. Every thing was in readiness for the spreading of the Message.

One of the doctors was the first to raise his voice against us.

On Sunday morning the Baptists rang their bell, but almost in vain, for only three people responded, and they adjourned to the Methodist Church across the street.

We had no bell to ring, but still the people came in large numbers to hear the Message of Salvation, Healing, and Holy Living.

God wonderfully blessed the Message; so much so that we were enabled to establish a nice little Gathering there. Pray that God will bless that Gathering.

The last night we had the hall full. We had been promised a good egg-pelting, and sure enough, as I started to walk home, the eggs came thick and fast. But I had asked God not to let one of the eggs touch me, and He answered my prayer; for although they fell all around me, not one of them touched me.

I said to Sister Peterson, after reaching home, that this was the seal of our ministry.

This band of rowdies, composed of the so-called refined and educated, was led, I was told, by the Methodist minister's son.

Spofford was our next point. It was our privilege to baptize nine at this place.

The meetings were well attended, some of our dear people having driven sixty miles to be present.

Two reporters had driven nine miles to attend one of our services. Of course, they went away full. I have since received a copy of their paper, and, like all other scribes, they have failed to speak the truth in their report of the sermon.

Our next and last place to stop was Nashville Center. At this point we found many of our people who had driven thirty and forty miles through the drenching rain to attend our meetings, and many others who were not members, but were hungering for the truth.

The fields are indeed white already to harvest.

One thing was very noticeable in all of the places we visited, and that was the deadly work of that agent of the Devil, the press, poisoning the minds of the people against our beloved General Overseer.

We are glad to say that God used us in removing much of that prejudice.

I am glad that Overseer Piper was able to say that our trip was a great success, both spiritually and financially.

To God be all the glory.

Let us pray that the time may not be far away when our dear General Overseer will be able to send Elders all over the world to feed these hungering spirits.

Minneapolis, Minnesota.

Rev. Charles J. Jenson, Elder-in-Charge.

To those who have taken Christ as their Healer, the question is again and again propounded by the unbelieving, "What would you do in case of a bullet wound or a broken limb? Would you not have to call a surgeon then?"

Zion has scores of witnesses to whom she can silently point in reply. Elder Jenson answers the question in the testimony which follows.

Not only have Zion's prayers availed to stanch the blood and heal the wound and set the broken bone, but they have availed to straighten and heal many limbs, crooked or stiff through the carelessness or ignorance of doctors.

These are not idle statements, but absolute and indisputable proof can be furnished for every assertion.

Overseer Piper is in receipt of the following letter from Elder Jenson:

A son of F. Deitz of Modena, Wisconsin, went bathing Sunday, July 21st, and while in the water a youth appeared with a loaded rifle and began shooting, intending to scare the bathers.

One of the bullets struck Willie in the right leg, inflicting a dangerous wound between the cords of the knee.

He called upon God to forgive him and to stop the pain, and the pain stopped.

But, bleeding fearfully, he was helped home and his parents prayed and the bleeding stopped.

Then the boy took a milk pail and went to the barn and milked two cows, much against the wish of his parents.

The next day the leg was somewhat swollen and pained him.

They decided to send a request to the General Overseer for prayer and in two days all pain and swelling were gone, and he went to the field to help his father and brother in stacking grain, and has been well ever since.

The Methodist minister of Modena was very indignant against the parents of the boy for not sending for a doctor, and endeavored to incite the people in the town to force them to give the boy medical aid.

He said the boy was lying at home, the leg swollen and painful, and that it was a shame that these Dowieites did not have common sense and send for a doctor.

But the Sunday following the boy came to meeting in town, and they were astonished to see him walking about and not so much as limping, but smiling at the people who expected to see him crippled for life.

To the Lord be the glory and praise, "who healeth all our diseases."

Marion, Ohio.

Rev. Archibald McFarlane, Elder-in-Charge.

Under date of September 23d Elder McFarlane sends in a report of the work in Zion at Marion, Ohio:

We are rejoicing and praising God through Jesus Christ our Lord who giveth us the victory.

One week ago yesterday it seeemed as if the whole City of Marion was in an uproar.

Rotten apples, bananas, etc., were thrown at us.

One boy of about fourteen years of age ran past me and slapped me in the face.

The police who were then on duty were not to be found.

After these conditions had continued for about half an hour, the Sheriff made his way through the crowd and ordered me to leave, stating that "I was stirring up a mob."

I told him his duty as an officer, but he insisted that I leave; so I consented to do so if he would lead the way through the crowd.

He did so, and on the way to the Tabernacle our people were struck and kicked, their hats knocked off, and besmeared with filth. There were some pieces of brick thrown, but no one was hurt.

When we reached the hall, we all joined in singing "What a Wonderful Saviour." We then bowed and "thanked God that we were counted worthy to suffer shame for His Name."

We had a glorious praise and testimony meeting, and all went home rejoicing in God our Saviour.

On Monday morning Deacon Merchantell and I visited the Mayor's office, and found that he had left the city on Saturday on the "Huber Excursion," and would not be back until Monday night.

We visited the Sheriff, and he advised us to withdraw our appointments until after public sentiment had died out. But as we never "sit in the council of the ungodly," we told the Sheriff that we would be on the street next Lord's Day at the usual hour.

We also notified the Mayor by telephone of our intentions. We must thank the Mayor for his prompt action in calling out the whole police force yesterday, at 3:30 P. M., to protect us as we delivered God's Message to the people.

There were different estimates given me of the number who were in hearing distance of my voice when I began to speak, but I should judge that there were about four thousand.

I spoke for about two hours, and while I referred to the great disgrace and loss which our Nation had suffered, tears traced down the cheeks of strong men and women.

There were many sober faces as we called the people to repentance, confession, and obedience to God, in the Name of our Lord Jesus Christ.

At the conclusion of our services, the whole company joined us in singing, "Nearer, My God, to Thee."

Quite a number of the members of Zion from the surrounding towns were with us yesterday, among whom were Deacon Merchantell, of Forest, Ohio; Deaconess Jackson, of Mount Gilead, Ohio, and Deaconess Johnson, of Ashley, Ohio.

The General Overseer's Prayer Brings Rain in Iowa.

MOUNT AYR, IOWA, August 22, 1901

DEAR GENERAL OVERSEER:—I sent in a request to you July 22d to pray for rain here.

You received it the 23d and prayed then.

God heard your prayer, and we received a nice shower the 24th and a heavy rain the 28th and 29th, which I know was in answer to your prayer.

Praise the Lord for it!

We thank you and yours for your kindness to us.

Our little boy ran a rusty nail into his foot, and he suffered severely for about six hours, when God heard our united prayers and healed him. In three days he was running around all right.

A neighbor of ours ran a nail into his foot, and it was three weeks before he got well. He used Satan's remedies.

Praise God from whom all blessings flow.

May God bless you all, is our constant prayer.

Your Brother in Christ, C. E. CALKINS.

Notice to Zion Bricklayers and Stone Masons.

A number of Bricklayers and Masons will be needed soon, in the erection of Lace Factory and other buildings. Let all who desire work write at once to the Superintendent, giving full particulars as to ability and experience. State particularly whether you have families. There are no houses to rent in Zion City, and families must not be brought, unless arrangements are previously made with this or the Land and Investment Association.

R. H. HARPER,
Superintendent of Construction.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion College and Divine Healing Home, Saturday evening, September 21, 1901, was conducted by Evangelist E. P. Fisher.

After the usual opening exercises, the States represented were enumerated, and found to be seventeen in number, as follows:

Arizona, California, Illinois, Indiana, Iowa, Massachusetts, Michigan, Minnesota, Missouri, New York, Ohio, Pennsylvania, South Dakota, Texas, Washington, West Virginia, and Wisconsin.

The following foreign countries were represented:

Ireland, Japan, and South Africa.

EDWARD DOIDGE, Lawrence, Massachusetts, said: "I was brought up in the Church from my earliest recollection. When I became old enough to look into things for myself, I often used to ask ministers why they did not heal in these days as well as in the days of the Apostles. I always received that old answer, 'The days of miracles are past.' I shall bless God to the last days of my life that ever I saw LEAVES OF HEALING. The baker in Lawrence brought a copy of the LEAVES to our house when he was delivering bread. When I read it I said, 'This is what I have been looking for all the days of my life.' I want to be with the Zion people, so I have come here to live in Zion City."

EVANGELIST RUTH VAN DEREN, Zion College and Divine Healing Home, said: "I had the grip last February, and one of its accompaniments was a swelling on the right eyelid. This finally became a small lump, which, instead of disappearing, gradually increased in size until it became a disfigurement. One day while talking with Overseer Speicher on business, he asked me if I was ready to ask the Lord to heal me then; and I found I was expecting healing some time in the future. He told me I must say 'Now.' I awoke that night with a feeling of depression, and I determined I would say 'Now,' and would not stop asking until I received the answer; and I did receive the answer that night. Many times a passage of Scripture comes to me in answer to prayer. That night the words I received were, 'I am the Lord that healeth thee—now.' I immediately lay down and fell asleep; my eyes began to grow better and the lump to disappear. School closed and I was sent to Lake Geneva on Seventy work. The lump had not yet disappeared from my eye, but looked like a sty. I was calling at the home of a Methodist minister in Lake Geneva, and was telling him of my healing and what the Lord had done for me, and he pointed to my eyelid and said, 'Why don't you ask the Lord to remove that swelling?' I told him that I had done so and that it was going away. He said, 'How long has it been there?' I said, 'Two or three months.' He said, 'That will never leave your eye.' Well, it left my eye, and I should like to have that man know it."

DEACON J. H. SAYRS, Superintendent of Zion Junior Schools, said: "I thank God tonight for what He is doing for the children in the Junior Schools. Year before last the total enrollment in the Junior Schools was only 65. At the close of school last year we had 365. We have 420 to begin with this year, and the number will increase throughout the year. We expect over 600 before the year is over. At Zion City we have five classes to start in, and plenty of teachers waiting, and an enrollment of 147 waiting to come into school. The feeling of the children this year at the start is a good deal as it was at the close of last year's work; there is wonderful rejoicing that the school has renewed itself, and an evidence of good behavior among the children. I thank God also for the patronage of the people and the earnest coöperation they are showing this year. I want the world to know that the Junior Schools are alive, and that they are growing as fast as we can get ready for them."

SILAS STACEY, Franklin, Indiana, said: "I thank God for what He has done for me in the healing of my body. I was wonderfully delivered from constipation two years ago. I thank God I looked up into His face and laid the case before Him. He healed my body and now He keeps it in right order. It never was before. I inherited this disease. I am so glad to be in this place. It seems as though there is no place on earth so much like heaven as Zion City. As I stepped into the Bank there in time to be at the prayer service, and as I passed by the Children's Meeting and saw the children praying and asking blessing upon their playmates, it was a grand time to me."

EMERY COOK, Janesville, Minnesota (late of Soldiers' Home in Wisconsin), said: "I have heard a great deal about Zion, but the half has never been told. It is so much better than I expected. I started to come to Zion last September, but I turned around and went back and squared up my old debts that were outlawed twenty years ago, and God has wonderfully blessed me. I want to tell you an incident that occurred while I was at the Soldiers' Home. On the Bulletin Board there were generally from three to four deaths posted. But I noticed not long since the board was perfectly free; it looked odd; and as I turned around I saw an old man hobbling around on his crutches, and I asked him if he could account for it. He said, 'I think I can account for it. Through carelessness, the nurses in the hospital have neglected to give any medicine; consequently no one died.'"

MRS. E. G. GRIFFITH, Sistersville, West Virginia, said: "I would like to tell you a little of what the Little White Dove has done for us in West Virginia. Six years ago one of the maids in Zion Home on Stony Island Avenue sent a paper to my aunt in Indiana. Through that paper her husband was healed of insanity and they were both brought into Zion. I have counted twenty-five among our families and friends who are members of the Christian Catholic Church through that one paper. When I first heard of it I was a physical wreck, not expected to live. I had become disgusted with doctors and medicines and was almost in despair. When my aunt came back from Zion Home she came and talked to me, and I never hesitated a minute; from that moment I never touched a drop of medicine. The last bottle of medicine I had in the house was a bottle of pink pills, and I took them back to the druggist and told him I would like to exchange them for a Bible. He said he guessed that would do me the most good."

MISS NELLIE TOWN, Sandwich, Illinois, said: "I thank God so much for what He has done for me and mine through our beloved General Overseer. Five years ago my sister was given back from the very jaws of death, and her husband was convinced that there was a reality in religion, when she was instantly healed."

J. W. WEBB, Lawrence, Massachusetts, said: "I am thankful to be in this Home. Eight years ago last June I was a great tobacco user, chewing and smoking. I went to a little mission, and there I left my tobacco. Last year we went down to hear the General Overseer in Boston, and I wrote a request for my brother-in-law, and he has never chewed or smoked since. Neither of us have had the desire for it. I also wrote a request for my wife. The doctor had persuaded her that she could not get over her fits without smoking. But since the General Overseer prayed for her she has never had a fit and has never smoked."

MRS. ISABELLA FOSSELMAN, Reading, Pennsylvania, said: "The first time I saw LEAVES OF HEALING was when I lived in San Diego, California. It contained a miracle of healing such as I had never heard of before. I went to my room and wrote a letter to Dr. Dowie, asking him to pray for me. That was in 1895. I had been under the doctor's care and I suffered so much in my head that part of the time I scarcely knew what I was doing. But after Dr. Dowie prayed for me I improved wonderfully. I was so much better that the Presbyterian Elder asked me what I had done that I looked so much better. I told him I had sent a request for prayer to Dr. Dowie and that I had been getting better ever since. He became terribly angry, and said I ought to be ashamed to send for prayer. In 1898 I came to Chicago and stayed three weeks in Zion. I had a terrible cold, and it settled in my face and mouth. I suffered so terribly I was in despair. Dr. Speicher prayed for me and, as he laid hands on my head and prayed, the pain left me instantly."

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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."

Eleven Thousand Two Hundred and Seventy Baptisms by Triune Immersion Since March 14, 1897.

Eleven Thousand Two Hundred and Seventy 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, 1901, by the General Overseer	4629	
Baptized by Overseers, Elders, Evangelists, and Deacons	2363	
Total Baptized in Zion Tabernacle		6992
Baptized in places outside of Chicago by the General Overseer	641	
Baptized in places outside of Chicago by Overseers, Elders, Evangelists, and Deacons	3586	
Total Baptized outside of Chicago		4227
Total Baptized in four years and three months		11,219

Baptized since September 14, 1901:

Baptized in Central Zion Tabernacle by Evangelist Fisher	7		
Baptized in Central Zion Tabernacle by Elder McClurkin	12	19	
Baptized in British Columbia by Elder Brooks	1		
Baptized in Illinois by Elder Dinius	12		
Baptized in Massachusetts by Evangelist Smith	7		
Baptized in Michigan by Elder Kennedy	5		
Baptized in Mississippi by Deacon Boggan	3		
Baptized in Ohio by Elder Basinger	2		
Baptized in Washington by Elder Ernst	2	32	51
Total Baptized since March 14, 1897			11,270

The following-named twelve believers were baptized in Central Zion Tabernacle, Chicago, Illinois, Wednesday, September 25, 1901, by Elder W. A. McClurkin:

Blankinship, Marshal William.....Zion Home, Chicago, Illinois
Blankinship, Mrs. Nellie Cecile.....Zion Home, Chicago, Illinois
Byers, Mrs. Mary F.....Newton, Kansas
Durning, Mrs. Josephine.....870 West North Avenue, Chicago, Illinois
Harris, B. T.....Zion Home, Chicago, Illinois
Harris, Mrs. B. T.....Zion Home, Chicago, Illinois
Haverkamp, Henry.....Brazil, Indiana
Munger, E. P.....1411 Michigan Avenue, Chicago, Illinois
Myers, Miss Elsie.....Menallen, Pennsylvania
Steiner, Karl.....Oberlin, Ohio
Walker, William V.....Victor, Colorado
Walker, Mrs. Ella C.....Marigold, Colorado

The following-named twenty-seven believers were baptized in York Road Baptist Chapel, Leeds, England, Wednesday, September 4, 1901, by Evangelist H. E. Cantel:

Binns, Miss Frances.....4 The Chalets, Undercliffe, Bradford, England
Brooks, Mrs. Ruth.....59 Queen Street, Mosely, Leeds, England
Caswell, Mrs. Annie.....17 Park Terrace, Thorpe, Wakefield, England
Dufton, N. James.....7 Ellerby Avenue, Leeds, England
Engelhardt, Miss Lina.....837 Moor Park Terrace, Bradford, England
Frisby, Mrs. Sarah A.....110 York Road, Leeds, England
Fielding, Joe.....Lofthouse, Wakefield, England
Fielding, Mrs. Elizabeth.....Lofthouse, Wakefield, England
Gill, Miss Emily.....4 Park Terrace, Stanningly, Leeds, England
Gill, Miss Beatrice.....4 Park Terrace, Stanningly, Leeds, England
Heyworth, Mrs. Emma.....Fern Cottage, East Ardsley, England
Hopton, Miss Ellen.....Leadwell Lane, Rothwell, Leeds, England
Hardcastle, John.....1 Roundfield Place, Thornton, Bradford, England
Hardcastle, Mrs. Ann...1 Roundfield Place, Thornton, Bradford, England
Hardcastle, Miss Nellie..1 Roundfield Place, Thornton, Bradford, England
Lodge, Ernest.....Backcommon Jack Lane, Batley, England
Lodge, Mrs. Sarah.....Backcommon Jack Lane, Batley, England
Middleton, Mrs. Eliza.....45 Ashenhurst, Huddersfield, England
Middleton, Miss Martha A.....45 Ashenhurst, Huddersfield, England
Redman, Mrs. Emma.....Storr Heights, Thornton, England
Scott, Mrs. Hannah.....23 Back Heights, Thornton, England
Stead, Mrs. Susannah.....Grange Field, Mosely, Leeds, England
Thorpe, Albert.....204 Folkestone Street, Bradford, England
Thorpe, Mrs. Dinah.....204 Folkestone Street, Bradford, England
Woodcock, George W.....18 Peach Street, Bowling, Bradford, England
White, Mrs. Martha R.....6 Dent Street, Leeds, England
Whiteley, Miss Elizabeth...11 Lyons Street, Thornton, Bradford, England

The following-named two believers were baptized at Seattle, Washington, Lord's Day, September 15, 1901, by Elder August Ernst:

Ryther, Noble E.....Bremerton, Washington
Ryther, Mrs. Olie H.....813 Alder Street, Seattle, Washington

The following-named seven believers were baptized at Boston, Massachusetts, Thursday, September 19, 1901, by Evangelist H. A. Smith:

Doidge, Edward W.....5 Hancock Street, Lawrence, Massachusetts
Doidge, Isabel J.....5 Hancock Street, Lawrence, Massachusetts
Gee, Alice.....83 Railroad Street, Lawrence, Massachusetts
Gee, Isaac.....83 Railroad Street, Lawrence, Massachusetts
Kelley, Mrs. Charlotte E...107 Arlington Street, Lawrence, Massachusetts
Sawyer, Milton J.....Methuen, Massachusetts
Webb, Joseph.....83 Railroad Street, Lawrence, Massachusetts

The following-named four believers were baptized in the Church of Christ, Altrincham, Manchester, England, Friday, September 6, 1901, by Evangelist H. E. Cantel:

Cosgrove, Mrs. Ellen.....Fitzroy Street, Ashton-under-Lyne, England
Hulme, Miss Grace.....62 Sandy Lane, Chorlton-Cum-Hardy, England
Reade, Henry M.....21 Florence Street, Cheetham, England
Reade, Mrs. Annie L.....21 Florence Street, Cheetham, England

The following-named three believers were baptized at Tupelo, Mississippi, Monday, September 16, 1901, by Deacon Lucian G. Boggan:

Ledbetter, John R.....Tupelo, Mississippi
Ledbetter, Mrs. Annie Pauline.....Tupelo, Mississippi
Smith, Mrs. Mary Stevens.....Tupelo, Mississippi

The following-named believer was baptized at her home, 870 West North Avenue, Chicago, Illinois, Friday, September 13, 1901, by Overseer J. G. Speicher:

Hight, Mrs. Sarah.....870 West North Avenue, Chicago, Illinois

The following-named believer was baptized at Detroit, Michigan, Lord's Day, September 8, 1901, by Elder E. B. Kennedy:

Butcher, Mrs. Hannah R.....22 Noble Street, Detroit, Michigan

The following-named believer was baptized at Milan, Michigan, Thursday, September 19, 1901, by Elder E. B. Kennedy:

Austin, Mrs. Hester.....Milan, Michigan

The following-named believer was baptized at Cleveland, Ohio, Friday, September 13, 1901, by Elder R. N. Bouck:

Hotchkiss, D. D.....Jefferson, Ohio

The following-named believer was baptized at Victoria, British Columbia, Lord's Day, September 15, 1901, by Elder Eugene Brooks:

Huistel, Miss Anna.....Grant, Washington

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, OCTOBER 9th or 10th.

The Day of Approaching Darkness.

1. *It will be a day of want and distress.*—Joel 1:4-20.
Every joy of life will flee.
The seed of the field will be planted in vain.
The flocks of the pastures will be mad with anguish.
2. *It will be a day of battle and conquest.*—Amos 1:11-15.
The inhumanity of wars will be an awful sight.
Strong nations will fall subject to some other power.
National unrest will be more stirred by rumors of war.
3. *It will be a day of pride and self-deception.*—Obadiah 1:3-9.
Most nations can see backward, but not ahead.
Past victories do not insure future stability.
Men in nations cannot see the working out of God's plans.
4. *It will be a day of the overthrow of ecclesiasticism.*—Micah 3:5-12.
The preachers who honor self and not God will fall.
Those who have their plans of relief will be confounded.
Hired preachers will ever serve themselves instead of God.
5. *It will be a day of the drying up of waters and fountains.*—Nahum 1:2-8.
Rain will cease to fall on the earth.
The intense heat of the sun will lick up the moisture.
Moisture will leave the air and the heat will be intolerable.
6. *It will be a day of centralization of wealth.*—Habakkuk 2:5-11.
Men will not be satisfied with success.
They will want to dominate their fellowmen.
They will discard all fair means to accomplish their ends.
7. *It will be a day when kings, rulers, and great men will be overthrown.*—Zephaniah 1:7-18.
Men will try to defend themselves against insurgent masses.
Such a revolution as is unknown in history will take place.
Money will not then be an answer for all things.
8. *It will be a day when every kingdom and power shall bow to Christ as Lord of Lords and King of Kings.*—Haggai 2:20-23.
Men's hearts will fail them for fear.
The nation that will not serve Him shall perish.
Every knee shall bow to Christ as King.

The Lord Our God is a Judgment-Warning God.

SUNDAY BIBLE CLASS LESSON, OCTOBER 13th.

The Children of Light.

1. *Those who obey God do not want for light.*—John 8:12.
To follow Christ is to have no doubts.
To follow Christ is to be without fear.
To follow Christ is to never stumble or fall.
2. *To serve Him now is to see Him soon coming back to receive us.*—Revelation 22:3-7.
His servants know Him and His will.
The pure in heart always see God.
We shall see Him coming quickly.
3. *Constant progress must be made or the light will disappear.*—John 12:31-36.
When judgment begins the earth darkens.
The man who obeys light gets more light.
Obeying the light transfers one into the Kingdom of Light.
4. *The power of light is much greater than the power of darkness.*—Colossians 1:11-19.
Christ has all power in heaven and earth.
We are not subject to the power of darkness.
We are in the Kingdom of Light and Love.
5. *The light must shine in the heart to give the light of knowledge.*—2 Corinthians 4:3-7.
Each truth must find its way into the spirit.
When the spirit lays hold of the truth it begets conviction.
The light always imparts knowledge and power.
6. *The children of light escape the darkness of that awful night when the Lord comes as a thief.*—1 Thessalonians 5:1-11.
We are commanded not to sleep as do others.
The indifference about us is the sign of the coming night.
Let us watch and be sober, for the Bridegroom will soon be here.
7. *Those who are chosen to salvation can never be deceived.*—Matthew 24:21-28.
Tribulation yet worketh patience.
He will never permit the trial to be too hard.
The elect have light and cannot be deceived.
8. *If our service for Him on earth has been a joy we will enter into a greater joy when He comes.*—Matthew 25:14-23.
Loyal labor has a sure reward.
To work with what God has given brings increase.
We get more power by using well what we have already.

God's Holy People are a Delivered People.

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VOLUME IX. NUMBER 24. CHICAGO, OCTOBER 5, 1901. PRICE FIVE CENTS.

ZION'S MESSENGERS TO AUSTRALASIA AND ASIA

"WHAT THEN SHALL ONE ANSWER TO THE MESSENGERS OF THE NATION? THAT THE LORD HATH FOUNDED ZION, AND IN HER SHALL THE AFFLICTED OF HIS PEOPLE TAKE REFUGE."

Next Lord's Day afternoon, October 6th, we shall have the joy, God willing, of consecrating Nine Messengers of Zion to Australasia, Asia, and Europe.

In this issue we present the pictures and brief biographies of six of these Messengers, and we hope to give similar consideration to the remaining three, in our next issue.

Four Messengers will be sent to Australasia.

At the head of this little band we have placed the Rev. Wilbur G. Voliva, B. A., B. D., whom we have ordained as an Overseer of the Christian Catholic Church in Australasia, in the place of the Rev. J. Thomas Wilhide, retired.

The Australian Commonwealth, and the magnificent Islands of New Zealand are ever in our prayers.

It affords us intense joy to send these able and devoted brethren and sisters to the great, broad Island Continent of Australia, on which we spent many happy years of our youth and early manhood, and also in the ministry of the Ever-lasting Gospel. We shall have occasion to speak both in the Chicago Auditorium, next Lord's Day, and in the Farewell Meeting in the Central Zion Tabernacle, on Wednesday, October 9th, concerning the Great Fields to which these Messengers from Zion are about to depart. Our beloved Overseer and his wife, and their companions, the Rev. J. C. Reiff, M. E., and his wife, leave behind them large numbers of devoted friends in America, and they take with them our entire confidence, and the sympathy and prayers of the many thousands of Zion at Headquarters. We bespeak for them in all their journeys the kindly consideration and coöperation of all the members of the Christian Catholic Church in Zion



OVERSEER WILBUR GLENN VOLIVA, B. A., B. D.

We ask all our officers and members in Zion, in all the lands, to pray earnestly for their safe journey, and for great grace to rest upon them when they reach Melbourne, the Capital of the State of Victoria, where they will establish Headquarters for Australasia.

Their Itinerary appears on page 763 of this issue.

We write these lines as we are about to go to press, and have not time to enter into many matters which crowd upon our thought in considering Australasia.

Suffice it once more to say to all our officers and members throughout the beautiful Islands of these Southern Seas, that we shall do right heartily all that God enables us to help them to establish Zion in those beautiful new lands.

Our Overseer will carry with him, God willing, Phonographic Addresses to Zion and to our friends in Australasia, so

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ELDER MOLLIE STEELE-VOLIVA.

that we shall have the pleasure, although physically invisible, of *speaking* once more in New Zealand and Australia.

The Rev. Edward B. Kennedy, B. A., B. D., who has been attached to Headquarters for several years, and more recently in charge of the Christian Catholic Church in Detroit, Michigan, accompanied by his wife, returns to his former field of labor, China.

They go by way of Japan to China to cheer the hearts and strengthen the hands of the Rev. Carl F. Viking and his dear wife, who are established in Zion Home, Szechuen Road, Shanghai, in charge of the Christian Catholic Church in Zion in China.

These four, with their two dear children, are the pioneers of Zion's work among China's millions.

A large Band of Zion's Messengers is being prepared at Headquarters under the oversight of the Rev. George L. Mason, B. A., B. D., who has been ordained Overseer of the Christian Catholic Church in China, and who will, we trust, next year go forth to take charge of the important work so ably begun by Elder Viking.

A noble company of Chinese ministers and members of the Christian Catholic Church are eagerly awaiting the arrival of the excellent Elder and his wife whom we are now sending.

We thank our Chinese brethren in and around Shanghai for their recent beautiful message received by the hand of Elder Cossum (upon which our eyes fall as we write these lines), inscribed on a large blue silk banner, in letters of silver and gold, and conveying their love and prayers and congratulations. God bless them all.

We thank God for the preservation of all our dear people's lives during the late troubles in China, and for the prospects of great usefulness which lie before them.

We shall speak of the three Messengers for Europe when we publish their pictures next week.

Let Zion everywhere present these Nine Zion Messengers in faithful prayers before our Father's Throne, so that they may successfully carry God's Message of Everlasting Love in Salvation, Healing, and Holy Living, through Faith in Jesus, and in the Power of the Holy Spirit, to the blessing of Millions.

May they plant the Banner of Zion all over the great lands to which they are now commissioned from Zion, in the Name of Zion's King.

Rev. Wilbur Glenn Voliva, B. A., B. D.

Wilbur Glenn Voliva was born near Newtown, Indiana, in 1870. His father was a lawyer, and he was one of a family of seven children.

His boyhood was spent on a farm near his native village, where he attended the common and public schools until he was sixteen years of age.

He then entered Union Christian College at Meron, Sullivan County, Indiana, in 1889. He completed five years fo study there.

He was ordained to the ministry in the Christian (sometimes called "New Light") Church at the age of nineteen.

He served as pastor of the church of that denomination at Linden, Indiana, for three years. He then went to Urbana, Illinois, where he spent one year as pastor.

He pursued the theological studies in the seminary at Stanfordville, New York, for one year; part of this time he supplied the pulpit of the Chestnut Street Christian Church in Albany, New York. He then accepted the pastorate of the Christian Church at York Harbor, Maine, one of the largest summer resorts on the coast.

At this time he became a member of the Disciple Church and entered Hiram College in Ohio in the fall of 1895.

He received the degree of Bachelor of Arts from that institution and at the same time received the degree of Bachelor of Divinity from Union Christian College, having received a certificate of proficiency, entitling him to that degree as soon as he should take his Bachelor of Arts degree.

After his graduation from Hiram College, Mr. Voliva became the pastor of the Christian Church in Washington C. H., Ohio. After an occupancy of eighteen months, he became a member of the Christian Catholic Church in Zion, his



ELDER JOHN CASSEL REIFF, M. E.

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EVANGELIST ANNA MICHENER-REIFF.

application being presented on February 22, 1899.

He was ordained to the Eldership by the General Overseer on the first Lord's Day in April, 1899, and was for fourteen months Elder-in-Charge of the Chicago North Side Zion Tabernacle. God greatly blessed his work there, and the cause of Zion was greatly advanced in that part of this city through his consecrated efforts.

He was then transferred to the charge of the Branch of the Christian Catholic Church in Cincinnati, Ohio.

In Cincinnati Elder Voliva did a splendid work, greatly adding, under God, to the membership of the Church. He also increased, in a very short time, the sale of LEAVES OF HEALING in Cincinnati from 40 to 1000 copies weekly.

In the Spring of 1901 Elder Voliva was called to Headquarters, and became a member of the staff in Headquarters' work. In this position he has continued his record for conscientious, painstaking, and consecrated able work.

His unswerving loyalty, his untiring energy, and his ever-ready and thorough obedience, together with his high scholarship and marked ability, led the General Overseer to ordain him Overseer of the Christian Catholic Church in Zion in Australasia, on the first Lord's Day in August, 1901.

Elder Mollie Steele-Voliva.

Mollie Steele was born at Palestine, Illinois, in 1870. She attended the public schools and is a graduate of the Palestine High School.

She attended Union Christian College at Meron, Indiana, for one year, after which she taught two years in the High School at Palestine, Illinois.

Her mother was a Presbyterian, and she was reared in the Presbyterian Church.

She married Wilbur Glenn Voliva at Palestine, Illinois, in 1892.

She became a member of the Christian Church with her husband and afterwards a member of the Christian Catholic Church in Zion at the same time that he did.

She was ordained an Evangelist in the Christian Catholic Church in Zion by the General Overseer on the first Lord's Day in March, 1901, and afterwards was ordained an Elder, when her husband was ordained Overseer on the first Lord's Day in August, 1901.

She has quietly but faithfully assisted her husband in his work both as pastor of Christian Churches, and as an Elder in the Christian Catholic Church in Zion.

Overseer and Elder Voliva have one daughter, little Ruth, who is 19 months of age, a very bright, winsome child.

Elder John Cassel Reiff, M.E.

John Cassel Reiff was born near Norristown, Montgomery County, Pennsylvania, in 1866.

He is of Pennsylvania German descent, although his family have been in America for over a century.

When he was two years old his parents moved to near Collegeville, Pennsylvania, where he spent his boyhood working on his father's farm, and attending district school.

At the age of nineteen, he entered Ursinus College where he remained for one term.

He then entered a drugstore and began to learn pharmacy. After one and one quarter year's work there his health failed, and his physician advised him to give up the drug business.

He then became a traveling salesman for a wholesale grain and feed house. After he left the drugstore he ceased taking medicine, and soon regained his health.

In the spring of 1890 he went to Juniata College at Huntington, Pennsylvania.

He finished his English Course in that institution in 1892, and then became a student teacher.

In 1893 he took the degree of M. E. He studied in the classical and theological courses and served as a student teacher for five years.

He was ordained to the ministry of the German Baptist (Dunkard) Church in November, 1894.

He remained at college and did mission work until March, 1897, when he accepted a call to the pastorate of the Amwell, New Jersey, Dunkard Church. He remained there two years, resigning his pastorate in March, 1899, to become a member of the Christian Catholic Church in Zion.



ELDER EDWARD BIDWELL KENNEDY, B. A., B. D.

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He came to Chicago in May, 1899, at the invitation of the General Overseer, and was ordained an Elder in the Christian Catholic Church in Zion the first Lord's Day in June, 1899.

He remained in Chicago, doing faithful and efficient work in connection with Headquarters, and on occasional missions, until April 1, 1900, when he was transferred to Toledo, Ohio, and became Elder-in-Charge of the Branch of the Church at that place.

At Toledo, God blessed his work for Zion and for Him, giving him victory in a very difficult field.

On the first of September, 1901, he was called to Headquarters, to prepare for his long journey to Australasia.

He was married on August 13, 1896, to Miss Anna D. Michener, of Beloit, Ohio, whom he met at Juniata College.

Elder Reiff is a clear, convincing speaker, fearless and faithful. His work has been marked by unquestioning loyalty and obedience, and by blessed answers to prayer.

Rev. Anna Michener-Reiff.

Anna D. Michener was born in Mahoning County, Ohio, in 1868.

Her parents were of Quaker stock.

She spent her girlhood in her native county, attending district school and the Friends' Academy at Damascus, Ohio.

In January, 1891, she went to Huntington, Pennsylvania, where she attended Juniata College.

She spent several years there, during which time she was married to John Cassel Reiff. She shared the toils and joys of her husband's work as pastor in New Jersey, and came with him into the Christian Catholic Church in Zion in March, 1899. She was ordained an Evangelist in the Christian Catholic Church in Zion on May 24, 1901.

She is a bright, earnest worker and has been blessed of God as she has assisted her husband.

Elder Edward B. Kennedy, B. A., B. D.

Edward Bidwell Kennedy was born in Galesville, Wisconsin, in 1866.

He attended the district school until he was about thirteen years of age, when he went to Gale College in his native village.

In 1886 he left school and became a teacher for one year. Then he occupied a position in a bank for one year.

He went to Wooster University at Wooster, Ohio, in 1888. He received the degree of Bachelor of Arts in 1891.

He entered McCormick Theological Seminary at Chicago, Illinois, in the fall of the same year. After completing his course of three years at the seminary, he entered the foreign mission work and went to Ningpo, China, as a Presbyterian Missionary.

Through the reading of LEAVES OF HEALING, sent to China by Zion Free Literature Distribution Mission, he decided that he could no longer conscientiously work in the apostate denominations and, resigning his charge in Ningpo, came to Chicago and to Zion in January, 1898.



EVANGELIST SARAH LEHR-KENNEDY, B. A.

He was ordained an Evangelist in the Christian Catholic Church in Zion the first Lord's Day in October, 1898.

For several months Evangelist Kennedy was connected with the work of Zion at Headquarters and was frequently sent out on important missions to other parts of the United States.

In his work as an Evangelist, he was bold and fearless, working with entire consecration and tireless energy.

On February 20, 1900, he was married to Miss Sarah L. Lehr at the home of her parents, President and Mrs. H. S. Lehr, Ada, Ohio. On February 25, 1900, he was ordained an Elder in the Christian Catholic Church in Zion by the General Overseer. For several months he continued his work in connection with Headquarters, and in missions, then was transferred to the charge of the Branch of the Christian Catholic Church in Zion at Waupaca, Wisconsin, where he remained until December of that year, when he was transferred to Detroit, Michigan.

He remained in Detroit until towards the end of September of the present year when he was called to prepare for his long journey to China.

Elder Kennedy's work has been one of many victories for God and for Zion.

Quiet and unassuming, but earnest in demeanor, he is a stirring speaker when upon the platform, never failing to impress deeply his audience. God has also greatly blessed his pastoral work, manifesting His approval by many answers to prayer.

Rev. Sarah Lehr-Kennedy, B. A.

Sarah Lenora Lehr was born in Ada, Ohio, November 19, 1874.

Her father, Dr. H. S. Lehr, is the Founder and President of the Ohio Normal University in that city.

At the early age of eighteen Miss Lehr graduated from the University in the classical course.

During the following year she was the private secretary of her father.

She was then taken ill and lost the use of her arm through writer's paralysis.

For a year and a half she was a constant sufferer from that and other diseases. Through LEAVES OF HEALING she learned of the work of God in Zion, and was then healed of all her diseases through faith in Jesus in answer to the prayer of the General Overseer. After her healing she did most efficient work as a teacher in the Ohio Normal University.

On February 20, 1900, she was married at the home of her parents to Rev. Edward B. Kennedy, and on February 25, 1900, she was ordained an Evangelist in the Christian Catholic Church in Zion. Since then she has been a very valuable assistant to her husband in his work for God.

Mr. and Mrs. Kennedy have one child, a very lovable boy.

Has God Blessed You in Tithing?

Have you realized a fulfilment of God's promise to those who "bring the Whole Tithe into the Storehouse"? If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point.

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ZION IN THE ORIENT.

By Rev. Geo. L. Mason, B.A., B.D.
Overseer of the C.C.C. in China.

MESSENGERS OF ZION were first sent to the Orient in January, 1899.

Elder Carl F. Viking and Evangelist Viking have wisely laid foundations for the work.

The General Overseer's tracts have been translated and printed in Chinese and widely circulated.

God has given conversions and healings through fearless proclamation of the Full Gospel.

LEAVES OF HEALING has carried the precious seed of the Coming Kingdom to the hearts of many European soldiers, sailors, merchants, and travelers in the Orient.

STRONG MEN AND WOMEN who are now faithful officers in the Christian Catholic Church have been brought in more or less directly, because they saw that Zion was already established in China. It was evident that God had put into the heart of the General Overseer a steadfast purpose to effect the Restoration of the Everlasting Gospel of the Kingdom of God, in due time, among all peoples and tribes and nations.

Thus the opening of Zion in China has already borne fruit in the rescue from a state of ecclesiastical anarchism of Elder William H. Cossum and Evangelist Cossum, and Elder T. A. Cairns and Evangelist Cairns.

And Elder Frank M. Royall and Evangelist Royall, Elder J. R. Armstrong, Evangelist Emma L. Cummings, and Deaconess Ellen Burklund have been helped into the Church partly because they saw Zion really taking root in the Orient.

THE DIFFICULTIES of planting Zion communities in Asia are precisely the difficulties we meet in America. The Devil has there the same devices to ruin men—the rum shop and the drugstore, the opium joint and the tobacco factory, the lottery and the slot-machine, the card-table and the spirit-circle, the filthy theater and the Roman confession-box, the secret lodge and the dead church.

In China Zion faces all these foes. And then amid all, pervading all, and helping all in rebellion against God is omnipresent Idolatry—the worship of Demons, who are supposed to be the ancestors and heroes of the past.

To this universal, habitual idol worship, add a condition of chronic poverty of the masses, the absolute inability to read of nine-tenths of the people, and self-satisfied conceit born either of ignorance or of educated animalism—and one can form a faint idea of the problem of Zion work in the Orient.

IN AMERICA Zion has, through LEAVES OF HEALING, been able more or less to influence millions of people who speak the same language and who already know and believe a part of the Gospel.

But in all China the Europeans and Americans number all told only a few tens of thousands, and they are widely scattered.

There is only one white man to ten thousand yellow men. And these few whites are not in sympathy with Zion.

Obviously, if the Christian Catholic Church in Zion is to take the Chinese Empire, Zion must train a host of native Chinese preachers who shall be Spirit-filled and thus able to get the masses saved and healed.

A few ex-denominational preachers, good men, have already come to Elder Viking. They will need crushing, melting, and remolding in the Zion mill.

But the far greater number of our Chinese preachers should be Zion-made goods from the start.

Through Zion teaching of Salvation, Healing, and Holiness we must first get men and women saved and then train them in China for God's work in China.

ZION CITY, ILLINOIS, will be the new Antioch for sending out apostolic messengers. For that purpose the glorious vision of Zion City was given to the Seer. To this end God has enabled him to open the City.

The material prosperity of Zion City will be just according to the measure of faithfulness of the Christian Catholic Church to the great Object which the General Overseer keeps steadily in view: the building of a Holy City for the training and sending forth and support among all nations of messengers of the Gospel of the Kingdom.

THE WEAPONS of our warfare are not carnal, but mighty before God for the pulling down of strongholds. Our messengers will wield the Sword of the Spirit, the Word of God.

But, reader, the skill and strength with which they cut with the Sword will depend, in part, on your loyalty, courage, and faith in standing by these messengers, who are sent out alone to meet countless hostile men and devils.

Pour in the tithes for their support. Write them letters of encouragement, looking for no answer. Above all, remember them at the nine o'clock hour of prayer.

LET ZION'S PRAYERS ascend for dear Elder E. B. Kennedy and Evangelist Kennedy, soon to sail for China. May God endue them with wisdom and sustain them with grace for these days of parting from their many friends in Zion and from loved relatives.

JAPANESE CHRISTIANS readily get the healing of their bodies from God, as is shown in the following interesting cases narrated by Elder C. F. Viking:

Mrs. Kazeyama fell, knocking both her knees violently against the stones on the road. One knee was badly hurt.

I was notified in the evening. The next morning I went to her.

She could not move the knee. It was much swollen and very painful.

Her husband met me at the gate. He does not understand English.

I asked him how his wife was. He, pointing toward his knee said, "*Devil.*"

That was the only word he knew that moment in which he could give me the situation.

But that was enough for a Zion Elder or any true Zion member.

I knew that meant a bad knee and a big fight. So I went in to fight the Devil's work in the knee.

I put my hand on her knee in the Name of Jesus, then moved it, then took her by the arm and started her off on a walk up and down the veranda.

She laughed. Her husband then fell on his face before God, thanking Him for immediate healing.

The woman was perfectly healed that moment, and had not the slightest difficulty to walk and work. Praise the Lord!

I did not understand any Japanese, they did not understand any English, but God did the work.

At another time their baby had bowel trouble. The baby had six movements of the bowels in the forenoon.

The father then brought it to me to be prayed with. I prayed.

The next day I met him. I said, "Baby well?"

He answered, "*Baby, Divine Healing.*" That was another Zion expression worth putting down.

The immediate answers to prayer caused my spirit to be lifted up in praise to the Heavenly Father.

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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.

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

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CHICAGO, ILLINOIS, SATURDAY, OCTOBER 5, 1901.

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EDITORIAL NOTES.

"O ZION, LET NOT THINE HANDS BE SLACK."

ZION ENTERS the Tenth Month of the First Year of the Twentieth Century with Shouts of Triumph, and Songs of Joy and Gladness.

PURITY, PEACE, Power, and Progress abound in every department of Zion's operations.

IMMENSE GATHERINGS every Lord's Day afternoon at the Chicago Auditorium, continue to make a deep impression upon this great City and throughout the Land.

The Five Restoration Messages already delivered, notwithstanding the fact that they have dealt with subjects which previously excited severe criticism, have been almost unchallenged by the public press.

The people have been so overwhelmingly with us, and the blessing of God has been so manifest, that it seems for the time being to have silenced criticism in the secular press of this city.

WE NOTICE, however, that both the secular and especially the so-called religious press all over America, and on other Continents of the world, are eagerly discussing Zion.

But everywhere victory has been given to us by God.

OUR CORRESPONDENCE is filled with evidences of the deep, spiritual impressions, and the Saving Grace which has attended the ministrations of many of our Elders and Officers, as well as our own.

Many also are being healed in this and other lands in answer to the Prayer of Faith.

THE EDUCATIONAL Department of Zion's work is opening splendidly.

The registration of our first Day School in Zion City, which we mentioned in our last issue as 147, was increased to 165 on the first day of this week, and at the close of the week numbers 173.

Zion Night Schools in Zion City and in Chicago number 142 pupils.

ZION COLLEGE has already reached an enrollment of 142, and all the Primary Schools connected with our Tabernacles continue to increase. Our total enrollment to date is 751 in all our schools.

It is evident that in a short time we shall have nearly 1000 pupils in our various Educational Institutions, where Christ is the Alpha and the Omega.

Every attention is paid by a splendid corps of professors and teachers to the imparting of a sound education upon a distinctly Christian basis.

THE GROWTH of Zion City from week to week is so phenomenal and wonderful that it continues to excite intense and widespread interest.

The Press is significantly silent concerning it: for it is on record that Zion City is a "fizzle," and the Press does not like to confess its falsehood.

LONG LINES of cars, sometimes forty in number, discharging their freight daily at Zion City, houses springing up in hundreds all over that portion of the City which has been disposed of, and the joy and happiness felt and seen on every side, make deep and favorable impressions upon all visitors to Zion City.

ZION CITY General Stores, under the management of Deacon Held assisted by Deacons Ely, Clendinin, DePew, and others, are doing a splendid business, not only in Zion City, but in Waukegan, Kenosha, and the surrounding districts.

HOLDERS OF STOCK in Zion City General Stores will be delighted to know that the business is on a very large scale, and is being very profitably conducted, although prices are in many things lower than in the largest department stores of Chicago.

The volume and value of the trade, did we think it wise to make it known, would surprise even our most sanguine friends.

It is a strictly cash trade, and many outside of Zion are eager to do business with the Stores.

The Mail Order Department of Zion City General Stores, under the management of Mr. Charles F. Marshall, has also been doing a very large out-of-town trade, and has placed before us this week a large and beautifully illustrated catalogue of 450 pages, to which we have written an Introduction, which appears on the following page.

TWENTY-FIVE THOUSAND copies of this Mail Order Department Catalogue are about to be sent out to members of Zion households all over the land.

Our Manager says that he is confident, from a large knowledge of this business, and a comparison with the catalogues of other Mail Order Houses, that there is no house in Chicago that, on an average, can do better for its customers than Zion City General Stores, through its Mail Order Department.

He declares that prices and quality not only equal, but excel in many important particulars, those of the large Department Stores, and even of such large Mail Order Houses as Montgomery Ward and Company, who do a strictly out-of-town business.

HE ASKS that the members of the Christian Catholic Church in Zion shall give this Department a fair trial.

He has placed before us many letters from Conductors of Gatherings and Elders of Branches, who have been making up a weekly order for this Department, and have expressed great satisfaction with the result; also letters from private persons whom we know to be competent to express an opinion as to the prices and qualities of certain classes of goods.

We believe it will pay, in every sense of the word, for our friends to do business with Zion.

Let all in Zion do their best to extend this work, and send to Mr. Charles F. Marshall, Room 118, Zion Building, 1201 Michigan Avenue, Chicago, the names and addresses of friends to whom they would wish catalogues to be sent.

We unhesitatingly commend this Branch of our work to all our dear people, and feel that we have a right to ask them to coöperate with us, so that the profits of Zion's toil, and of Zion's trade, shall not go to Zion's Enemies.

WHILST IT IS essential that the Zion City General Stores shall make a sufficient profit to provide a fair interest for the capital invested, our chief desire has been to reduce the cost of living, so that the prosperity of our Zion families may be increased.

Such net profits as result, beyond all expenses, we shall use for God, for the upbuilding of Zion, and for the blessing of humanity with the priceless blessings of the Gospel of the Grace of God.

It is evident that the time will soon come when an immense and profitable business will be done in Zion City General Stores, yielding, even at a small percentage of profit, a large income to Zion General Fund.

EVEN OUR friends in distant lands may find it profitable to make our Mail Order Department their means of purchasing certain goods in America which cannot be had in these countries.

As Zion extends her work for God to other lands, we realize that every department of our work will extend thither also.

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"My Father's Business."

Zion - Chicago - October 3rd 1901

Friends of Zion, and all Honest People, everywhere:

I am asked to write an Introduction to this remarkable Book.

The first recorded Words of Jesus are the Answer to His mother, Mary, Luke 2:49 - "Wist ye not that I must be about My Father's Business?" His Business at that time was Educational.

Until He was thirty years of age, He attended diligently to Business as a Carpenter in the city of Nazareth. He thought, and spoke, and did all things in an orderly and business-like way.

Many of His Parables of the Kingdom of God are Business Stories: for instance The Two House Builders; The Sower and the Seed; The Merchant seeking Goodly Pearls; The Laborers in the Vineyard; The Two Debtors; The Rich Fool; The Wise Steward; The Unjust Steward; The Unjust Judge; The Unprofitable Servants; The Ten Talents; The Ten Pounds, etc.

In the last mentioned Parable - Luke 19:11-24 - He represents Himself under the figure of a Nobleman going to a far Country "to receive a Kingdom for Himself, and to return." He calls Ten Servants, and entrusts them with Ten Pounds, giving them this Command, "TRADE YE HEREWITH 'TILL I COME!" One of the ten makes one Thousand per cent, and another makes five hundred per cent; seven are not quoted; but one is severely condemned and punished because he made nothing with his pound, and would not even put it in Zion Bank, where it would have earned a fair interest. The Parable is a present Day Fact.

Zion obeys her Lord and Coming King. She carries the Message of Love and Mercy into the streets and Lanes of many cities, and into the highways and hedges of every Continent. But she also aims to promote the welfare of her people in giving them help and opportunities, to trade with all their Talents, and to increase them, by co-operation, in many ways. Zion City General Stores is one of these ways by which the cost of living will be lessened, and the prosperity of Zion families increased, whilst the Profits are used for God, and the rapid Extension of His Kingdom on this Earth. The Profits of Zion's toil and of Zion's trade should not go to Zion's enemies. Zion is able to put an end to this, by the Union of all her powers, spiritual and material.

This Catalogue proves the ability of Zion to supply goods at prices and qualities which cannot be surpassed.

Far and near, Zion invites your trade, in the Name of the Coming King, to whom all our Talents belong.

With every good wish, and prayer for your prosperity, I am, God's and Thine, John Alex Dowie

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The same principles which God has so greatly blessed here will be successful in every other land.

AS WE HAVE said in our Introduction to the Catalogue, one of our Lord's last parables of the Kingdom, that of the Ten Pounds, contains this command (Revised Translation), "Trade ye herewith till I come."

Applying this Divine direction in all its widest application, we increasingly see that both in spiritual and in material things it is the purpose of God that His people shall be Holy and not Sinful; Healthy and not Sick; Rich and not Poor; Strong and not Weak; so that they may use every Talent to build up and to extend the Kingdom of God.

WE HAVE already written in these notes of the fact that the *so-called "religious" press* in and out of Chicago has been distinguishing itself by particularly shameful lying concerning us and the work of God in Zion.

WHILE WE WRITE we have before us a copy of the *Sunday Companion*, published in London, England, on Saturday, August 3, 1901, which contains a shameful lie, originally born in America, which has gone all over the world.

It is expressed in these words:

Lately Dr. Dowie, when preaching at Zion Tabernacle, Chicago, made a curious addition to his gown. He appeared in a kind of angelic costume. . . . At the back of his gown he had sewn wings eighteen inches long and eight inches wide. . . . During his address the preacher moved to and fro, giving the impression that he possessed some angelic authority.

NOT ONLY HAS this *Sunday Companion* told this shameful lie about these "wings" (which, of course, never existed, as tens of thousands of those who attend our ministry know), but it has had the audacity to give a picture purporting to represent us "wearing the wings" on a public platform which is not at all like any of our Zion Tabernacle platforms.

FROM ALL PARTS of the English-speaking world we have clippings from papers copying these words of the *Sunday Companion*.

The whole thing is simply like hundreds of other things in the religious press, a shameful fabrication, without a shadow of fact for a foundation.

ON LORD'S DAY, February 26, 1899, we delivered a discourse entitled "A Reply to Dr. Gray," the editor of the Chicago *Interior*, which was first published in LEAVES OF HEALING of March 25th, Volume V, Number 22, pages 414-423.

We challenged and fully exposed the falsity of a shameful article that he had published in his paper, charging us with "obtaining wealth by duping the people," and much more to the same effect.

That Reply has also been published as a separate tract in our monthly issue of A VOICE FROM ZION for September, 1899, and it has had a very large circulation.

DR. GRAY did not dare to make any reply to our Challenge and Exposure.

We offered him the free use of Zion Tabernacle platform on any week night that he might select.

We gave him two weeks' notice of our intention to reply to him, if he did not make an apology in his paper.

We did everything in our power to give him an opportunity to withdraw his false charges.

We warned him as to the consequences of his wickedness, using, among others, the following words:

I indict him as a Wilful Fabricator of Falsehood, and as one who has done his best to destroy his professed Lord and Master's work.

He has defiled the fountains of life so far as he could defile them; he has trodden down the green pastures; and he has done his best to defile the sweet waters. He is like those of olden time of whom Christ said, "Ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

May God have mercy upon that wretched sinner. May God bring him to Zion Tabernacle and may he be soundly converted *before he dies*. (Applause. Amen.)

OVER TWO thousand persons in Central Zion Tabernacle, Chicago, unanimously endorsed our declaration that the accusations of Dr. Gray were absolutely false.

OUR REPLY HAS now been published for two years and seven months.

Dr. Gray never dared to dispute a line of it, and, although it was a complete disproof of every allegation he had made, he never had the grace to withdraw his cruel calumnies.

ON THE CONTRARY, as late as July 25, 1901, in the *Interior*, he published a still more shameful article, which we have only just read, in which these daringly false and wicked words appear:

Yet Schweinfurth was permitted to run his course, *breaking up families by leading away silly women, robbing heirs by getting the farms of old fools in their dotage, and at the same time* MAINTAINING A HAREM.

Dowie's agents *follow the same line of fraud.*

If there be anywhere an hysterical or feeble-minded old woman who has property, *they are on her track.*

The feeble-minded of both sexes are their prey.

There is no questioning the ability of Dowie and his apostles. He is the model of what the Irish call *a 'blooming blackguard'*, a shrewd and successful financier, and a man of great energy. . . Why is it that we can *suppress the Levee, but not Zion?*

THESE SHAMEFUL words were among the last that Dr. Gray was ever permitted to pen.

False in every line, we challenge his editorial successor in the *Interior* and all the editors of the world beside, to find one single person who can prove a single one of his shameful allegations.

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The purity of our life, under God, has been maintained by Him in a thousand conflicts.

Never once in any place or at any time have we ever been charged or convicted of the horrible crimes which Dr. Gray imputed to us.

The unspeakably vile attempt to reflect upon the morality of Zion by comparing it with a man who maintained a "harem," and with the "Levee" of Chicago, a district noted for its crime and immorality, is beyond all expression shameful.

We have for years maintained Zion Home of Hope for Erring Women at Sixteenth Street in this City, and have only recently doubled its size by leasing another house; and every act of our life both in private and in public gives the lie to these criminal libels.

CAN WE WONDER, then, that God would no longer permit this enemy of Truth and Righteousness, and of Zion, to live.

LAST SUNDAY DR. GRAY DIED.

AND HOW did he die?

IN THE *Interior* of October 3d, on page 1231, in a facsimile of his own handwriting we have these words:

I step upon her decks (speaking of a fancied ship "with plumes of smoke") for a *Journey into the Unknown*, from whence there is no return.

THESE WERE NOT the words of one who died in the Lord, and who, therefore, knew where he was going!

To him, it was "The Unknown," and we fear that God was to him as to the Athenians, "An Unknown God."

WITH SOLEMN heart we close the record of our conflict with one more Enemy of Zion.

He was for years a bitter and malignant foe; but he has not won in the contest.

We make no boasts; but God has justified us, and is doing so.

The Judge of all the Earth has done right.

We are ready to stand before His Judgment Throne at any moment, and plead before that All-seeing and Unerring God, that the shameful accusations which William C. Gray made against ourselves and Zion were false in every detail!

But he shall never again defile the "fountains of life," destroy the "green pastures," or corrupt the "sweet waters."

He shall never again "take away the Key of Knowledge or hinder those that are entering!"

GOD HAS REMOVED one more Enemy from the Pathway of Zion.

THE UNSPEAKABLE ABOMINATIONS of the so-called "religious" press of America, Europe, and, lately, of Australia, continue to occupy hundreds of columns of these papers, as we see from our files.

Within the last few weeks, ninety-two pages of one of our scrap books, or 184 columns of an average of at least eleven inches have been filled with extracts from so-called "religious" papers, containing unspeakably wicked attacks, based upon cruel fabrications.

Think of it, one hundred and sixty-eight (168) feet of "religious lies," and this, we have every reason to believe, is only a fragment of what is actually printed.

Probably *three millions of copies* of these papers were published, and the Lies would stretch, *at six inches to each copy*, about *three hundred miles* in a continuous Chain of Falsehood!

NOT ONE OF these editors even attempts to bring forward one single fact, in proof of his shameful contentions.

From the ungodly, secular press, nothing better than falsehood can be expected.

But we declare it is our profound conviction that the so-called "religious" press not only delights to publish the lies of the secular press, but, as we have already shown in these Notes, deliberately creates fresh Sets of Lies of its own.

ONE OF THE greatest proofs of God's care of us is that, notwithstanding this worldwide Conspiracy of Falsehood, Zion Goes Forward with ever-increasing blessing.

The work of Salvation, and Healing, and Holy Living through Faith in Jesus, has not only deepened in the many tens of thousands now in Zion, but it is rapidly extending to millions throughout the world.

WE APPEAL from the apostate "religious press" to every fair-minded and honest man and woman throughout the land.

Above all, we appeal to God, who ever maintains the cause of those who faithfully follow in the train of Him who, when on earth was despised, rejected, reviled, maligned, and crucified by wicked men.

"THE SERVANT is not above his Lord."

WE HAVE the Joy which comes to all who have received the Ninth Beatitude from the lips of the Master:

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.

WE DO "REJOICE," and are "exceeding glad"; for it is one of the proofs of our prophetic office.

Our Reward is already great on earth, and we know that

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Christ's Word is true, that it will be still greater in heaven, where nothing that defiles or makes a lie can ever enter.

HEART-SICKENING it has been to us this night to turn over the pages of that Scrap Book of Clippings from Religious Papers, which we had not looked at for some time.

It is appalling to see to what depths of degeneracy the Apostate Protestant Denominations have fallen.

Truly the words of the angel to Lot, when he fled from Sodom, may be spoken to all who are fleeing from these Apostasies, "ESCAPE FOR THY LIFE; LOOK NOT BEHIND THEE, NEITHER STAY THOU IN ALL THE PLAIN; ESCAPE TO THE MOUNTAIN, LEST THOU BE CONSUMED!

BUT NONE OF these things move us.
Our sorrows are temporal.
Our Joys are Eternal.

BRETHREN, PRAY FOR US.

ITINERARY OF ZION'S MESSENGERS TO ASIA, AUSTRALASIA, AND EUROPE.

CONSECRATION SERVICE,
Chicago Auditorium, Lord's Day, October 6, 1901.
FAREWELL SERVICE,
Central Zion Tabernacle, Wednesday, October 9, 1901.

OVERSEER AND ELDER VOLIVA.
ELDER AND EVANGELIST REIFF.

Leave Wells Street Depot	6:30 P. M., Thursday, October 10, 1901
Arrive Salt Lake City	3:40 P. M., Saturday, October 12, 1901
Leave Salt Lake City	9:45 P. M., Tuesday, October 15, 1901
Arrive San Francisco	6:55 P. M., Wednesday, October 16, 1901
Leave San Francisco via Oceanic Steamship Company's Steamship *Sonoma*	10:00 A. M., Thursday, October 24, 1901
Arrive Honolulu, Hawaii Islands	Wednesday, October 30, 1901
Leave Honolulu, Hawaii Islands	Thursday, October 31, 1901
Arrive Pago Pago, Samoa Islands	Wednesday, November 6, 1901
Leave Pago Pago, Samoa Islands	Thursday, November 7, 1901
Arrive Auckland, New Zealand	Monday, November 11, 1901
Leave Auckland, New Zealand	Tuesday, November 12, 1901
Arrive Sydney, Australia	Friday, November 15, 1901
Arrive Melbourne, Australia	Friday, November 22, 1901

ELDER AND EVANGELIST KENNEDY.

Leave Wells Street Depot	6:30 P. M., Tuesday, October 22, 1901
Arrive Seattle	5:10 P. M., Saturday, October 26, 1901
Leave Seattle	8:00 A. M., Tuesday, October 29, 1901
Arrive Victoria	3:00 P. M., Thursday, October 31, 1901
Leave Victoria	Friday, November 1, 1901
Arrive Vancouver	Saturday, November 2, 1901
Sailing per Canadian Pacific Royal Mail Steamship *Empress of Japan*	Monday, November 4, 1901

ELDER HODLER,
EVANGELIST SOPHIE HERTRICH AND DEACONESS SOPHIE BALIFF.

Leave Chicago, Michigan Central Railroad	10:30 A. M., Thursday, October 17, 1901
Arrive New York	1:30 P. M., Friday, October 18, 1901
Leave New York per Hamburg-American Steamship Line Steamship *Graf Waldersee*	Saturday, October 19, 1901
Arrive Plymouth	Tuesday, October 29, 1901
Arrive London	Wednesday, October 30, 1901
Leave London	Monday, November 4, 1901
Arrive Paris	Tuesday, November 5, 1901
Leave Paris	Friday, November 8, 1901
Arrive Zurich	Saturday, November 9, 1901

WANTED AT ONCE.

Stonemasons and Bricklayers at Zion City. Christian men preferred. Apply to Deacon R. H. Harper, Superintendent of Construction, Foss Postoffice, Zion City, Illinois.

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

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

Jesus said, "*I am* the Way, and the Truth, and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am* 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 Corinthians 12:8-11.)

There are Four Modes of Divine Healing.

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

Divine Healing is Opposed by Diabolical Counterfeits.

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

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in 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 Printing and Publishing House, 1300 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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"Call ye on the name of your god, and I will call on the Name of the Lord: and the God that answereth by fire, let Him be God." 1 Kings, 17:24

You will find no judge in this land who will take issue with the logic of the position with which we started today, that any man who assumes the right to administer an Oath, impose a Penalty and execute it, whom the Constitution and Laws of the United States does not recognize, is a Lawless Anarchist, and if he executes the penalty he is a Murderer; and further, the Organization which assumes the right to give him these powers is simply a Band of Lawless Rebels. There is no honest or able lawyer who will dispute that position.

If the Freemasons will choose their Champion and openly acknowledge him as such, then I will give their ablest judge or lawyer one afternoon here, I will divide it up with him, and we will take three hours, and fight out that proposition.

You will not come, but, nevertheless, I will invite you to take the opposite side upon that proposition with which I started, that plain, legal proposition as to whether you are legally authorized by the Constitution and Laws of the United States to administer a secret oath, to impose a secret penalty, and to execute it or to organize Societies which can lawfully do such things. They dare not face it.

Every Mason who publicly names the Name of Jesus Christ as Lord of all, and then privately takes any of the Masonic degrees where Christ is never named as the Son of God and the only Saviour of Men, is a hypocrite and a sham. I do not care whether he is a bishop or an archbishop, or whatever he is.

I am pressing the battle to the gates and they must appear in public and prove these statements false or admit their truth.

If they admit it by their silence, they stand condemned before God and all the world.

I want to put it so plainly today that it cannot be escaped; namely as Elijah the Restorer, building the altar of God again, I challenge the Lie that the Priests of Baal have imposed upon the whole world, and declare their system to be a mass of lying.

I declare that those who, after this warning, will continue in that system to be absolutely unworthy of any man's confidence. The Voice of Elijah the Restorer in Chicago Auditorium Lord's Day, Sept. 29, 1901.



ZION'S CHALLENGE TO THE PRIESTS OF BAAL

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ELIJAH'S RESTORATION MESSAGES OF PURITY, PEACE AND POWER



CHICAGO AUDITORIUM,
LORD'S DAY AFTERNOON,
September 29, 1901.

ELIJAH AND THE PRIESTS OF BAAL.

REPORTED BY S. D. AND E. W. AND E. D. B.

No. 5.

THE Great Conflict of the Ages is a conflict between the forces of God and the forces of Baal.

Baal, the Sun-god, the chief divinity of the heathen, is none other than the great enemy of God and of man, Satan.

Baal-worship is Devil-worship.

The conflict which God sent his Prophet, Elijah the Tishbite, to wage was a conflict against Baal.

All down through the ages the Prophets of God following Elijah were engaged in the conflict against Baal.

When God sent Elijah the Prophet the second time in the person of John the Baptist, it was to prepare the world for the coming of Christ, who came to destroy the works of the Devil or Baal.

The conflict of the Church which Christ established has been a conflict against Baal.

In these times of "The Restoration of All Things," which are preparatory to the coming of Jesus Christ, the King, and the final Conqueror of all the forces of Baal, God has again sent His Prophet, Elijah, as the Restorer, and from the beginning of his ministry there has been a constant fight against the Priests of Baal.

Baal, the Sun-god, has set up his worship in the dark secret lodges of Masonic and other Orders throughout the world.

He has led into these dark dens of heathenism, as in the days of old, the rulers of the nations, and the very ministers of God.

For years the fearless voice of Elijah the Restorer has rung out with startling plainness and boldness, tearing the veil of secrecy and the tissue of lies and hypocritical cant from these heathen and Antichristian lodges, and exposing them in their true light as synagogues of Baal.

The Priests of Baal in all parts of the world have been filled with terror as the man of God has sent the searchlight of truth into all their dark places.

They have sneered, they have raged, they have threatened, they have plotted, against God's Prophet, Elijah.

God has placed His protecting hand between His Messenger and all their murderous plans, and has given great victory over them.

Thousands of their deluded devotees have seen them in their true light, have renounced the "secret works of darkness," and have come into the light of God and truth.

Thousands more have been warned in time of the true nature of Masonic and other Secret Orders, and have been prevented from sinking into their depths.

And still the fight goes on with ever-increasing intensity.

Elijah the Prophet is victorious.

The time has come for the Final Conflict.

The crisis is at hand.

God and good, and truth and righteousness will prevail, and Baal with all his horrid works of darkness will be swept from off the earth.

Christ, the All-conquering King, will come to reign supreme.

Lord's Day, September 29th, a great battle was fought in the Chicago Auditorium.

Being filled with the Spirit of God, Elijah the Restorer, the Sword of the Spirit flashing in his hand, cut down the Priests of Baal, even more effectively and more powerfully than had Elijah the Tishbite, at the brook Kishon.

The great audience of between four and five thousand persons listened to the words of mighty power with the most intense interest.

Many were present who had been deceived and led into the synagogues of Baal.

God blessed the words of His Prophet, and at the close many of them with nearly every other hearer in all that great audience arose to vow to God that they would henceforth "have no fellowship with the unfruitful works of darkness, but rather even reprove them."

Chicago Auditorium, Lord's Day Afternoon, September 29, 1901.

The service was opened by singing Hymn Number 116:

There's a royal banner given for display
To the soldiers of the King;
As an ensign fair we lift it up today,
While as ransomed ones we sing.

CHORUS—Marching on! Marching on!
For Christ count ev'rything but loss;
And to crown Him King, we'll toil and sing,
'Neath the banner of the cross.

The audience then united in repeating the Apostles' Creed:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ His only Son our Lord;

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Who was conceived by the Holy Ghost,
Born of the Virgin Mary;
Suffered under Pontius Pilate
Was crucified, dead, and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body;
And the Life everlasting. Amen.

The General Overseer read from the Inspired Word of God in the Old Testament in the First Book of Kings, beginning with the first verse in the seventeenth chapter and following that with the eighteenth chapter, and also a portion of the nineteenth chapter.

And Elijah the Tishbite, who was of the sojourners of Gilead, said unto Ahab, As the Lord, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

. . . . . .

And it came to pass after many days, that the Word of the Lord came to Elijah—

The meaning of the word Elijah is, "My God is Jehovah."

Who Is Your God?

That is the question which each one here today must answer. You cannot escape from it—*Who is your God?*

"My God is Jehovah," Elijah said. His very name was a challenge.

And it came to pass after many days, that the Word of the Lord came to Elijah, in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab. And the famine was sore in Samaria. And Ahab called Obadiah, which was over the household. (Now Obadiah feared the Lord greatly: for it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, Go through the land, unto all the fountains of water, and unto all the brooks: peradventure we may find grass and save the horses and mules alive, that we lose not all the beasts.

Ahab was a good deal more concerned about his beasts than he was about his people.

Quite a great many people are more concerned about dogs, and cats, and horses, and other kinds of animals, themselves included, than they are about their fellow man.

This was a king of that kind. He wanted water and feed for the horses and the mules. Very important, but people are more important.

So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Is it thou, my lord Elijah? And he answered him, It is I: go, tell thy lord, Behold, Elijah is here. And he said, Wherein have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not here, he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me. And Elijah said, As the Lord of Hosts liveth, before whom I stand, I will surely shew myself unto him today. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. 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. 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. 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; 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.

A Common Trick With All Heathen Priests.

One of the early Christian Fathers, St. Chrysostom, in one of his orations tells us that he was an eyewitness of such a proceeding. He says: "I speak as an eyewitness. In the altars of the idols, there are beneath the altar channels, and underneath a concealed pit; the deceivers enter these and blow up a fire from beneath upon the altar, by which many are deceived, and believe that the fire comes from heaven."

That was what was meant here. Elijah took good care there was no trick about this matter.

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 the Lord: 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; 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, according to the number of the tribes of the sons of Jacob, unto whom the Word of the Lord came, saying, Israel shall be thy name. And with the stones he built an altar in the Name of the Lord; and he made a trench about the altar, as great as would contain two measures of seed.

He "restored" the altar of the Lord.

A man who wants to institute a new religion is of necessity an impostor.

There Can Be No New Religion,

any more than there could be a new sun tomorrow morning.

We do not need a new religion.

"The old is better," like the wine at Cana.

That which is new is not true, and that which is true is not new.

And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four barrels with water, and pour it on the burnt offering, and on the wood. And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening oblation, that Elijah the Prophet came near, and said, O Lord, the God of Abraham, of Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy Word. Hear me, O Lord, hear me, that this people may know that Thou, Lord, art God, and that Thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, He is God; the Lord, He is God. And Elijah said unto them, Take the Prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. And Elijah said unto Ahab, Get thee up, eat and drink; for there is the sound of abundance of rain.

There is where I think he did wrong.

Elijah's Failure to Deal With Ahab and Jezebel.

I shall venture to say the thing which is in my heart. The next thing he ought to have said was, "In the Name of Jehovah, take Ahab, take Jezebel, send them down to Phœnicia, where they belong, and let the Theocracy, the Rule of God, be restored."

The people would have done it: for they were in the mood to obey God's Prophet to the uttermost.

But he did not say it. He stopped short; and when a man of God stops short of a complete work he will pay for it.

He will pay for it as Elijah paid for his failure, in deep and sore discouragement. He paid for it by losing his prophetic office and being taken away from the earth. The nation paid for it in bloody wars, and cruel murders, and oppression of good citizens, such as that of Naboth, whose vineyard was coveted and stolen and who was cruelly stoned to death upon false charges brought by the vile Queen Jezebel. Ahaziah succeeded Ahab, a degenerate son of sinful parents, who "did evil in the sight of Jehovah, and served Baal and worshiped him, and provoked to anger the Lord, the God of Israel."

Jehoram, another son of Ahab, followed, and the horrors of his reign make the reading of the inspired record unspeakably

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revolting. Only the death of this monster, and the murder of Jezebel and seventy sons of Ahab, at Jezreel, brought the tragedy to a close. Jehu was commanded to do what Elijah failed to do; and the worship of Baal was, for the time, destroyed in Israel by the massacre of a vast number of the priests and worshipers of Baal.

But there were fifty years of horrible crime and national disgrace, between Elijah at Carmel and Jehu at Samaria.

Half a century of national misery because Elijah the Destroyer failed to complete his work at Carmel—yes, and, eventually, the Dispersion of Israel and all the misery since! Think what might have been had Elijah deported Ahab and Jezebel, and restored the Theocracy—the Rule of God.

When God's Prophet begins a work for God he must go right on and finish, or countless disasters to God's people and to the world will follow.

If Ahab had been taken that day and escorted down to Phœnicia and sent back to Tyre and Sidon with that Jezebel, who was the daughter of a heathen king, then the Theocracy could have been reëstablished; the command of God could have been put into operation, and Elijah would not have had to run away from Jezebel.

Again and again, I reiterate the truth, it does not pay to stop in any Divine work. When you begin, go right through, no matter what it costs.

And Elijah said unto them, Take the Prophets of Baal—

Guilt of Ahab and Jezebel.

The prophets were guilty. But was not the King more guilty, was not the Queen more guilty, those who had fed these false prophets, and had sustained this heathen worship?

If the penalty is to fall upon the poor miserable tool and victim, let it also fall upon all those who create the crime.

And Elijah said unto Ahab, Get thee up, eat and drink; for there is the sound of abundance of rain. 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 towards 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. 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, 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.

And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time.

It did not pay, you see. It did not pay to spare that Queen. It did not pay to spare that King. It never will pay to spare evil of any kind.

And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die—

Elijah's Failure Makes Him a Coward.

Yes, that is what comes to a man who does not do his duty. He gets afraid, even of a woman, and runs for his life. He gets to a place where he wants to die, and it is very proper that he should die.

—and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers.

But God is a very merciful God, and He has consideration and compassion for our poor human weakness.

Although He did have to take Elijah away, He gave him a little respite, and made him wind up his work properly and in an orderly manner.

Some people want to go out of this life without doing their work properly. God wants you to attend to your work right up to the end, and when you go, see that it is in good order.

But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And he lay down and slept under a juniper tree; and behold, an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was at his head a cake baken on the coals, and a cruse of water. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

May God bless His Word.

Prayer was then offered by the General Overseer.

He also spoke the following words of thanksgiving:

I desire to give thanks to God for a great many things; amongst others, especially for the great blessing which has followed my address of last Lord's Day.

I ask that every Christian heart shall pray and that every true citizen shall listen candidly to the things I have to say today.

It is a very hard thing to get a Freemason to be honest. As one of our brethren here said:

"I Never Told My Wife a Lie Until I Became a High-Degree Mason."

He confessed this to me the other day in the presence of his wife, and I may as well tell you the story now. It is a pretty bad story, too.

He was a member, and a leading member, of a Baptist Church in this city for over twenty years, and there was no man in town that he wanted to curse more bitterly than he did me, and he did it, too: for he was a Freemason first, and a Christian only in name.

But his wife some years ago happened upon a copy of a sermon of mine, bearing the title of my sermon today, "Elijah and the Priests of Baal."

I delivered it in the Central Zion Tabernacle, but you would never have recognized it from the account of it in the press. Their business is to *sup*press the news about Zion. They do not tell the truth.

Somebody said to me once about the press of Chicago, "Well, Doctor, they cannot always make mistakes when they report you."

"No," I said, "they never make any mistakes."

"How is that?" he said. "You denounce them for telling lies."

"That is true," I said, "but they never make any mistakes. They always lie on purpose." (Laughter.)

However, that sermon fell into the hands of this good woman, and she was a member of the Baptist Church, but she was something better.

She was a child of God, and all members of the Baptist Church are not. A good many of them are children of the Devil.

Quite a number of their ministers are, too: for they are Priests of the Masonic Baal.

In fact, many of the Protestant denominations are full of

Men Who Are Praising Christ, Yet Living a Lie.

This woman read that address. She thought it terribly vile and awful.

Her husband was a high-degree Mason, and a member of the Church, and a kind, considerate man to her. He is here today.

It could not be that *he* had ever gone into a lodge and stripped himself nearly naked like that!

She would not believe that *he* had worn a hoodwink over his eyes and a cable-tow around his neck, and that *he* had crawled on his knees to get Masonic Regeneration; and she never would believe that he had taken such dreadful oaths.

Oh, it was impossible, and she just berated Dr. Dowie in first-class style, as so many of my friends now present did in bygone days.

Somebody said to her one day, "Did you read that?"

"Yes."

"Well, it is all true."

"I do not believe it."

But one day she believed it; for, in order to settle her doubts, she asked her husband.

We will call him John. I call all the bad boys John. It is my own name, so they cannot feel particularly offended. (Laughter.)

"John, I am uneasy, and I want you to settle my mind. I am uneasy about something Dr. Dowie has said."

"Well," he said, "just tell me, and I will settle it," never thinking what was coming.

She said, "Tell me the truth. Read this," and she handed him the pamphlet and he read.

"Ugh," he said, "he has never been a Mason. He does not know anything about it."

"But," she said, "look here. There are a Thirty-second Degree Mason, and a whole lot of others, who say it is so; and I want to know, John, if you ever went through that fooling."

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"Come," he said, "you know I am a Mason, and Masonry is not a thing to discuss."

"But," she said, "you must tell me whether Dr. Dowie is telling the truth or a lie."

Lies to His Wife to Keep His Oath.

I do not think you will wonder when I tell you that, notwithstanding his twenty or thirty years in the Baptist Church, and his place there, and his high Masonry, this man looked his wife straight in the eye and said, "Dr. Dowie is telling a lie."

Well, she believed him, and his wicked lie.

But the day came when she put the question again, and he staggered a little by that time.,

His conscience was stinging him, and he had begun to come to Zion meetings. So one day he sent me a message, begging me to see himself and his wife.

Sitting in my study only a few weeks ago he said, "Doctor, I have come out of Masonry. I have come out of the Baptist Church, and I want to be baptized by you as a penitent sinner; but I cannot be baptized until I have told you and my wife the truth."

So he turned to her, and in a very tender way he put his hand upon hers, and said, "Mary, I lied to you when I told you that what Dr. Dowie said was a lie. Every word of it was true, and a great deal more, too."

Well, she cried and he cried. Afterwards I baptized him, and he went down to Philadelphia and settled a whole lot of debts that had been outlawed long ago, as the Philadelphia press reported.

Thanks be to God, he is in this building today, and although his wife is in heaven, and I have not the joy of seeing her here, yet I know in heaven she rejoices that he is in Zion, out of that infernal mess of lying which is found in Masonry and in the Apostate Churches. That is just what "the Strong Delusion to believe a Lie" makes you Masons do. Every one of you have been lying in going through your various degrees with their sham murder of Hiram Abiff, and their sham resurrection by King Solomon.

I am going to talk straight at you today, so you can go right home now if you do not want to get a thrashing; for you will certainly get it. (Laughter.)

My heart is very sore when I think of some of the things that have come to my knowledge today, and I have a vast amount of sorrow in my heart for the sufferers through Masonry.

I see a very few out of the thousands present are going now. They do not want that spanking.

I give you who are Masons, or afraid of Masons, fair notice, so that everybody who sees you go will know why you are going. (Laughter and applause.)

It will all be in good temper, but you are going to catch it today, for I feel my spirit stirred, and God requires me to "cry aloud and spare not."

I am thankful that man's wife heard the truth before she passed away. May God grant that many of you, my fellowmen—would that I could call you my brothers—shall go away from this place today and tell your wives that you have told them a pack of lies for years. Own up today, and seek and find Mercy from God.

A Christian Must Carry the Name of Christ Everywhere.

You have told them that Masonry was not inconsistent with Christianity, and you have known it was all the time, every one of you.

You do not dare in the Blue Lodge to mention the Name of Jesus Christ. You know that "Name which is above every name" is cut out, in the Masonic Ritual, of every extract made from the New Testament in which it occurs. Yet a Christian must carry that Name everywhere. (Amen.)

I want you to pray for me, you Christians. I am always being told I will get a bullet through me because I preach these sermons now and then, but that would not matter: for Zion will Go Forward, come what may.

Such threats as the one again published in the last issue of LEAVES OF HEALING are contemptible. I am deluged with them at such times, and they make me just a little harder in my treatment of the Devil than I would have been.

They make me more stern in saying, "O my God, if this is the last time that I can bear my witness for Thee, and against Baal, help me to do it thoroughly."

This witness will go on and on and on, and never die. The worst day's work that the Masonic Order could do would be to kill me. But no one can kill me until my present work on earth for God is done.

The day has come when this accursed system must be destroyed. Pray for me that I accomplish somewhat toward that today. (Amen.)

The tithes and freewill offering were then received.

ELIJAH AND THE PRIESTS OF BAAL.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto this people, and to all in every land to whom these words shall come in these days and in all the days, till Jesus come. (Amen.)

I will read to you from the Word of God, in the Gospel according to St. John, the eighteenth chapter and twentieth verse.

I wish you to remember these words. Do not let them slip from your mind and be forgotten. They are the words of Jesus Christ, the Son of God:

TEXT.

Jesus answered him, 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 Open Speech of Jesus Christ.

Now listen! Do not trifle about it. The most important thing is what God says.

Jesus said: "I have spoken openly to the world. . . . and in Secret spake I Nothing."

If you are a follower of Jesus Christ, you will follow His example.

Every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved.

He that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

The next passage I shall read is found in the second chapter of the Second Epistle of Paul the Apostle to the Thessalonians.

I read it for the purpose of connecting the discourse of today with the discourse of last Lord's Day.

For the Mystery of Lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the Lawless One, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the Manifestation of His Coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them (*permitteth to come upon them*) a Working of Error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

Also I will read in the Book of the Prophet Isaiah, the twenty-eighth chapter:

Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine! Behold, the Lord hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, shall He cast down to the earth with the hand. The crown of pride of the drunkards of Ephraim shall be trodden under foot: and the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the firstripe fig before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. In that day shall the Lord of Hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people: and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn back the battle at the gate. But these also have erred through wine, and through strong drink are gone astray; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are gone astray through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean. Whom will He teach knowledge? and whom will He make to understand the message? them that are weaned from the milk, and drawn from the breasts? For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little. Nay, but by men of strange lips and with another tongue will He speak to this people: to whom He said, This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear. Therefore shall the Word of the Lord be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken.

Wherefore hear the Word of the Lord, ye scornful men, that rule this people which is in Jerusalem: Because ye have said, We have made a Covenant with Death, and with Hell are we at Agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation: he that believeth shall not make

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haste. And I will make judgment the line, and righteousness the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. As often as it passeth through, it shall take you; for morning by morning shall it pass through, by day and by night: and it shall be naught but Terror to understand the Message. For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in Mount Perazim, He shall be wroth as in the Valley of Gibeon; that He may do His work, His strange work, and bring to pass His act, His strange act. Now therefore be ye not scorners, lest your bands be made strong: for a Consummation, and that determined, have I heard from the Lord, the Lord of Hosts, upon the whole earth.

This Battle Will Be Fought to a Finish.

That Consummation is coming quickly. There will be a finish to this fight.

History repeats itself, but the conditions are never the same.

Man remains the same miserable failure that he has always been, excepting in so far as he lets God undertake for him.

A terrible failure is Humanity.

God is in earnest and makes His servants so.

This is a real fight with the Powers of Darkness.

The man who stands before you today knows, and there are others sitting here who know, that there are those who, if they could today take our life, would take it; and there are those today, perhaps in this place, who are under oath and penalty to take it.

We know it while we speak, but we also know that God is above all. One thing is certain, whatever else is not, that until my work is done I cannot lose my life. (Amen.) And he that loseth his life for Christ's sake shall save it unto life eternal.

Now, that kind of thing makes no impression upon me. I have received many threats this last week. I give you another specimen of them in this week's LEAVES.

We are following that gentleman up, and perhaps we will put a pair of handcuffs upon him just to exhibit him to America and show what a Masonic doctor can do in the way of threatening murder in silly letters.

I do not want to do that, but I am equal to doing it if it is necessary.

On last Lord's Day, we felt it to be our duty, when speaking on National Righteousness and National Sin, to bring up one of the greatest, if not the Greatest, National Sins in America, and indeed throughout the English-speaking countries, and throughout every place where the Anglo-Saxon race dominates today.

The Qualifications Necessary to Administer an Oath.

I then put before you a very simple proposition in the form of a question. I will repeat it:

Has any one a right to administer an oath, to impose a penalty, and to provide the means for the execution of that penalty unless he is properly empowered by law?

Yes or no?

Audience—"No."

General Overseer—That answers the whole question as to Lawlessness. Many of the Secret Orders, with the Masonic Order at their head, claim the right to administer an oath, impose a death penalty, and to provide means for its execution. Are not these Organizations, therefore, Lawless?

Yes or no?

Audience—"Yes."

General Overseer—Then, if you want to find the Lawless One, you must go back through all the degrees until you come to the Supreme Head, the Grand Commander and Grand Inspector of All Lodges.

He is at the head of an Organization in which the oath of every degree binds the candidates to obey the powers above them, until you get to this Grand Inspector of All Lodges, and Grand Commander of the Masonic Lodge, whom every one is bound to obey, at all times, under all circumstances, in all kinds of commands, and without any restrictions.

These are the conditions of the Oath.

Therefore we find the Lawless One, where? Concealed; for the Supreme Head of the Masonic Order never shows his face.

Veiled by a curtain in front of him, he puts out his two hands and grasps the hand of the wretched unmanly creature who kneels at his feet and takes the oath to obey him under all circumstances, no matter what the order is.

Whoever Takes the Oath of Masonry Should Forfeit the Right of Citizenship.

I say that a man who takes a Masonic Oath has forfeited all right to citizenship, and most certainly all right to office, whether it be in the executive, judicial, or legislative gift of the people.

Because, on the one side, he has sworn an oath to maintain the Constitution and Laws of the United States; on the other, and in secret, he has sworn an oath to obey this Secret Power, and all other oaths and promises are subordinate to that.

Hence, we have the Lawless One. He is in Europe. He is a living being, and when the time comes he will draw his sword, and every sword in Masonry and other Secret Societies will fly out, unless these men should break their Bad Oaths.

King Edward VII on the throne of England, and Emperors and Presidents who have taken the oath of obedience to the Lawless One, will have to serve him or break their oaths.

The quicker they break their oaths the better, and I think there is going to be a great deal of oath-breaking. It is a very good thing to break a bad oath.

Would it not have been a good thing for Herod to have broken his oath?

Voices—"Yes."

General Overseer—You remember he said he would give anything which that bad woman, Herodias' daughter, asked, even to the half of his kingdom. Then when she asked John the Baptist's head, he was sorry, but he thought he must keep his oath. Would it not have been a good thing to have broken that bad oath?

Voices—"Yes."

General Overseer—Break every bad oath that you made to the Devil, even an oath that might have been a good oath at the time.

George Washington Broke His Oath of Allegiance.

George Washington took an oath, and he thought it was a good oath. He drew his sword and held it up before high heaven, and said that he would fight for King George, and for the rights of the British Crown in the Colonies of America. The day came when he broke that sword over his knee and broke his oath. Did he do right?

Voices—"Yes."

General Overseer—Yes, he broke his oath. The man whom we declare today on every side to be "the first in war, the first in peace, and the first in the hearts of his countrymen"; the great President and the great General who not only achieved American Independence but maintained it, was an oath-breaker, and thank God that he broke that oath. (Applause.)

Break your bad oaths. Do you hear?

Let no man terrify you on that account. Oh, you might be killed? But, there is dear old Deacon Ronayne, who was a Worshipful Master of Keystone Lodge in this city, who broke his oath, how many years ago?

Deacon Ronayne—"Twenty-five years ago."

General Overseer—And he is alive yet and in Zion, and keeps on writing books and exposing Freemasonry. (Applause.)

Oh, their threats do not amount to much. Now and then at long intervals they can kill a Captain Morgan, but they have to be very careful.

This fight is not with the Lawless One merely, but with the lawless ones; for every man in a Secret Order is subordinate to the Masons, I do not care how many there are of you, and I do not care whether you are Woodmen, or Elks, or Buffaloes, or Odd Fellows, or any other kind of fellows.

All your chiefs in these petty little orders are Masons, and they are bound to obey the Masonic Order, and you all go back to this Lawless One.

You are a lawless pack, the whole lot of you, if you do number eight millions in the United States, and I think you do.

A lawless pack! You may not think it, but you are.

Those Who Unlawfully Impose and Execute Death Penalties Are Anarchists and Murderers.

You will find no judge in this land who will take issue with the logic of the position with which we started today, that any man who assumes the right to administer an oath, impose a penalty and execute it, when he is not empowered by the Laws and Constitution of the United States, is a lawless Anarchist,

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and if he executes the penalty he is a Murderer. There is no honest or competent lawyer who will dispute that position.

He does not dare to do so. No matter if he be a Mason, he cannot dispute it.

I should like to fight that thing out with him if he wants to dispute it.

I will tell you what I will do. I will give your biggest judge or lawyer one afternoon here. I will divide it up with him, and we will take three hours, and fight out that proposition. (Applause.)

No one, however, will accept the challenge; I can make the offer with perfect ease. Every last one of them are followers of Hudibras. They all say:

He that fights and runs away,
Will live to fight another day;
But he that is in battle slain
Will never live to fight again.

And I would slay him, metaphorically. (Laughter.)

You will not come, but, nevertheless, I will invite you to take the opposite side upon that proposition with which I started, that plain, legal proposition as to whether you are legally authorized by the Law or the Constitution of the United States to administer a secret oath, to impose a secret penalty, and to execute it.

You do not dare to face it. But if you accept my challenge, I shall be agreeably disappointed.

Now I pass from that proposition to this fact that

History Is Repeating Itself.

Elijah the Tishbite was a Destroyer.

He might have been a Restorer. He restored nothing. He destroyed a few hundred priests, but heathenism went right on, right on! And worse than ever!

The nation went down into deeper sin than ever, and at last sank into such depths that they crucified their own King, the Son of God, the Holy and the Just, and were scattered. I think Elijah might have been a Restorer at that time.

I am going to speak straight out what I believe. I believe that if this mighty Prophet, with whom the people so wholly united in proclaiming Jehovah to be God, had taken his rightful place as the one great Leader of the Nation, he might have swept away that accursed kingly line of Ahab, and have established the RULE of God in Israel.

But he did not do it. The consequence was he became discouraged, sat under a juniper tree, wanted to die, made all sorts of complaints; and finally became afraid of a woman, and ran away, and had to be taken up to heaven in a fiery chariot, which is not always a promotion.

In the spirit and power of Elijah, John the Baptist became the Preparer, and that time he was not afraid of a woman.

He told the truth, and he lost his head for it, and he passed into the heavens. But he had done his work. He was Elijah the Preparer.

The Threefold Work of Elijah the Prophet.

And now in the end of the Dispensation Elijah the Restorer has these three offices:

He must destroy; he must prepare, and he must restore. And by the help of God, I will strike this accursed Masonry blow after blow until it is smashed all through and through. (Amen. Applause.)

The Fire of God will consume the Accursed Thing, an Abomination of Desolation, and men and women will be set free who are now going about with the Bondage of Baal upon them.

Getting hot, is it not, Masons? Getting tremendously hot! But not half so hot as it will be!

What was the occasion for God's sending Elijah the Tishbite? He suddenly appears. Israel does not have any preparation for his coming. He is a full-grown man. When he enters upon his mission there has not been one word said about him. He suddenly, in the seventeenth chapter of the First Book of Kings, goes right in front of Ahab, the King of Israel.

And Elijah the Tishbite, who was of the sojourners of Gilead, said unto Ahab, As the Lord, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

Well, now, who are you, Elijah? How they smiled! How the Royal Court laughed! How they mocked!

But the summer passed on, and when the rainy season came there was no rain; the whole winter passed, and there was no rain. When the springtime came the brooks were drying up, and the grain that had been stored began to disappear, but there was no harvest in sight, for there was no rain.

An Absurd Explanation.

Oh, it was just a coincidence. That is what "They say" when our prayers are answered.

It was just a coincidence that the woman who touched the hem of Christ's garment—well, you know, the drugs she had taken for twelve years all managed to operate just at that moment. (Laughter.)

It was just a coincidence that the last dose of drugs the leper, who had been a leper for so many years, had taken, operated the moment that Christ said, "I will. Be thou clean."

You can tell that to people who have no sense, but you cannot tell it to this people in Zion present here in thousands in this Auditorium today.

Why? Because this people know the Lord as Healer, and as the last Lord's Day in each month is the Testimony Day in all our Tabernacles, I will have a Testimony here.

All whom God has healed, through faith in Jesus Christ, stand. (Several thousands arose.)

Did God heal you?

Witnesses—"Yes."

General Overseer—You are sure of it?

Witnesses—"Yes."

General Overseer—Through faith in Jesus Christ?

Witnesses—"Yes."

General Overseer—Did I heal you?

Witnesses—"No."

General Overseer—Did I take the glory?

Witnesses—"No."

General Overseer—Did I ask money?

Witnesses—"No."

General Overseer—Were you ever asked to pay anything for prayers in Zion?

Witnesses—"No."

General Overseer—Who healed you?

Witnesses—"God."

General Overseer—Thank God for that. You are His witnesses, are you?

Witnesses—"Yes."

General Overseer—It is true?

Witnesses—"Yes."

General Overseer—You can say, "It is truth"?

Witnesses—"'It is truth.'"

General Overseer—You are God's witnesses, a good many of you, but do you not know it was a coincidence? (Laughter.)

That is what they will tell you.

Three Years and Six Months of Drouth.

The next year came in that history, and there was no rain. Well, that was another coincidence. No rain, fall, or winter, or spring; and the summer came and the heavens were as brass, and all the people who could afford it had gone down to Egypt, or to Greece, or Italy, etc.

They had gone, here and there, and the poor people were left perishing, and the cattle were dying.

The third year came, and there was no rain, and then Ahab said, "I will get hold of that Elijah, and I will kill him"; and there was no kingdom to which he did not send for Elijah.

A very clever man, was he not, when Elijah was all the time in his own kingdom?

But God had taken care of Elijah; and the fourth year opened and there was no rain.

Three years and six months passed away and there was no rain. And Ahab and Obadiah were hunting for any place where there might be a little drop of water left down in the wells. You know the wells had run dry; for not only was there no rain, but now there was no water to be found in the earth. And you know the story I read to you today.

Poor Obadiah was in sore trouble when he met Elijah; and when Elijah told him to go and to tell Ahab that he wanted to see him, he said, "But when I go, the Spirit of Jehovah will take you, and I will come back here, and I will not find you, and Ahab will kill me."

He added, "I want you to know, however, that although I do live with Ahab and the Priests of Baal, at bottom, away deep down in my heart, I believe in Jehovah."

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Yes, Obadiah, but why did you not say it aloud?

And there were seven thousand others who believed in Jehovah, too. Why did they not say it aloud?

You say you want to fight everything that is against the Kingdom of God, then why do you not say it aloud?

Elijah said, "You must go. I am going to see Ahab today."

You know what followed, and you know how that King met Elijah with rough words; but even while he said these words he trembled:

"Is It Thou, Thou Troubler of Israel?"

There are many people who say I trouble Israel. I answer with Elijah, "I have not troubled Israel; but thou, and thy father's house."

It is you Masons who are troubling Israel. You are troubling Israel so much that the Methodist body lost in one year recently a quarter of a million, not of dollars but of people.

I have proven that to you. I have shown you that from their own figures; that they not only lost 20,000 members, but that they lost all the members who had come in and 20,000 more, amounting on the whole to nearly 277,545 members, in one year.

Considerable loss, was it not, for a Masonic Methodist Church?

So the rest of you have been going, dwindling and not maintaining the testimony of God against the Priests of Baal.

Elijah gave him a straight answer. It would have been easy for Ahab to have struck his head off, but you know even a King like that is afraid, because the people had come to want to see the face of Elijah.

The people of God, when they have read the Word of God intelligently, will know that

Before the Christ Can Come Elijah Must First Come.

"Why say the scribes, that Elijah must first come?" they said to Jesus; and He answered, "Elijah indeed cometh and shall restore all things."

When He said that, Elijah the Tishbite had been dead for nine centuries, and Elijah the Preparer, John the Baptist, had been dead for months.

I tell you that you do not read your Bibles, and you do not know the Signs of the Lord's Coming, if you have failed to see that Elijah must first come. I challenge any divine in this city to prove the contrary.

Let any minister of the Church of England take the other side, and his own theology will floor him.

His own hymnology will floor him.

In Keble's Christian Year, on St. John Baptist's Day, under the heading of the words from Malachi 4:5-6, these words appear:

Twice in her Season of Decay
The fallen Church hath felt Elijah's eye
Dart from the wild its piercing ray;
Not keener burns, in the chill morning sky,
The herald star,
Whose torch afar
Shadows and boding night-birds fly.

And since we see, and not afar,
The twilight of the Great and Dreadful Day,
Why linger till Elijah's car
Drop from the clouds? Why sleep ye? rise and pray,
Ye heralds sealed,
In camp or field
Your Saviour's Banner to display.

The teaching of his own church will floor him, because the general theology of both the Methodist and Episcopalian Churches is that Elijah must come before Christ can come.

Elijah went bravely up to Ahab, and he not only told him that he was not the one who troubled Israel, but he said, "Ahab, you send for those Priests of Baal and the Priests of Jezebel. The time has come to settle this matter."

What right had Elijah the Prophet to tell the King what to do?

Just the same right that I have to tell the wide world what to do in commanding them to obey God. Just the same right!

You must do what God tells you, or perish.

You Must Do What the Messenger of God Tells You, or Perish.

That Message from God is here: Return ye unto God!

"Elijah, it is a great piece of assurance in you to tell me what to do," Ahab might have replied, but he said no such thing.

Ahab knew what he had to do; and he sent for the four hundred and fifty Priests of Baal, and for the four hundred Priests of the Grove of the goddess Asherah, the female form of Baal, whom Jezebel supported; and he brought these eight hundred and fifty priests to Carmel to have it out with Elijah.

Who were these priests? They had probably been in large numbers the Priests of Jehovah.

They were the professed ministers of God who had become the Priests of Baal, as they have today.

It is true there had been faithful ones; about a hundred of those who were Prophets of Jehovah who had not failed, and Obadiah had protected them.

It is true that in Judah they were still protecting them; but there were hundreds and hundreds of these Prophets of Baal.

They were Priests of Baal as well as Prophets, as the prophetic office and the priestly office must go together, for the reason that the greater includes the less; the prophetic office is the higher, and every higher office includes all below it.

John the Baptist was both priest and prophet; an actual lineal priesthood was his as the son of Zacharias, and an actual prophetic office by the ordination of God was his also.

Today there is one step further: Prophet, Priest, and Ruler. I want to tell you plainly that

The Saints of God Are on Their Way to Judge the Earth.

To judge the earth? That is the Word of God. I believe every word of it. If you do not know that, you had better read up.

"What, know ye not that the saints shall judge the earth?"

You do not? But they are going to judge every foot of it and every man in it, and you will have to do what is right or perish.

There will be no room for a saloon in Chicago when the Lord Jesus Christ takes His power and reigns. (Applause.)

There will be no room for a manufactory of stinkpot stuff, that infernal tobacco poison that is creating amaurosis and paralysis and cancer and every dirty thing. May God sweep it away. (Amen.)

There will be no room for those who break God's laws with impunity then.

God will sweep away the Chicago Divorce Mill.

I long for the day, and, if I have any part in that judgment, and Christ wants to send me as a Messenger to any particular place, I hope He will send me to Chicago.

At any rate I will do my part in this Masonically-cursed city now.

Ahab had to obey Elijah and the Priests of Baal came. You know the story. I do not need to go into it.

You know they could not evade the challenge on Carmel's hill.

You can evade it by keeping quiet, you Masons.

You can evade it by cowardice, but on that day the people of Israel were in no temper for cowardice.

They had suffered for three and one-half years from famine and pestilence and drouth and death everywhere, and they were in no mood to be trifled with.

The day is coming again when the people will be in no mood to be trifled with.

They will cry for God, and the Priests of Baal,

The Masonic Order and the Masonic Ministers, Will Have to Bring Out Their God.

They will have to prove that Mah-hah-bone, or *Albra-est*, as the Knights of Kadosh say he will be called when he sits as King, is God.

The day will come when the challenge will have to be heeded. It has been heeded now in a measure.

Listen! You know what the challenge was: Fire!!

"Why," you say, "you do not dare to accept that challenge, Doctor."

The God of Masonry Challenged.

If the Masonic Order have such confidence in their god that they are willing to erect an altar and put a bullock upon it, and let the test be by fire, I will allow them to have the first trial. (Applause and laughter.)

I will invite them to accept the challenge; but they will never accept it.

They have not enough confidence in their god to ask him to heal a toothache. (Laughter.) They have no confidence in their god at all.

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If, however, they erect an altar and put a bullock upon it and make the test, believing that their god will answer by fire, I will be there to see.

That is to say, after we have put the water around and have seen that there is no Masonic hell-fire below. But they will never accept it.

Elijah's Altar at Carmel Can Never Be Restored.

No bullock will ever again smoke on Jehovah's altars.

Christ's Sacrifice of Himself finished all the types and shadows of the Ancient Israelitish Dispensation.

For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that He should offer Himself often; as the high priest entereth into the holy place year by year with blood not his own; else must He often have suffered since the foundation of the world: but now once at the end of the ages hath He been manifested to put away sin by the sacrifice of Himself.

I praise God that whilst the Fire is still here—it is the Consuming Fire of Love, destructive of Evil, but productive of Good.

Must Elijah of Today Do the Same Things That Elijah of 2860 Years Ago Did?

I want to fight that out for a moment.

"Why, Doctor, if you are acting in the spirit of Elijah, you must do the same things."

Must I?

A brother here, a very excellent officer of this Church, told me a good story on this subject. But let him tell the story. He can do it better than I.

Deacon Sayrs—"I received a letter from my father, who is a minister in the Disciple Church.

"He said that John the Baptist was Elijah the Second, and that Dr. Dowie and no other man should be Elijah the Third.

"'But,' he added, 'Dr. Dowie is not Elijah the Third, because he with his mantle never divided the River Jordan. He never prayed and it did not rain for three years and six months, and then prayed again and it rained out of a cloud no bigger than a man's hand.'

"I wrote back to him that I had put the test to John the Baptist, and by that test John the Baptist was not Elijah because he never divided the River Jordan; he never prayed and it rained not for three years and six months, then prayed and it rained out of a cloud no bigger than a man's hand."

General Overseer—I think he had him, had he not? (Laughter and applause.)

John the Baptist Did No Miracle.

If I were to be judged by the standard of miracles, I thank God that the miracles are here.

Every one of you who has been blessed in spirit, soul, and body through my agency, stand. (Thousands arose to their feet.)

Is it true?

Voices (from those standing)—"Yes."

General Overseer—Do you know that Miracles of Healing were wrought?

Voices—"Yes."

General Overseer—And Miracles of Salvation through my agency?

Voices—"Yes."

General Overseer—Thank God for that. Why, John the Baptist could not get as many witnesses, nor Elijah either, as far as I can read.

A Prophet's Work Is Determined by the Dispensation.

I do not want to fight that old battle again on Carmel's mountain in the same way that it was fought then. It could not be done.

Israel Was a Country Where God Was in the Constitution of the Nation; But In the United States' Constitution and Laws God Has No Place.

In the first place, this is not a Christian country which acknowledges God. It does not profess to be. It tells you it is not.

The Name of the Lord Jesus Christ is not in the Constitution of the United States.

No oath is taken in the Name of the Trinity, or of the Lord Jesus Christ.

I am informed that the Presidential oath does not even contain the Name of God Almighty.

Where is our Christianity as a Nation? Where is it?

May God grant that the day will come when we shall help the people to write the Name of Jesus in the Constitution. (Amen and applause.)

May God grant that the day will come when we shall make the Ten Commandments a part of the Laws of the United States.

Then there will be trouble, will there not, with the other fellows? We will say to them as James Russell Lowell said:

In vain you call old notions "fudge,"
And bend your conscience to your dealing;
The Ten Commandments will not budge,
And stealing will continue stealing.

When we put the Ten Commandments into operation, God will have to cleanse pretty nearly all the offices; and especially when we put into operation the Eleventh Commandment, that we are to love one another as Christ loved us. But that also will go into operation some day.

The Conditions Are Not the Same Today.

Elijah the Tishbite and Ahab the King got around Palestine on mules' and horses' backs.

We do not do that now. When we want to go to New York, we do not hire a donkey. We do not get a prairie schooner. We take a railway car, and we are there in twenty-four hours.

The conditions are different, but the facts are the same, that the ministers of God have gone into the Secret Lodges and bowed the knee to Baal, the Sun-god.

When they reach the Illustrious, no, the Thrice Illustrious Degree of the Order of the Cross, what happens?

The Sign of the Cross in Masonry Is the Mark of the Beast.

The Thrice Illustrious Order of the Cross puts a mark upon every Mason.

Now what is that mark? I have the initiation ceremony of that degree here.

I have the questions and answers that are asked, and which have been confirmed to me by those who have passed through the degree.

Here it is:

Worthy Senior Inductor:—"Your sign is—?"

Most Worthy Provost:—"The last sign of my induction. But you have the mark of a sign."

Worthy Senior Inductor:—"The sign whereof my mark is a mark, I hope is in the Council above."

Most Worthy Provost:—"But the mark—?"

Worthy Senior Inductor:—"Is in my bosom." Thereupon he produces his mark in his left hand and with the forefinger of his right on the letter S, on the cross, asks, 'What's that?'

Most Worthy Provost:—"Lisha." Worthy Provost puts his finger on the letter H, and asks, 'What's this?'

Most Worthy Inductor:—"Sha." Worthy Senior Inductor then puts his finger on the letter I, and asks, 'What's this?'

Most Worthy Provost:—"Baal. What then is your mark?"

Worthy Senior Inductor:—"Baal, Sha-Lisha (Lord of the three). I am the Lord."

Most Worthy Provost:—"You are my brother, and the duty is yours of ancient right; please announce the Council open."

A knight being admitted, the end of the dialogue between himself and the officers of the Council is as follows:

Most Worthy Provost:—"Worthy sir, know you the cross of our Council?"

Knight:—"I am a Christian."

Most Worthy Provost:—"No more."

That is it. He is a Christian no more, because the Sign of the Cross, the "Mark of the Beast" on the hand, is held to mean not *Jesus Hominum Salvator*, Jesus the Saviour of Mankind. No, not that.

I. H. S., according to the Thrice Illustrious Order of the Cross, means Baal, Sha-Lisha, and the man that receives that mark is a Christian no more.

He has the Sign of Baal upon his hands, and he admits that he is a Christian no more. The claims of Jesus Christ are simply mocked at.

Hence there is no difficulty when he gets to the next degree, for they say to him as they say to all:

"Behold, my dear brother, what you must fight against and destroy, before you can come to the knowledge of the true good and sovereign happiness! Behold this monster which you must conquer—a serpent which we detest as an idol that is adored by the idiot and vulgar under the name of Religion!"

No Mason dare deny that these words are used in the Degree of the Knights of Kadosh.

Now, what is my point in this?

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My point is this, that every man, I do not care how humble or how high, who is a Mason, belongs to

An Organization Which Rejects All Religion, Except the Religion of Baal, the Sun-God.

The proof of this begins when you who are Masons enter into your very first degree. You are led blindfolded by the tow-rope, or cable-tow, to the East where the sun rises, and bow at the feet of the Worshipful Master.

Nice fellow he is, too, that Minister of Masonic Regeneration. The sun of Alcohol rises there on his nose. It is very red, quite often.

You go around by the sun from the Worshipful Master in the East, to the Junior Warden in the South and to the Senior Warden in the West.

You follow the course of the sun all through your initiations, and you have the emblem of the sun by and by on your apron, and the emblem of the Sun-god's worship in its foulest form, the Phallic symbol of the Point within the Circle.

You cannot dodge these facts.

Dr. Mackey has given you away in his Encyclopedia of Masonry.

He declares and firmly contends that this emblem has been derived from the Phallic mystery, and has come down as the symbol of the only religion that the Mason acknowledges.

Now, what I want to say is this: Every Mason who names the Name of Jesus Christ in public and has taken any of these degrees in private is a hypocrite and a sham. (Applause.) I do not care whether he is a bishop, or an archbishop, or whatever he is, because

You Cannot Serve Christ in the Church and the Devil in the Lodge.

You can serve the Devil in the lodge, and you can serve the Devil in the church, but you cannot serve both God and the Devil: for "no man can serve two masters."

You must take the one and reject the other. You cannot serve God and Baal.

Many may have gone into these things in error, not realizing what they were doing. But I am pressing the battle to the gates of this Masonic Hell; and the Priests of Baal must appear in public and

Prove These Statements False or Admit Their Truth.

If they admit it by their silence, they stand condemned before God and all the world. (Applause.)

That is the position.

"Oh, they do not take any notice of you. You are too insignificant," it is sometimes said.

No, I am not. For whatever else I may not be, there is more written about this poor man who stands here than about any other parson in the world. (Applause and laughter.)

No, I am not insignificant. Even my enemies say that my work is very "significant" of something or other; but they do not agree what it is. I have been enabled by the grace of God to bring thousands out of Romanism and Secretism. They have found a Salvation, and in many cases Healing, through Faith in Jesus; and we have baptized them in thousands all over the world. These facts are very "significant." The Jesuit Order and the Masonic Order have me on their lists of dangerous men.

I am dangerous to the Man of Sin. Thank God I am.

I am dangerous to the Lawless One. Thank God I am.

I want to put the point so plainly today that it cannot be escaped; namely, that as Elijah the Restorer, standing by the altar of God, I again challenge the lie that the Priests of Baal have imposed upon the whole world, and I now most solemnly declare their system to be a Mass of Lying.

Therefore I declare that those who, after this warning, will continue in that system are absolutely unworthy of any man's confidence.

I do not care who they are. I do not care whom it hits.

No man has a right to expect us to have confidence in him as a Christian man or good citizen when in private he is rejecting Christ and has become the slave and vassal of a Secret Lawless One; he has no right to expect us to believe that he is anything else but

An Unfaithful Citizen and An Unfaithful Christian.

What does this thing mean?

It means exactly what I say. God has already answered our appeal to Him. We have not spoken thus for the first time.

This is but the reiteration of that which we said years ago.

We have lashed the Masonic ministers, and lashed the Masonic editors, and lashed the Masonic bankers, and lashed the Masonic merchants, and lashed the Masonic lawyers, and lashed the Masonic judges, and lashed the Masonic presidents, and lashed in England the Masonic King, and we will keep on lashing until they quit. (Applause. Amen.)

God will smash this thing. They are pursuing a policy of silence as regards the fight against Masonry, but they are not pursuing a policy of silence in other things.

The press is a mere Masonic tool, and it lies every day.

The pulpits that are Masonic pulpits lie, and you know it.

The religious press that is Masonically controlled lies, and you know it.

The Legislature at Springfield lies in the grave (laughter and applause) with its *Whereasses*, but whilst it lived it lied all it could.

Victory Over the Illinois Legislature.

That was a sharp conflict, was it not? But it was short.

You know, Mr. Daily News, the question you asked when you said I was "up against it."

You drew a ridiculous cartoon of me standing on the top of something like a penny bank and trying to stretch myself up against a great big fellow who had a pepper box on his head and a cob pipe in his mouth, and you called him the Illinois Legislature, and you said: "Which is the bigger?"

But after a week you did not ask that question. (Laughter and applause.) You found out which was the bigger, and you were silent on that question.

We had that pepper box fellow sprawling on the ground, and his pipe was gone; and all his *Whereasses* were braying around him, until the Attorney-General in mercy to the Legislature had to put them all to death and bury them.

I tell you this, I do not care whether it is the Illinois State Legislature, or any other Legislative Body, in a fight of that same kind I would whip the whole outfit. (Amen and applause.) God is with us, and so is the Law, and so are the best of the people, and we shall never let the Devil have his way.

Lawless men get into the lawmaker's chair, but I will tell you there is such a thing as Law after all, and Zion has a lawyer named Packard who can pack up the whole lot of them and put them aside when they get on one of their periodical "tears."

And above all, we have the Almighty God on our side.

They can keep on with this open fight as much as they like, but behind that fight, whatever form it takes this year or next, there are two classes: the followers of the Man of Sin Revealed, and the followers of the Lawless One.

The Lord Jesus Christ Will Bring to Naught the Power of Death.

Thanks be to God, the Lord Jesus Christ with the breath of His mouth and the Manifestation of His Coming will bring to naught the power of Death. (Amen. Applause.)

Now I think the Breath (the Spirit) of His mouth is going forth, and I think the Manifestation of His Coming is apparent, so I am very happy.

O Priests of Baal, who want me to go back to the old test by fire, if you are willing, I will let you have the first trial.

Can you get Mah-hah-bone to send fire from heaven?

You have not the bravery of the Priests of Baal at Carmel. I think they were pushed into it, or they would not have done it.

I am trying to push you into it, but a thousand bullock teams could not bring you out. (Laughter.)

Now what does all this mean?

Let me answer. If this Masonic hypocritical ministry is to continue, then Christianity must perish in the greater part of the denominations: for the Lawless One is now revealed.

If this monster of a Pope of Rome is to continue, then Christianity must perish in every country where Rome rules: for the Man of Sin is now revealed. That has been seen already.

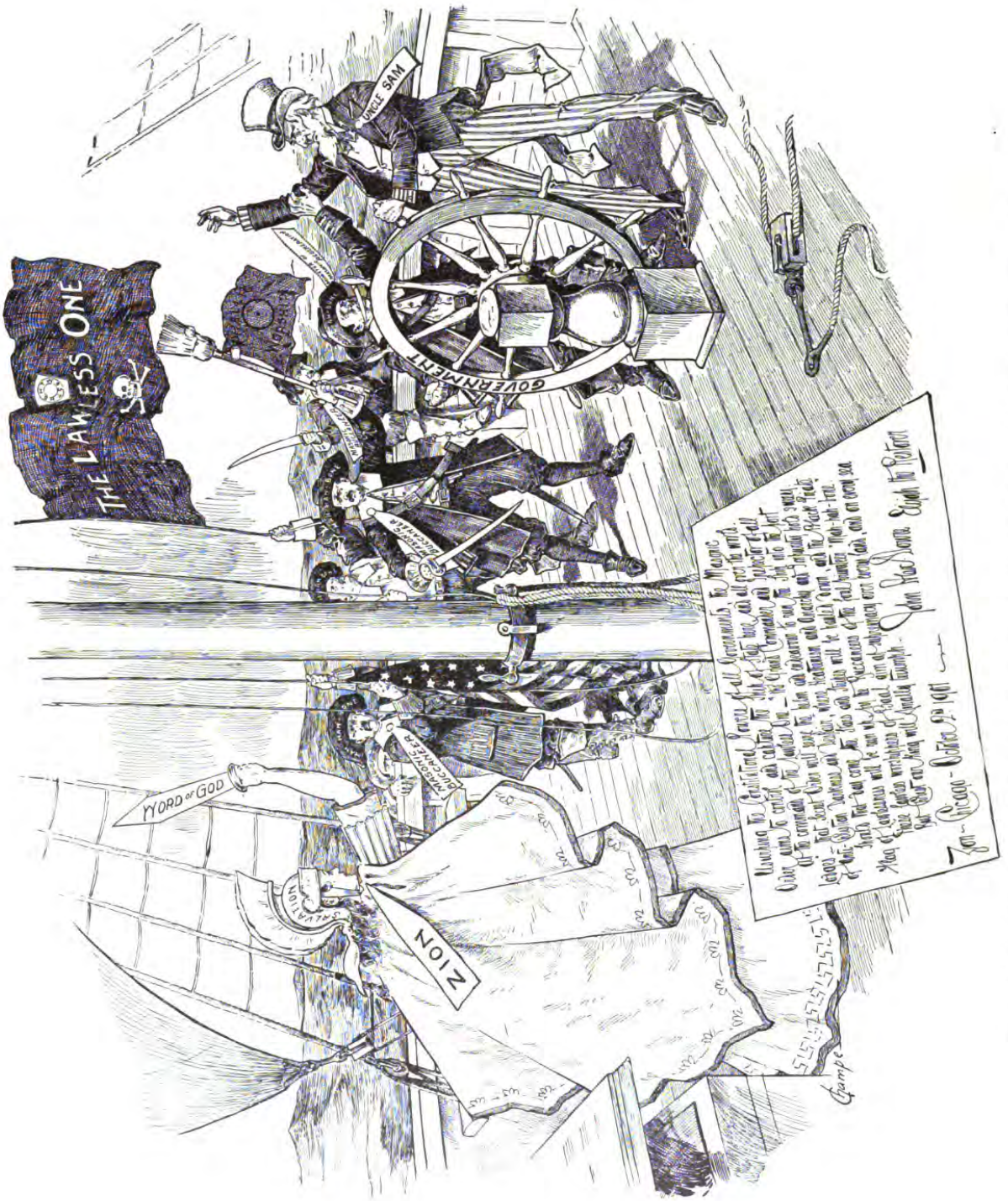
But now has not God in the latter days established Zion?

Voices—"Yes."

General Overseer—Then I implore you, my friends, who have been fighting under the Black Pirate's flag of the Point within the Circle, come out.

Burn your flag, and become true citizens under the Stars and Stripes. Come beneath the Banner of the Cross of Christ and Go Forward with Zion.

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ZION'S PROTEST AGAINST MASONIC BUCCANEERS ABOARD THE SHIP OF STATE.

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Get away from your foolery and iniquity and shamelessness in this Masonic and other Secret Orders, and stand up for God and for humanity, and

Walk in the Light.

May God grant you that blessing; then you will get Salvation; then you will get Healing; then you will get Holy Living, even amongst multitudes who have been kept back by the hypocrisy of a sham Christianity, which is penetrated through and through with the detestable lies of Baal-worship. May God add His blessing.

Everybody who intends by the Grace of God to reject Secretism in every form, and who intends to stand and walk and live and work in the Light of God, stand up and tell Him so. (With a few exceptions, the entire audience stood.)

Those who intend to work in the dark and serve the Devil, sit still.

Now, I think that, with the exception of a score, the whole congregation is standing.

Do you this day desire to reject the infernal Works of Darkness?

Voices—"Yes."

General Overseer—Do you desire to walk in the Light?

Voices—"Yes."

General Overseer—Then 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. Give me Thy Holy Spirit. Cleanse my spirit, my soul, my body, and enable me to help others; help me bravely to protest against the infernal works of darkness, and to have no fellowship with churches that contain those who are false teachers and hold to Secretism. Give me power to stand and walk in the light as Thou art in the light. Cleanse me. Keep me. Guide me. Take me to that Land where there is no sin, no sorrow, no sickness, no winter, no night; for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean that?

Voices—"Yes."

General Overseer—If all who are standing mean that and live it, a mighty Christian Army will go forth from this great Auditorium to oppose the Hosts of Darkness.

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.

NOTES OF THANKSGIVING TO ZION'S GOD.

Healed of Bad Cut and Bone Felon.

ADA, OHIO, August 20, 1901

DEAR GENERAL OVERSEER:—I desire to testify to the glory of God to the marvelous blessing I received last winter in the healing of my finger.

I cut off the ball of the index finger of the right hand; only a fragment of skin about the size of a pinhead holding it.

It bled freely.

I laid the piece of flesh on and asked the Lord to heal it, but still it bled.

Elder Kennedy, at whose house I was visiting, then prayed, and it ceased bleeding.

The severed part turned bright red, then black, and became hard and stiff.

It shriveled up and seemed to be ready to drop off just as a bruised fingernail, and many who saw the finger thought a new skin would form under the old one; but, praise the Lord, the piece of flesh knit fast and was nicely healed within ten days.

My finger is well and there is no stiffness of the leaders.

It is only through the power of God that the finger is healed and is smooth.

I rejoice that we can take everything to God in prayer; that He is not only the Saviour, but also the Healer of all who will trust Him.

Over a year ago I had a bone tumor on my right thumb. I prayed for it a number of times, but did not get victory.

My thumb grew worse, and was badly swollen for weeks, and a hard lump grew on each side of the nail.

Finally, the nail began to loosen.

The joint was very stiff and painful.

The hard lumps were like dried flesh or wood.

To touch them caused pain, as though a needle were thrust in.

I continued to pray, and had others pray.

The hard substance came out, but still there was pain, and the nail was loosening rapidly, and was getting to be an annoyance to me.

I said, "The Lord is able to heal this now, and I shall have the victory tonight."

I took this promise: "Jesus came to take our infirmities and bear our sicknesses."

I held to the promise, and went to sleep.

In the morning my thumb was entirely well, the swelling all gone. The nail soon grew fast again.

I give this testimony for the glory of God, and that others who may be suffering may be led to trust in Jesus, the Great Physician.

I have also received great blessing in paying tithes.

May God continue His blessing upon you and yours, and Zion throughout the world.

In His service, (MRS.) ALBINA J. LEHR.

Mother Healed of Many Diseases. Child Healed of St. Vitus' Dance.

STANLEY, WISCONSIN, August 19, 1901.

DEAR GENERAL OVERSEER:—I feel that it is not right for me to withhold my testimony any longer, as God has so wonderfully blessed me and my children through Zion prayers and teaching.

It will be four years next fall since I became acquainted with your work.

Mr. Stockholm (now Deacon) gave me LEAVES OF HEALING and tracts. I read them eagerly and accepted the teaching at once; it proved to be just what I was seeking for.

I had been in poor health for over six years. After having tried remedies, drugs, and doctors, and finding all powerless to help, I gave up in despair.

Human help had failed, and it proved the truth of the saying that "Man's extremity is God's opportunity."

How merciful God is to accept us "last resorters."

Dr. Williams, of Eau Claire, pronounced my trouble relaxation of the muscles of the uterus, and its complications, some of which were sick-headaches, constipation, pain in chest and back, cold limbs, numbness, etc.

I was a Christian, and being convinced that nothing but the power of God could heal me, and having read James 5:13-17 (and knowing nothing about Zion), in my ignorance I wrote a prayer request and sent it to the Elder of the Methodist Episcopal Church of which I was a member.

I suppose he was dumfounded and never had received such a request before.

It is useless to say their prayers for me were unanswered.

I thus tested the power of my own Church first; when I found it lacking I left it for Zion, through which I obtained my blessing.

As soon as I began reading Zion Literature, God wonderfully opened my eyes to understand His Word as never before.

It all looked so different to me when I saw that God was not the afflicter of His children, but the Deliverer.

My healing came gradually as I learned to trust and faith increased.

Now I go about the house praising God for health and strength while I perform the duties of wife and mother.

I was baptized at Zion Tabernacle, and we have banished pork forever from our home.

One little one has been added to our family and we call him "A Zion Baby," as he is so healthy and never had doctor nor drugs.

Twice he has been delivered from a hard cold in answer to Zion's prayers.

My other boy, Delbert, aged eleven years, was healed of St. Vitus' dance this spring.

He is naturally a nervous child, and we think it was brought on by playing too hard during the holiday vacation.

As soon as I saw my prayers for him did not avail, I sent you a request, but no answer came.

Knowing the fault was not in God, but in us, we began to examine ourselves and pray God to show us the trouble. All at once it came to me like a flash that the boy had slid down a long hill with about twenty-five other children on the Lord's Day, without my consent, but to my knowledge.

We talked it over, repented, and sought pardon; then sent you another prayer request, and he was delivered at once.

To God be praise and glory.

We are so glad to have a leader who is in touch with God.

Enclosed you will find my tithes.

Your Sister in Christ,

(MRS.) MAUD ALLINGTON.

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Belvidere, Illinois.

Rev. A. J. McCreery, Elder-in-Charge.
Evangelist Mary R. McCreery, Assisting.

At Belvidere, Illinois, is a Branch of the Christian Catholic Church in Zion under the leadership of Elder A. J. McCreery ably assisted by his wife, Evangelist McCreery.

In a recent letter from Elder McCreery is the following account of the work at Belvidere and vicinity.

The work in Belvidere is moving slowly but gradually forward.

We wish to praise God first for the wonderful way in which our people have been kept during the hot summer months. Not one fatal illness has occurred.

Our Seventies, though few in number, have been doing faithful work in the distribution of Zion Literature.

A number living in the rural districts have traveled many miles, giving the Peace Message and distributing Zion Literature from house to house; they also, on Lord's Day, spend an hour between the morning and afternoon services in the city, after eating their lunch in the Tabernacle.

As for the visible results, there have been but few services in which there have not been strangers present.

One bright young man, an industrious farmer and influential Christian among th[illegible]ople of his neighborhood, through reading LEAVES OF HEALING given him by our Seventies, has been brought into fellowship with us, and now has his face turned toward Zion City.

A woman who had practiced nursing for twelve years received tracts from the Seventies. She had had splendid health up to two years ago, when she met with an accident, submitted to a surgical operation, and had not seen a well day since.

The next week after she received the tracts and read them, she received great blessing.

She had not been able to wear her shoes for a year, but can now wear them all day.

She could not close her hand well enough to hold a needle, but during that week made two quilts and a dress. She said she had not suffered nearly as much since receiving the little teaching she had through the tracts, as she did before.

She is thoroughly disgusted with doctors, has not taken any medicine for seven months, and has accepted the Lord as her Healer.

Deaconess Johnson, a member of the Seventies, has been faithfully distributing Zion Literature in Cherry Valley, where much prejudice has reigned on account of the blackmailers.

On our return from Winnebago, where we held meetings with our members, we stopped and held a street meeting.

The people were very curious, but kept their distance, and listened from their homes and business places.

It was estimated by others that at least one hundred persons heard our words, although we saw but few faces. Before this time it had been almost impossible to even give the literature away, and the Deaconess received many rebuffs while distributing it.

Last Friday she readily sold fifteen LEAVES and was received with courtesy.

The truth preached on the streets of Belvidere, in two of our Friday evening street meetings, was followed by a shower of eggs. Although thrown, no doubt, with evil design, they had a hearty welcome, for it showed that the Devil had been stirred, and the devil of indifference has been most prominent in this place.

Deacon Brister, when here recently, conducted a Friday evening service, which was very beneficial and much enjoyed by all present. He, also, joyfully received his portion of the shower of eggs thrown at the close of the street meeting.

Our hearts were touched by the expression in his prayer, "Help our people to realize that the true emancipation of the black man will only come through the Christian Catholic Church in Zion."

Sistersville, West Virginia.

Deaconess Marietta Cosper, Conductor.

The story of Zion cannot be written.

Throughout the world brave men and women are going forth with Zion Literature, and the story of Salvation, Healing, and Holy Living which follows their work, fills our hearts with joy unspeakable.

Sometimes it is one woman alone in a great city of thousands.

Sometimes it is but a little girl whose life has been liberated through Zion's Glad Tidings. But through them God is laying hold of great cities and even nations.

We take joy in publishing the account of the work in Sistersville and St. Mary's, West Virginia.

We urge those whose hearts God has touched to "go up and possess the land."

We record with pleasure that Zion in Sistersville and St. Mary's is not only living, but advancing.

The growth is not rapid, yet there is much to encourage.

The Work of Grace is deepening in the hearts and lives of Zion people, and we are steadily reaching outward.

July records two new applications for membership.

Enthusiastic Junior Meetings have been established in both towns.

Some outsiders are becoming interested and are seeking the light.

A remarkable answer to prayer was given recently in one of our Zion families at St. Mary's.

A boy who had been sick with typhoid fever for four weeks, received much blessing at the time of the General Overseer's prayer. In two or three days he was out of doors.

The same day of his healing, a younger brother in the same family fell and broke his arm. The father and mother prayed before carrying him into the house, and they believe he was instantly healed.

There was no trouble, no pain, and in about a week's time, he was pounding with that arm.

Deacon W. C. Suitt, of Cambridge, Ohio, was in Sistersville the evening of August 2d, and held an encouraging and helpful service.

He brought us fresh and inspiring news from Headquarters and from Zion's Feast of Tabernacles.

This was his fourth visit and we hope for another visit soon.

With earnest hearts we are striving to Go Forward.

Marinette, Wisconsin.

I wish to write a few words concerning the following testimony.

Mrs. Elma Jaques was a member of the Methodist Church in Marinette, Wisconsin.

Upon attending our services at Zion Tabernacle, during our ministry at Marinette, she quickly recognized God's truth, withdrew from the Methodist Church, and came into Zion.

She told me the story of her terrible experience with a certain doctor.

I cannot, of course, put the story in print. It is the unwritten story of crime and infernal advice which makes a doctor a mother's deadliest foe.

Upon the confession of this story, Mrs. Jaques was gloriously healed, as she relates. DANIEL BRYANT.

720 PIERCE AVENUE,
MARINETTE, WISCONSIN, May 21, 1901.

DEAR ELDER BRYANT:—I thought I would write you my testimony to God's Way of Healing.

During your ministry here I was healed of chronic female trouble of twelve years' standing.

I had spent much money on doctors and in hospitals, without relief.

Our baby was also healed that winter of a very severe attack of bronchitis.

Since you left here, my oldest boy scalded his legs. The first thing that he thought of was to ask God to heal him. The pain went away, and in a week's time he was entirely well.

We had Deacon Grandall and the members of the mission pray for him, and the God of Zion heard and answered.

I also praise God for my husband's healing.

Last Thursday night, while at work, he was taken with a heavy cold on his lungs; he could scarcely get home Friday morning.

He went to bed but could not rest owing to the pain in his lungs; he could not breathe without groaning.

I went to the Deacons at noon, and he prayed, and they prayed at the meeting at night, and my husband was better.

Saturday night the Devil seemed to think he would come out ahead; but, thanks be to God, the Father of our Lord Jesus Christ, who gave us the victory in His Name.

The victory did not come until about noon on Sunday, when I was reading to him the sixth chapter of John. When I reached the latter part of the sixty-third verse, "The words that I have spoken unto you are spirit, and are life," a wonderful change came over him. He seemed to receive the needed life.

In a few minutes the pain was all gone, and he said to me, "I am sweating."

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He is working today—Wednesday.

Monday and Tuesday he looked as though he had been sick for a month, but we asked God to give him the needed strength, and it came.

Your Sister in Christ,

(MRS.) ELMA JAQUES.

Waverly, Iowa.

Rev. James R. Adams, B. D., Elder-in-Charge.
Evangelist Sarah Elizabeth Adams, Assisting.

The following bright testimonies from the gathering at Waverly, Iowa, should be a source of inspiration to every seeker after God.

Why should His children perish in a dry and thirsty land when God has prepared the Well of Salvation and invited all to partake of its abundant living waters?

Surely the voice of the prophet, as he cried in past ages, has reached Zion: "Cry aloud and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee."

A praise and testimony meeting was held in the Rew Schoolhouse, on Thursday evening, July 25th, conducted by the Elder-in-Charge.

The following is an abbreviated report of the testimonies given:

Mrs. Daisy Pelton (wife of Deacon R. D. Pelton) said: "Over two years ago the tract 'He Is Just the Same Today' fell into my hands. I read it through and thought it good. I knew nothing of the writer (the General Overseer). So having no need of it just then I laid it away.

"After this I grew sick. I heard of Zion in Chicago through my brother-in-law. So I went to Chicago and attended the Divine Healing meetings and stayed in the Divine Healing Home. I thought of how Elijah prayed for a little boy and God restored him. I wanted Dr. Dowie to pray for me. But he was very busy, I could not see him. Then I thought that it was God who heals and that I should 'call for the elders of the church.' I gave up trying to see the General Overseer believing God would heal me any way.

"About this time came the opening and dedication of the West Side Tabernacle. I got ready to go and went into the hall-way where I met Dr. Dowie face to face. He spoke kindly and asked all about me. I told him my troubles and said, 'Please pray for me.' He laid his hat on the floor and prayed a few words, then went down in the elevator. I started out to the meeting, but had a strange choking sensation after going about three blocks. I felt like crying. In a few minutes this passed off and I have been perfectly healed from that hour. Now I am as well as ever I was.

"Every day I thank God for what He has done for me in Zion. I often think of John 15:7, where Jesus said: 'If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you.'

"'I'm not ashamed to own my Lord,
Or to defend His cause,
Maintain the honor of His Word,
The glory of His cross.'"

Mr. John P. Oberdorf said: "I thank God for what He has done for me. First, I accepted Zion's teaching as being true. I was a user of tobacco. I knew and felt its power over me and its evil effects. I saw that I should be free and I asked God to give me power to quit it. I received strength from God to overcome the habit and am now free.

"God has blessed me spiritually, physically and financially, since coming into Zion. After coming home from the Feast of Tabernacles I took sick with dysentery. Perhaps the different water I drank while away, or the change of my mode of living, may have had something to do with it. I had a high fever. I could not eat, nor even drink water. My bowels were in bad condition. This morning the Elder came from Waterloo. He stopped at the house and prayed for me. At once I felt better and in half an hour I ate an average dinner. Now I praise God for a complete deliverance."

Elder Adams—That was this morning when I prayed for our brother. And you are quite well now?

Mr. Oberdorf—"Yes, sir. I feel first rate."

Elder Adams—Praise God! I am so glad that when "the father of Publius lay sick of fever and dysentery" he was healed by the "Great Physician" through prayer and laying on of hands by the Apostle Paul; and that "He is just the same today," as able to heal now as ever.

Mrs. Sarah Andrews said: "I cannot give testimony to anything very miraculous. But I am thankful I am in Zion. Since coming into Zion I have had greater spiritual blessing and better health than in all my life before.

"For over twenty years I have had hay fever every year. Now I am delivered from it. Last year God kept it from me in answer to prayer. Elder Adams has prayed for me and I trust to be kept this year also."

Mrs. Anna Oberdorf said: "I thank God for what He has done in my family. The teaching of Zion has been a priceless blessing to us. I was led to Zion by Mrs. Pelton's going to Chicago to Zion for healing. About that time we read in a Sunday School lesson how God blessed His people when they obeyed Him in the wilderness. We, too, obeyed. Since a year ago last fall, when I was healed of bowel trouble, no medicine or drug has been in our house. We especially praise God for LEAVES OF HEALING. God has kept us nearly two years."

Mr. Daniel Cutler said: "I have been thankful to God ever since I came into Zion. For twenty years or more I have had trouble with my eyes. For years I doctored them every day. At times I could do no work for many days. I was always doing something to my eyes. Since coming into Zion God bas so helped me that I have never used any drug or medicine and never lost a day's work.

"A year and a half ago I was attacked by rheumatism. I called upon God for help and was instantly delivered. I have not bad a touch of rheumatism since."

Elder Adams—I am glad to hear that the Brother could pray for himself and get the answer so soon. The way to do this is to live very close to God and think more of the Healer than the healing.

Mrs. Elizabeth Cutler said: "I, too, am glad I am in Zion. I rejoice in God's keeping power. He keeps me well. I want to live so that if I should get sick God would heal me. We have many spiritual blessings in Zion."

In sending this report I rejoice more and more that our beloved, yea, thrice-beloved, General Overseer has taught us so well that—

"There's a power that man can wield
When mortal aid is vain,
God's eye, God's arm, God's love to reach,
His listening ear to gain;
That power is Prayer, which soars on high,
Through Jesus, to the Throne,
And moves the Hand that moves the world,
To bring Salvation down."

Waupaca, Wisconsin.

Rev. Mark H. Loblaw, Evangelist-in-Charge.

Woe unto the shepherds of Israel that do feed themselves! should not the shepherds feed the sheep? Ye eat the fat, and ye clothe you with the wool, ye kill the fatlings; but ye feed not the sheep. The diseased have ye not strengthened, neither have ye healed that which was sick. —*Ezekiel 34:2-4.*

No more fitting words can be found in the Word of God to describe the apostate ministry of our day.

It is largely a question of fine churches, salary, and popularity.

The pulpit is given over to a false conception of oratory; or, as a great writer caustically says, "running off at the mouth."

In the letter which follows, how completely these conditions are reversed!

God's servant is "feeding the sheep."

Instead of wearisome talk, we have the prayer of faith.

Instead of a wandering, aimless Christian experience, we have some one telling "how great things the Lord has done for him."

WAUPACA, WISCONSIN, June 1, 1901.

DEAR EVANGELIST LOBLAW:—I have felt impelled for some time to write of a healing I received from God, but not writing English I have neglected to get some one to write for me.

The last of February I was taken with the grip. It settled in my head and ear.

One evening before prayer meeting my ear began to pain me. The pain increased all the evening. Yet I went to meeting, but neglected to have you pray for me.

I prayed after I went home and was relieved.

A gathering broke at about three o'clock in the morning, after which I went to sleep; but it left me very deaf.

The first Lord's Day in March you prayed for me, laying on hands and praying in the Name of the Lord; and I received my healing the next day.

I praise God for the healing.

I have received much spiritual blessing in the teaching you have brought to us, for which I thank God and thank you.

Your Sister in Christ, SOPHIA PETERSON.

TRIUNE IMMERSION will be administered in Zion Tabernacle, 205 West Fourth Street, Cincinnati, Ohio, Lord's Day afternoon, October 20th. Candidates may address Overseer G. L. Mason, 533 Ridgway Avenue, Cincinnati, Ohio.

Special Notice.

We should like every officer and member of the Christian Catholic Church in Zion to act as agent in selling LEAVES OF HEALING and THE ZION BANNER. We shall be glad to send ten copies, or more, every week, which can be had for three cents, and sold for five cents, a copy.

We trust a large number will undertake this important work, thereby furthering and advancing the Kingdom of God and Zion.

Sample copies, subscription blanks, and other information may be had from Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois.

To Teachers.

Let the members of the Christian Catholic Church in Zion who are competent to teach either Preparatory or College Branches, who wish employment in Zion College the coming year, apply at once to Rev. William Hamner Piper, Vice-President Zion's Educational Institutions, 1201 Michigan Avenue, Chicago, Illinois.

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NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer.

YEA, OF ZION it shall be said,
This one and that one was born in her;
And the Most High Himself shall establish her.
The Lord shall count, when He writeth up the peoples,
This one was born there.

ELIJAH the Restorer stands upon the earth proclaiming the Gospel of the Kingdom of God.

The Restoration Messages are going forth to the ends of the earth, and the hearts of multitudes are being stirred to their deepest depths.

It is true that multitudes in the Apostate Churches and in the world "which lieth in the wicked one" have mocked at God's Messenger. They have not been willing to repent of their sins and do God's Will.

In every part of the world, however, God has His true people who really desire to worship Him in spirit and in truth, and to know and do His Will fully. To such the Messages of the Restorer come with joy, and it is a pleasure to them to petition his prayers for blessing upon themselves and their friends.

It gives us much pleasure to record on the pages of LEAVES OF HEALING this week a few extracts from the voluminous correspondence of the General Overseer, showing how God has been hearing prayer within the last few days, as ever in his ministry.

Some professed followers of God have contemptuously smiled at the Declarations of the General Overseer, and prophesied that now God would withdraw His protection and His blessing from him, since he had gone so far as to make what seemed to them the absurd and blasphemous claim of being Elijah the Restorer.

But they have been false prophets.

Those who know the facts can testify that prayers have been even more graciously answered since the Declaration of June 2d than before it.

In the few lines of testimony which immediately follow will be found some words from writers showing how God has heard prayer for the unsaved, and how even some who had professed to be Christ's followers in the past have been brought to a realization of their true condition before God.

And further, the hearts of some who have been thoughtlessly criticizing the ministry of the General Overseer have been brought to repentance.

God be praised for the workings of the Holy Spirit in the hearts of the multitude! O that the world might cease from its silly and wicked rejection of the truth, and listen to the Messages of Elijah the Restorer.

Many are not blessed because they will not confess their sins and do right.

We leave out the names and addresses in the four testimonies printed immediately herewith, desiring to shield the writers from unnecessary annoyance and exposure. We publish what the writers say, believing that their words will help many to see what God has done and is willing to do.

Under date of September 22d, in sending in a request for prayer to the General Overseer, a certain writer from Indiana says:

Prayers offered by you have been mightily answered. He is sorry for his past actions. Please pray again.

A Brother Brought to Repentance Through Prayer.

——, ——, September 23, 1901.

DEAR GENERAL OVERSEER:—I asked you to pray for my brother who was much addicted to the use of liquor.

I had a letter from him today telling me he had stopped drinking, and is thinking of coming into Zion.

Please pray for him again that God will help him.

Yours faithfully, —. ——.

A Full Confession of the Vilest Sins.

——, ——, September 23, 1901.

DEAR GENERAL OVERSEER:—As a member of the Christian Catholic Church, I have a confession to make to you.

We have written you a good many times to pray for my healing of a disease, or rather a condition, that has been fastened upon me for many years. It is one caused by masturbation in early life, and over-indulgence after marriage. I was born no doubt with the hellish passion in my very being.

Now I want to confess everything. I have had connection even with animals. After marriage, not being satisfied at home, I had another woman besides my wife. She was a student with me in the medical school.

If there is another place on earth nearer hell than a medical college, I do not want to go there.

Seeing the folly and sin of such a life as I was then living, and becoming sorry for my dear wife and children, I broke off from these habits.

After a few years I became sick from nervous prostration and heart disease. After using about all my money in traveling, all to no avail, I began to seek the Lord for forgiveness. I sought for many months, at last finding pardon for my sins. I was then not afraid to die; but the good Lord did not permit me to die, although I came near it many times through that terrible disease of my heart.

About this time, hearing of your work in Chicago, my wife, at my request, wrote you for prayers. I was much relieved for a while, but got no permanent healing.

We have since, on different occasions, written you for prayers, but I have never received healing of the old disease.

We have been healed of acute troubles at different times through our own prayers.

Now after reading in last week's LEAVES OF HEALING, your Discourse Number 2 in the Chicago Auditorium, I find there should be full and complete confession, which I have just made to you, and again ask that you set a time and notify me of the time, that we may pray at the appointed hour. I will, by the help of God, live a clean life the rest of my time, and here and now make a complete consecration of all the powers I have, or shall ever have.

I believe this is the last thing I will have to confess.

Since becoming a Christian I promised to do anything the Lord might require of me. He has led me to go back over my past life to boyhood, going to people I had wronged one way or another and confessing and restoring all I could.

I also severed myself from three Secret Societies, and had my life insurance policies canceled.

Yours in His Name, —. ——.

A Pitiful Plea From a Wife and Mother.

DEAR GENERAL OVERSEER:—My dear husband has just given me his letter to read.

He did not say I compelled him to commit the sin of Onan. But I want to confess. Oh, what a harvest it is! I repent with bitter tears. I thought I had repented long ago, and I think I did.

God has given us a measure of His spirit from time to time. But it has seemed impossible for us to keep continual victory. We pray for ourselves. We trust God for complete victory. But we want your prayers that we may be what God wants us to be in spirit, in soul, and in body.

Our baby is a little better, but far from well.

We have gone to the wall financially, physically, and almost spiritually. It seems as if the Lord does not answer our prayers for the healing of our baby. Pray especially that our children may be saved and healed.

Yours in His service, —. ——.

Stubborn Unbelief at Last Overcome.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I have a confession to make to you which should have been made long ago, but I lacked the courage to do so.

My mother, my brother and I were guests in Zion Home a few years ago.

We first heard of yourself and of Zion through a lady whose little son received healing through Zion teaching. She showed me some copies of LEAVES OF HEALING, and I drank in the truth eagerly and longed to go to Chicago, receive more light, and have you pray for my healing, having the perfect assurance of a complete healing.

My brother received an instantaneous healing through reading the LEAVES, and saw clearly the truth concerning Triune Immersion, and decided to be so baptized.

After trying in vain to get some one to administer the ordinance, we all three decided to come to Chicago to be immersed and I to receive my healing.

We were very warmly welcomed by you on our arrival, you stepping into the elevator as we were being shown to our rooms.

Strange as it may seem, after the perfect assur-

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ance I had had of my healing, on our arrival at Zion Home a cloud as large as the building itself settled down upon me and completely shattered my faith, so that when you prayed for me I remember saying to myself, "It will be of no use," and it was of no use.

Then worse than that, I was filled with such a spirit of unbelief and criticism and opposition to yourself and Zion, and spoke quite freely of it to the guests who were in the Home seeking healing.

How my heart aches when I think of the harm I must have done in those few days, for I did not remain long.

My brother was baptized, and he and I went together to another State where he was engaged to hold evangelistic meetings, mother remaining meanwhile in Zion Home.

On my return to Chicago I engaged board in the Woman's Department of the Moody Institute, only occasionally going over to Zion to see mother.

But all the time my heart was crying out for God, and I spent much time in prayer and Bible study, and as a result my heart was filled with such a sorrow for what I had done to injure you and Zion that I felt I could and should go on my knees and ask your forgiveness; but courage failed me, and so we left Chicago and went to another city.

When I learned that you were to come and conduct a meeting in this city, I determined once more to hear you and if possible get more light. I went, but failed to understand, and again was guilty of denouncing yourself and your methods of work to one who was earnestly seeking healing I had just done so when God spoke to me and said, "How is it that you are not afraid to speak against My servant?" I replied, "Who is this man, Lord? Show me, and keep me from ever speaking against him again."

From that time on the light came to me. I was led to go to Zion Tabernacle in this city, and God met me there, and I was constrained to say, "Surely God is in this place." I continued to attend and the light increased until I saw there was nothing for me to do but withdraw from the church with which I was connected and join the Christian Catholic Church.

My relatives objected to having me separate from them in regard to church membership. However, I felt I must obey God rather than man, and so sent in my application to Zion.

That was nearly a year ago, and the light and blessing which have come to me I cannot describe. My whole heart is in Zion and I pray daily that she may prosper.

Very humbly yours, —. ——.

We smile as we think how often the Devil has endeavored to make the people in America believe that the General Overseer of the Christian Catholic Church had formerly been, as they have said, "a wild man from the woods of Australia," or a "convict" from that country; how he was "driven away from there," etc. These suggestions and lies of the Devil have been so absurd and ridiculous, that we have never thought it worth while to pay much attention to them, and the General Overseer has seldom referred to them. Several times within the last few years we have met a number of cultured, intelligent, and excellent Christian people, who knew the General Overseer in Australia, some of whom were more or less influenced for good, and brought nearer to God by his ministry.

A few days ago it was our joy to meet a highly intelligent lady, who was acquainted with the General Overseer shortly after he first entered the ministry in Australia. It was very pleasant to hear her say that the privilege of meeting Dr. Dowie again was "the most delightful pleasure she had enjoyed while traveling through America."

It may cheer the hearts of the readers of LEAVES OF HEALING to read a beautiful letter which has been forwarded to the General Overseer by two who were amongst the very first to be blessed under his ministry when he began preaching the Full Gospel of Salvation, Healing, and Holy Living through Faith in Jesus Christ.

Over fourteen years ago, the writer says, he and his wife first met Dr. and Mrs. Dowie and the dear wife was healed through the General Overseer's teaching and prayers in his mission in Auckland, New Zealand. How beautifully they express their love for the General Overseer and Overseer Jane Dowie! They have received his Declaration as Elijah the Restorer with rejoicing, saying that they have believed him to be such from the first time they met him.

We print the letter herewith, believing that it will glorify God.

Letter of Thanksgiving From Auckland, New Zealand.

ZION HOUSE, PROSPECT TERRACE,
MOUNT ROSKILL ROAD,
AUCKLAND, NEW ZEALAND, August 16, 1901.

REV. JOHN ALEX. DOWIE.

Our Beloved General Overseer:—In answer to your letter in LEAVES OF HEALING, Volume IX, Number 7, I will go back in memory fourteen years and four months, when you held your first mission in Auckland, when my wife and I met dear Mrs. Dowie and yourself the first night at the side door of the Choral Hall for the preliminary meeting to the mission. We were the first to shake hands with you.

In that mission through your teaching my dear wife was healed and through the Grace of God is healed today.

In that mission God revealed to my wife and me that you were the Forerunner of our Lord's Second Coming, and we have testified to that fact to scores of persons when in conversation about Divine Healing, yourself, and the work. So that your Declaration did not come to us with any surprise; but we hailed it with joy and delight.

As we have followed you through all the intermediate years by your literature, we can say that we never have had a discord or jarring note, as regards yourself or your teaching.

We are always thankful to our loving Father for sending you and dear Mrs. Dowie to Auckland. We have always prayed for you every day since you left Auckland. We would be thankful if you were coming again, for the Devil is so strongly intrenched here in the secular and religious press, the Secret Societies, doctors, drugs, Apostate Churches, etc., etc., and the minds of the people are so prejudiced, that you are needed to fight all these things.

We do not forget that it is God in you who does the work; and while our hearts are full of love to you and Overseer Jane Dowie, we give God all the glory.

When the Devil is stirred up here it needs a strong Elder to carry on the work. But in the strength of God we will "hold the fort" till help comes.

We never get discouraged. The inward assurance that Zion is of God and that you are praying for us helps us wonderfully.

We are nothing, but Christ is all in all to us, and it is a real joy to us to do the very best we know how, in the strength of God, to extend His Kingdom; and He gives us such a wonderful rest of spirit amid all we have to contend with.

We praise God for Zion and for all the victories He has given her, and for the "Little White Dove." We feel we could not do without it. We love to send it flying all about.

It would give us great joy to do more if we had the means; but the love of our hearts gathers continuously around dear Mrs. Dowie, yourself, your children, every officer and member, and everything in connection with Zion. We are always talking to our Father about it. We have so much to be thankful for. God is very real and precious to us. Pray for us.

We are lovingly and faithfully yours in Jesus,
WILLIAM AND ANNIE JOHNSON.

Zion continues to praise God hour after hour, day after day, and week after week. He hears and answers prayer in Zion, and the multitudes who are saved, healed, cleansed, and quickened, after knowing the teaching in Zion and receiving her prayers, are becoming a very great host. It is worth living in these days, and, if it be required, it would be worth dying for, to maintain the truths taught in Zion, which are, thank God, His own truths.

In the testimonies which follow will be found the brief story of how God has delivered, in answer to the prayers of the General Overseer or other ordained officers, and often through the prayers of the writers themselves.

Reader, have you a part in this work of God?

Will you be amongst those whom God "shall count when He writeth up the peoples?" Shall He be able to say of you, "This one was born there?" Will you be amongst those who have lived in Zion in the Kingdom of God?

Healed of Grip.

65 MAPLE STREET,
HORNELLSVILLE, NEW YORK,
September 25, 1901.

DEAR GENERAL OVERSEER:—I wish to give my testimony to what God has done for me.

We sent a telegram on the 21st for prayer, as I was taken very sick. I thought it was grip, by the way I felt. But praise the Lord, He delivered me just as soon as you received the message.

I thank you very much for your kindness, and pray God to spare your life and that of your dear wife, for many years.

Faithfully yours in Jesus' Name,
(MRS.) JAMES TAYLOR.

Material Blessing Through Prayer.

CHICAGO, ILLINOIS, September 24, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—On the 16th, a few days after I wrote you to pray that God would

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make the executors of the property left to us by our uncle, act honestly and pay what he left us, I received a letter from them saying that they had written to me July 1st last, and as the letter was misdirected it went to the Dead Letter Office and was returned.

They further said that after asking a counsel's advice, the property was divided equally among the four children of my father. So I received my share. After paying my tithes and board bill at the Home, I have deposited the balance in Zion Bank.

Thanking you for the healing that came to my poor body through your prayer to God, and ever praying God to protect and bless you until you are an old man that you may see many Zion Cities, I am

Yours for Zion and God, S. T. REEVE.

1 Timothy 2:15 Fulfilled.

67 SUPERIOR STREET,
HUNTINGTON, INDIANA,
September 15, 1901.

DEAR GENERAL OVERSEER:—I feel it my duty to tell you and expectant mothers how wonderfully God has blessed me again.

Some time ago I wrote asking you to pray for me, as I was expecting to be confined soon.

On August 27th God gave us a dear little son, with no suffering to me compared with what I suffered at two previous births.

My husband and I got up at one o'clock A.M., made all necessary arrangements, and earnestly asked God to be with us.

At 6:30 baby was born. We then called in a Christian neighbor lady to dress him.

I got up the morning of the seventh day; and began doing my own work when baby was two weeks old. I have not had the least particle of soreness or inconvenience in any way, for which we praise God, and know that His promises are true (1 Timothy 2:15).

May God bless you, and keep you and your family and Zion everywhere, for Jesus' sake.

Your Sister in Christ,

(MRS.) MAGGIE CREAGER.

Blessed Deliverance in Childbirth.

CHICAGO HEIGHTS, ILLINOIS,
September 25, 1901.

DEAR GENERAL OVERSEER:—Shortly before my confinement we requested you to pray for my safe deliverance in childbearing.

It is with thanksgiving to God for His goodness and loving kindness to us, and for the beautiful teachings which we receive in Zion from God's servant, that we praise God for giving us a nice large baby boy.

We thank God that we have learned to trust Him in childbearing and that God delivers us almost without pain.

I felt well till the baby was born, which was on the 13th day of September, and have been feeling well ever since.

I cannot praise God enough that He graciously delivered me within two hours. It was so different from what I went through before.

My second baby, which was taken by a midwife, only lived twelve hours, and I was not well for one year after, until God through Zion healed me.

I also thank God for a praying husband, and for our two dear little boys, whom we intend, God helping us, to rear for His glory.

God has answered our prayers many times.

Dear General Overseer, we pray daily that God will bless you and your dear wife and children, and that your lives will be spared to bless poor suffering humanity.

We thank you and beloved Overseer Speicher for your prayers.

Your Sister in Christ, (MRS.) L. SIEMON.

Healed of Throat Trouble.

SPRUCEDALE, ONTARIO, CANADA,
September 20, 1901.

DEAR GENERAL OVERSEER:—I wrote you a few weeks ago asking prayers for my throat and my husband's eyes.

I do not know whether you received the letter or not, as I forgot to mark it "personal"; but I believe some one offered prayer to God for us, as I have such comfort in my throat since, and I can read aloud to the children. I thank God continually for that blessing.

Your Sister in Christ,

(MRS.) GEORGE BROADWAY.

Boy Healed of Skin Disease.

254 QUEEN STREET,
KINGSTON, ONTARIO, September 24, 1901.

DEAR GENERAL OVERSEER:—I want to thank you for your prayers.

My boy's skin disease took a decided turn for the better.

It was wonderful. The scabs peeled off like scales in handfuls.

They are still coming off.

I praise God more every day for the blessed teaching in Zion.

Your Sister in His service,

(MRS.) J. E. SHIELDS.

Child Healed.

498 NORTH BENTON STREET,
OTTUMWA, IOWA, September 26, 1901.

DEAR GENERAL OVERSEER:—I wrote you last Sunday, the 22d, to pray for our little boy of four and one-half years, who had severe pains in the bowels almost all day.

A perfect healing came about one hour after we had mailed the request for prayer.

He was so hungry he ate four good slices of bread the next morning.

We do thank God for such a deliverance as He gives.

Your Sister in Christ, ETTA SCHROEDER.

Healed of Severe Burn.

422 LINCOLN STREET,
WATERLOO, IOWA, August 23, 1901.

DEAR GENERAL OVERSEER:—I praise God for what He has done for me.

I was staying with a lady named Mrs. Johnston, July 4th.

I was going to take some lard off the stove, and my dress caught on the teakettle and the lard fell on my leg.

It was boiling hot, and my leg was a blister from the knee down to the ankle. I could not wear my shoe.

I went to Mr. Kinsman's and they prayed for me, but it did not get much better. So Mrs. Kinsman brought me home, and they prayed for me when I got home and the pain all left me. I praise God for it.

This was the 4th of July, and we had firecrackers, and I went out on the porch and fired them off.

But two days afterwards proud flesh was seen in two places.

We sent for Elder Adams and he prayed for it, laying his hand on the burn, and from that day it got better, for which I praise God; and now that limb is as well and sound as the other one.

Your Sister in Christ, MABEL BRUNN.

GOD ANSWERS PRAYER FOR RAIN.

WILMOT, OHIO, August 28, 1901.

BELOVED GENERAL OVERSEER:—Your kind letter of August 21st received.

It is with great joy that I give my testimony to the wonderful answer God has given to your prayer.

In this part of the country there was no rain, except a shower or two, from about July 1st until six weeks later, when God so graciously answered your prayer.

The weather was so unusually hot that the drouth was very severe. The grass was nearly all killed. A continuance of the drouth two weeks longer would have made the corn crop almost a total failure.

On the morning of August 14th the sky was cloudless and there had been no indications of rain for quite a while previous to that time.

I wrote to you requesting prayer for rain. Within half an hour from the time the request was sent, I noticed that about two-thirds of the sky was covered with heavy clouds. The meteorological conditions were changed in this short time.

Toward evening the clouds grew much darker, and that night we had a steady rain for several hours. The next day or two there were several good showers.

According to your letter, you prayed on the 17th. That night and the night following we had a total rainfall of between two and three inches.

The drouth is thoroughly broken. Pasture is good now, and the corn crop is saved.

This rain means many thousands of dollars to the farmers of this community.

I feel like praising God for giving such a wonderful answer to your prayer.

Yours in Christ, L. A. HIGLEY.

The General Overseer's Prayer Brings Rain in Westphalia, Kansas.

WESTPHALIA, KANSAS, August 17, 1901.

DEAR GENERAL OVERSEER:—In answer to your letter of August 9th, asking if we received rain, I must say we received the blessing.

It clouded up some time about the 14th of July, but no rain fell; still rain clouds appeared, off and on, until the morning of July 25th, when we had a shower, followed by general rain over this part of Kansas.

Your prayer at the Feast of Tabernacles has been answered.

Although there has been great loss, there will be harvest, food for the eater, and seed for the sower.

We thank God and give Him the glory, and thank you as Elijah for the prayer that brings rain now as in centuries past.

Your Brother in Christ, J. A. MCNOTT.

The General Overseer's Prayer Brings Rain in Kansas.

TWIN MOUND, KANSAS, August 20, 1901.

DEAR GENERAL OVERSEER:—July 23d I mailed a letter to you. We were in great need of rain.

When Elijah the Prophet prayed, we got rain.

You received my letter July 25th. July 26th it began raining.

It rained several times.

We got over four inches of water.

Kansas looks quite different. The fields and meadows look green.

The people are not so discouraged.

Before the rain, the fields were drying up; meadows and pastures turned brown, and there was nothing much for the stock. The water was getting scarce.

We feel thankful to God for sending the General Overseer, the Prophet, to teach us the Full Gospel.

Your Brother in Christ,

WILLIAM O. SULLIVAN.

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ZION'S EDUCATIONAL INSTITUTIONS

BY OVERSEER WILLIAM HAMNER PIPER, VICE-PRESIDENT.

THE various departments of the School Work in Zion are now well started.

It is a great joy to see the intense earnestness in both teacher and student.

We rejoice to record the fact that in every department there is much improvement over anything we have seen heretofore in our school work.

With the Courses of Study carefully mapped out, the students have a more definite object before them and can work to better advantage.

Every department of the work is now reduced to a perfect system and is running very smoothly.

"This is the most helpful and pleasant school work I have ever done" is heard on all sides, both from student and teacher.

It will be interesting to our many readers throughout the world to know of the various

Departments of the Work.

They are as follows:

Kindergarten.	Pedagogical.
Junior Schools—	
Chicago—Central.	Music—
South Side.	Vocal.
North Side.	Piano.
West Side.	Violin.
Zion City.	
Philadelphia, Pennsylvania.	Ministerial—
Cincinnati, Ohio.	Regular.
College Preparatory.	English.
College.	
Commercial—	Night Schools—
Bookkeeping.	Chicago.
Stenography and Typewriting.	Zion City.

We herewith give a tabulated statement of the

Number in Attendance.

Kindergarten	25
Junior Schools—	
Chicago	215
Zion City	173
Philadelphia (estimate)	22
Cincinnati (estimate)	32
College (all departments)	142
Night Schools—	
Chicago	72
Zion City	70
Total Enrollment	751

As compared with the beginning of last year, our present enrollment is more than twice what it was then.

Night Schools.

On Monday, the 30th ult., the Chicago Night School held its first session. The total enrollment was 72 students.

On Tuesday, the 1st inst., the Zion City Night School held its first session and enrolled 70 students.

We are gratified with this large enrollment, but not satisfied. We expect to see at least one hundred in each night school before the Christmas Holidays.

The subjects taught in each night school are Bookkeeping, Shorthand, Arithmetic, Algebra, Grammar, Reading, Writing, and Spelling.

In the Chicago Night School there are a class in Greek and one in German.

The class in Greek is made up of those who have not studied that subject before. There are a large number of persons in Chicago who have a good knowledge of the English Branches who have never studied Greek. Such persons would find it very helpful to take up the study of Greek, that beautiful language in which the New Testament was originally written.

It is of course not desirable for one to begin this study unless he has had a good training in the English Branches.

The Tuition in either night school is fifty cents per week. Students may enter at any time, but it will be much better to enter at once rather than later.

Students, however, who wish to take the regular Preparatory Work will find it difficult to enter now. It would be better for them to wait until the next term, which begins January 6, 1902.

Students who wish to enter between this time and Christmas should write the Vice-President for advice, stating just what subjects they wish to study.

We reverently record our thanks to God for His great blessing upon the opening of our Educational Work.

ZION IN SAN FRANCISCO, CALIFORNIA.

Rev. Wilbur Glenn Voliva, Overseer in the Christian Catholic Church in Zion for Australia, will conduct services at 927 Mission Street, San Francisco, California, as follows:

THURSDAY and FRIDAY, October 17th and 18th, at 7:30 p. m.

SUNDAY, October 20th, at 11 a. m., and 3 and 7:30 p. m.

MONDAY, TUESDAY and WEDNESDAY, October 21st, 22d and 23d, at 7:30 p. m.

REV. W. D. TAYLOR, *Elder-in-Charge.*

SPECIAL NOTICE.

Full Reports of the Auditorium Services.

LEAVES OF HEALING, beginning with the issue for September 7, will contain full reports of the Series of Special Messages of Purity, Peace, and Power by Elijah the Restorer, in the Chicago Auditorium.

Our great Midsummer offer presents a splendid opportunity for the members and friends of the Christian Catholic Church in Zion to place LEAVES OF HEALING in every home, library, and public institution throughout the world.

Zion Printing and Publishing House has installed new machinery, enabling us to extend our circulation to hundreds of thousands of copies weekly.

You can help us to attain this as no one else can, for you know the character of the paper and those to whom it would specially appeal.

If you will send us a list of your friends for these special ten weeks' subscriptions, we will send each a card, stating we are doing so at your request.

By so doing you would very considerably extend the Kingdom of God and Zion. Send all subscriptions to Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago.

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, OCTOBER 16th or 17th.

Escape From the Snares of Death.

1. *How naturally one can be deceived.*—Proverbs 16:25.
Taking medicines to many seems the right way.
Relying on surgery to some is the only way.
The cemeteries say the end thereof is death.
2. *But there is always a Way of escape.*—Proverbs 14:27.
When people begin to fear God and not the Devil they begin to live.
When all hopes center in God life is found.
The truth sets free from the Devil's snares.
3. *The Devil does not openly make known his plans.*—Proverbs 1:17-19.
He takes God's natural remedies and mixes them up with his poisons.
Medicine is the old art of magic and superstition.
He is cunning in every device he has.
4. *Life is his who does not yield to the wiles of the Devil.*—James 1:12-15.
When tempted to overfeed an appetite refuse to do it.
When tempted to indulge a passion refrain from it.
When tempted to gratify an unworthy ambition do not yield to it.
5. *The reward of obeying God is life.*—Proverbs 13:14.
Keep the heart pure and the body will be healthy.
Keep the mind calm and the circulation will be good.
Keep the body clean and much corruption will be shut out.
6. *The Devil has power over those only who disobey God.*—Proverbs 1:31-33.
He will always make the way of the transgressor hard.
The presumptuous man stumbles and falls.
What one sows he reaps, even the wages of sin.
7. *All about one God puts object lessons of those ensnared.*—Ecclesiastes 9:11, 12.
Few act wisely in emergencies.
A time to try one will surely come to all.
God alone by His truth can deliver.
8. *Fear God and keep His commandments and He will preserve you evermore.*—Proverbs 29:25-27.
You cannot trust God and fear men.
Fear makes one bewildered.
No one can take the place of God in trouble.

The Lord Our God is a Delivering God.

SUNDAY BIBLE CLASS LESSON, OCTOBER 20th.

Causes of Corrupt Blood.

1. *Envy is one cause.*—Proverbs 14:30.
This is a physical fact.
Good heart action means good health.
Envy tends to poison the blood.
2. *Harsh words are another cause.*—Proverbs 16:24.
To speak harshly hurts most the person speaking.
Such words come from lips with poison under them.
The man who curses injures his body.
3. *Self-conceit is a common cause.*—Proverbs 3:7, 8.
It always leads one into sin.
To live according to a vain mind is death.
It leads into rash imprudence.
4. *Sadness is a specific cause.*—Proverbs 17:22.
The sorrow of the world worketh death.
Grief depresses the heart's action.
Sadness is often shown by a sallow face.
5. *Disobedience is the prime cause.*—Proverbs 4:20-22.
To transgress law is to suffer.
In keeping God's Word there is great reward.
God's Word in the heart gives it good action.
6. *Despondency is also a cause.*—Proverbs 15:28-31.
Evil tidings disturbs the heart's action.
Losing hope retards the circulation.
Not to pray in faith makes one despair.
7. *One's condition may be miserable, but God can and will cleanse the blood of all truly living the overcoming life, in Zion.*—Psalm 102:1-26.
These are days of physical degeneracy.
Zion brings hope to all whose bodies are in bondage.
Those appointed to death are finding release.

God's Holy People are a Cleansed-Blood People.

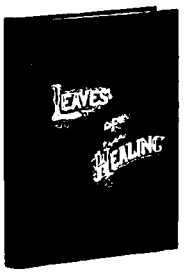
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THE MOST BLESSED OPPORTUNITY of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eight Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity. These Eight Beautiful Books, substantially bound in black, half Morocco, can now be had for **$20.00.**

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God greatly blessed these Sermons and Preludes when they appeared in LEAVES OF HEALING.

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Eleven Thousand Three Hundred Baptisms by Triune Immersion Since March 14, 1897.

Eleven Thousand Three Hundred 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, 1901, by the General Overseer	4629		
Baptized by Overseers, Elders, Evangelists, and Deacons	2363		
Total Baptized in Zion Tabernacle			6992
Baptized in places outside of Chicago by the General Overseer	641		
Baptized in places outside of Chicago by Overseers, Elders, Evangelists, and Deacons	3587		
Total Baptized outside of Chicago			4228
Total Baptized in four years and three months			11,220

Baptized since September 14, 1901:

Baptized in Central Zion Tabernacle by Evangelist Fisher	7		
Baptized in Central Zion Tabernacle by Elder McClurkin	12		
Baptized in Central Zion Tabernacle by Elder Stevens	14	33	
Baptized in British Columbia by Elder Brooks	1		
Baptized in Illinois by Deacon Sprecher	4		
Baptized in Illinois by Elder Dinius	12		
Baptized in Kansas by Elder Reed	3		
Baptized in Massachusetts by Evangelist Smith	7		
Baptized in Michigan by Elder Kennedy	5		
Baptized in Minnesota by Elder Jenson	1		
Baptized in Mississippi by Deacon Boggan	3		
Baptized in Ohio by Elder Basinger	2		
Baptized in Ohio by Elder McFarlane	1		
Baptized in Texas by Evangelist Samuel	6		
Baptized in Washington by Elder Ernst	2	47	80
Total Baptized since March 14, 1897			11,300

The following-named fourteen believers were baptized in Central Zion Tabernacle, Chicago, Illinois, Wednesday evening, October 2, 1901, by Elder G. F. Stevens:

Bolio, Mrs. E.....419 West Monroe Street, Chicago, Illinois
Bovyer, John Wesley.....1254 Michigan Avenue, Chicago, Illinois
Evans, Mrs. M.....Roswell, South Dakota
Gourlay, Andrew.....Seabringville, Ontario, Canada
Hine, Willie E. T.....Ripley, Ontario, Canada
Kibler, Mrs. Nancy.....Cedar Rapids, Iowa
McCuen, Miss Caroline E.....Guelph, Ontario, Canada
Marshall, Miss Catherine.....1602 Twelfth Street, Chicago, Illinois
Marshall, Miss Genette.....1602 Twelfth Street, Chicago, Illinois
Meyers, Francis.....1254 Michigan Avenue, Chicago, Illinois
Pollock, Mrs. Robert J.....Ripley, Ontario, Canada
Reuhl, Justus.....1254 Michigan Avenue, Chicago, Illinois
Tate, Miss Mabel Alice.....980 Wilcox Avenue, Chicago, Illinois
Willison, Mrs. Lea.....Cairo, Illinois

The following-named six believers were baptized in the Guadalupe River, Ingram, Kerr County, Texas, Friday, September 20, 1901, by Evangelist Emma Samuel:

Henderson, Arthur Moore.....Ingram, Texas
Henderson, Mrs. Annie.....Ingram, Texas
Henderson, Luther Andrews.....Ingram, Texas
McGinnis, M. A.....Ingram, Texas
McReynolds, Mrs. S.....Paris, Texas
Sayers, Mrs. Mollie Amelia.....305 Division Street, San Antonio, Texas

The following-named four believers were baptized at Mount Morris, Illinois, Sunday, September 29, 1901, by Deacon O. L. Sprecher:

Kaufman, John M.....Davis, Illinois
Kaufman, Catherine.....Davis, Illinois
Mitchell, Hattie B.....Winnesheik, Illinois
Withers, Abbie M.....Mount Morris, Illinois

The following-named three believers were baptized at Junction City, Kansas, Friday, September 20, 1901, by Elder D. A. Reed:

Anderson, Sarah M.....Junction City, Kansas
Riebe, James.....Junction City, Kansas
Riebe, Mrs. Elizabeth.....Junction City, Kansas

The following-named believer was baptized at Cardington, Ohio, Thursday, September 26, 1901, by Elder A. McFarlane:

Callihan, Mrs. Mary Jane.....Ashley, Ohio

The following-named believer was baptized at the American Baptist Church, Minneapolis, Minnesota, Lord's Day, September 29, 1901, by Elder C. J. Jenson:

Browning, Mrs. Minnie May.....Robinsdale, Minnesota

The following-named believer was baptized at Grand Rapids, Michigan, Tuesday, August 27, 1901, by Deacon Arie Van Woerkom:

Van Woerkom, Nellie.....Grand Haven, Michigan

Notice to Candidates for Baptism.

In many parts of the country there are members and friends of Zion who are desirous of being baptized by Triune Immersion by an Officer in the Christian Catholic Church. We desire that these persons shall be baptized before the cold weather If the local Gathering will assist us financially in defraying traveling expenses of the one sent, we will do our best to send some one competent to administer this Ordinance. The officer thus sent will hold a few meetings in each place either in the home of a member, or in a hall if the Branch is able to provide one. Let us know at once:

First—Place where meeting will be held, with Street and Number.

Second—The number to be baptized.

Third—The exact amount each Gathering will be CERTAINLY able to contribute toward expenses.

Take this up at once in order that routes may be mapped out and printed in the LEAVES immediately.

Send all communications to REV. WILLIAM HAMNER PIPER, Overseer-at-Large of Christian Catholic Church, Twelfth Street and Michigan Avenue, Chicago, Illinois.

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 in May, 1900, 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.

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A VOICE FROM ZION.--Volumes I, II, III, IV.



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ZION'S ONWARD MOVEMENT

SUNDAY SERVICES IN THE AUDITORIUM

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GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, HAS BEGUN

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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 IX. NUMBER 25. CHICAGO, OCTOBER 12, 1901. PRICE FIVE CENTS.

ZION'S MESSENGERS TO EUROPE.

"GO THROUGH, GO THROUGH THE GATES;
Prepare ye the Way of the People;
Cast up, cast up the Highway;
Gather out the Stones;
Lift up an Ensign for the Peoples.
Behold, the Lord hath proclaimed unto the end of the earth,
Say ye to the Daughter of Zion,
Behold, thy Salvation cometh;
Behold, His reward is with Him.
And His recompense before Him."

We are sending forth this week through the Golden Gate at San Francisco four Messengers from Zion to Australasia; through the Northwestern Gate at Vancouver, two Messengers from Zion to Asia; and through the Eastern Gate at New York, three Messengers from Zion to Europe.

As will be seen in the report of the great Auditorium assembly last Lord's Day, we consecrated all these Messengers to the service of God in their great mission, in the presence of fully three thousand believers, who remained after the first service to the Ordinance of the Lord's Supper.

On Wednesday evening, October 9th, we held a special Farewell Gathering in Central Zion Tabernacle, where thousands of earnest members of the Christian Catholic Church in Zion assembled to hear the last words from the lips of these beloved Messengers. Four of them are already speeding on their way to the Golden Gate at San Francisco, and within a few days the rest will be on their way to their distant fields of labor.

In our previous issue we gave pictures and biographical details concerning the six who have gone forth to Australasia and Asia, and now this week we present to our readers the pictures of the earnest faces of Elder Hodler, Evangelist Hertrich, and Deaconess Baliff, who after a brief stay in London, will proceed to Zurich and Constanz in Switzerland.



ELDER CARL HODLER.

We have but little to add to the words already written by our Associate Editor in the brief biographies of this Brother and these Sisters, but we think it right to say that they go forth with the love of all in Zion at Headquarters and also of Zion generally.

Their record is one of consecrated service to God, and they have been eminently fruitful in their ministry.

We shall never forget the thrilling power of Elder Hodler's translations to the crowded audiences in the Hall of the Tribunal in Zurich, when we spoke there for a number of days and nights.

The devotion and earnestness of Brother Hodler, previous to our coming, and after our departure, drew us very closely to him.

For fully four months he has now been our guest at Zion Headquarters, during which

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time he has come into the Christian Catholic Church.

His consecrated spirit and zeal for God has won all hearts, and especially the heart of our beloved Deaconess Brieger, who is so excellent a Translator of our LEAVES OF HEALING into their German form, BLÄTTER DER HEILUNG. It is with great delight that we are able to announce the betrothal of these excellent friends and workers for Christ in Zion.

Our Brother will return next summer to claim his bride, and will probably remain for some time at Headquarters, especially attending to the dissemination of Zion German Literature. Meanwhile he proceeds to Europe with our full confidence, and with full authority, as our representative from Zion.

He will doubtless plant the Banner of Zion in many places ere he returns, assisted by the excellent women in Zion's ministry who are going with him, and who will give special attention to assisting our Sister, Mrs. Hofer-Roth, at the beautiful Castle Leiburg, Constanz, which she has recently purchased and consecrated to God as a Zion Divine Healing Home.

Concerning Evangelist Hertrich we can only speak in terms of the highest and most sincere appreciation of her self-denying and noble work in America, and especially in connection with our Home of Hope for Erring Women in this city. We shall miss her very much, and also her excellent helper, Deaconess Baliff.

It is our hope that they will be able to return to this country after a sufficient time has elapsed to help our friends in Switzerland to establish the work there. From Switzerland we have directed the party of three to make visits to other countries and to take counsel with our friends in many parts of France, Germany, Austria, Italy, Hungary, Bohemia, etc., from which earnest appeals for help from Zion have come.

May God abundantly bless these Messengers and enable them to tell the Nations that the "Lord hath established Zion, and in her shall the afflicted of His people find refuge."

May God enable them to tell the Story, with great power and with glorious results, of the Glad Tidings of Salvation, Healing, and Holy Living through Faith in Jesus Christ our Lord.

It is with joy, not unmixed with deep regret at the loss of the companionship of these nine splendid workers, that we send them forth to strengthen the hands of those who are already holding up the Banner of Zion in these distant lands.

But the sacrifice is made with greater joy than sorrow, knowing that it will be for the blessing of the Messengers themselves, and for the blessing of many thousands, and eventually many millions, in the lands to which they go in the Name of Christ their King.

Elder Carl Hodler.

Carl Hodler first saw the light of day in Canton Berne, Switzerland, in 1860. He



EVANGELIST SOPHIA J. HERTRICH.

spent his boyhood days in the shadow of the beautiful Alps, which make Switzerland the most picturesque of all lands.

His early education was received in the public schools of that Republic, and for a short time in the higher schools of learning.

At an early age, however, Mr. Hodler went into business, which he pursued with success until about fifteen years ago.

At that time he joined the Salvation Army, and becoming deeply interested in religious work, began to devote his entire time to the work of the Army.

So successful was Mr. Hodler in this that he was promoted to the position of Staff Captain, and was for some years the General Secretary of the movement in Switzerland. He also held the position of financial manager of Salvation Army work in France.

Three years ago Mr Hodler left the Salvation Army work, and began an independent work, especially for the salvation of men. He soon established a Home for men, such as inebriates, who were desirous of reformation near Basel, Switzerland.

While in his work in the Salvation Army Mr. Hodler learned the English language by private lessons and during frequent visits to the Army headquarters of London, England.

Hence when he received LEAVES OF HEALING at his Home for men through Zion Literature Free Distribution Mission, he was able to read the Message which the Little White Dove brought, and was soon very deeply interested in Zion and Zion's work.

After reading LEAVES OF HEALING for about two years, he was greatly rejoiced to learn that the General Overseer intended to visit Europe in the fall and winter of 1900, and that he would visit the Continent. Accordingly he wrote to the General Overseer, earnestly urging him to conduct a mission at Zurich, Switzerland

The General Overseer consented, and, as is well known in Zion, one of the most blessed and successful missions which he held during his entire European tour was that in the Courthouse at Zurich, Switzerland. It closed with the baptism of seventy persons, and the formation of a strong Branch of the Christian Catholic Church in Zion.

At this mission, Rev. Carl Hodler was the interpreter, and God greatly blessed his intelligent interpretations of the Message which the General Overseer brought.

In the beginning of June of the present year, Mr. Hodler left his home in Switzerland, and came to Zion in Chicago.

On the first Lord's Day in August, the General Overseer laid hands upon him in Central Zion Tabernacle, and solemnly ordained him Evangelist in the Christian Catholic Church in Zion.

Evangelist Hodler began at once his preparation for carrying the Everlasting Gospel of the Kingdom of God to his native country, and to the Continent of Europe.

On Lord's Day, October 6, 1901, at the Chicago Auditorium, the General Overseer, amidst sincere rejoicing of the great audience, announced the betrothal of

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Evangelist Carl Hodler and Deaconess Marie Brieger. Deaconess Brieger is well known to all in Zion, and especially to Zion in Europe, as the able Translator and Assistant Editor of BLÄTTER DER HEILUNG, the German edition of LEAVES OF HEALING.

God has most abundantly blessed her work among the German-speaking people in America and Europe.

On Lord's Day, October 6, 1901, Evangelist Hodler was ordained to the office of Elder in the Christian Catholic Church in Zion. Immediately afterwards he was consecrated by the laying on of hands for his important work in Switzerland and Continental Europe.

Evangelist Sophia J. Hertrich.

In the province of Alsace-Lorraine, then a province of France, but since the Franco-Prussian War a province of Germany, Sophia J. Hertrich was born in 1847.

Her parents were Roman Catholics, in common with nearly all the inhabitants of that province.

Her early schooling was in the French schools of her native country until she was seven years of age. At this time she crossed the Atlantic with her parents and came to Iowa, U. S. A., and settled there on a farm.

At the early age of twelve or thirteen years, Miss Hertrich consciously gave her heart to God, and became a Christian.

Owing to parental objections, however, it was many years before Miss Hertrich became a member of any Protestant church.

At the age of sixteen, an event occurred in the life of Miss Hertrich which has had its influence throughout all the following years. She left home to go to school, and earned her board, during her spare hours, by attendance upon a sick lady.

This experience revealed in the young girl a most wonderful natural gift in the care of the sick, and from that time, it has been her greatest joy to minister to those suffering from disease.

For many years she spent nearly all of her time going about and spending days, weeks, and months at the bedsides of sick and suffering ones. So greatly did she love her work and so richly had God qualified her for it, that her presence in the sick room was always a source of comfort and joy.

At the age of about twenty five Miss Hertrich became a member of the United Brethren Church and, for a number of years, was a very zealous worker in that denomination.

In April, 1896, the first copy of LEAVES OF HEALING which she had seen came into the hands of this earnest and consecrated worker. She was most deeply interested.

During the years of her experience in sick rooms, she had often seen the baffled physician turned despairingly away.

She had seen the grief-stricken relatives look with white, helpless faces upon the wasted form of their beloved, drifting away into the cold embrace of death.



DEACONESS SOPHIE BALIFF.

She had often seen mothers with their young families about them, with so much to live for, struggle with almost superhuman strength against approaching death, and then go down looking into her face with beseeching eyes, while she stood mute and helpless, unable to offer one word of hope for healing.

Her heart had been wrung by these sad scenes, and it was with a thrill of inexpressible joy that she read in LEAVES OF HEALING of Christ the Healer, as well as Saviour, Cleanser, and Keeper.

She at once determined that with God's help she would learn more of this wonderful teaching, and of Zion. She subscribed for LEAVES OF HEALING, and became a constant reader. In June, 1896, she came to Zion Home, and spent seven weeks. She then fully accepted the glorious truth of the Gospel of Salvation, and Healing, and Holy Living.

She left Zion Home with a heart full of determination to carry the truth which had brought her such great joy, to the many excellent people whom she knew in the United Brethren Church.

For two years she toiled amongst them.

She attended general conferences, and annual conferences.

She visited with her friends amongst the clergy.

But nowhere could she find a place where they were willing to receive the Message which she brought. She even found that she herself was losing faith in God as the Healer, and in April, 1898, she returned to Zion Home.

She came expecting to remain but a few weeks, but when she found herself in Chicago, one of the great desires of years of her life was satisfied. It had long been one of her dearest wishes to visit the sick, and carry the Everlasting Gospel amongst the suffering ones of Chicago.

Accordingly she went to work. God blessed her work to many, and on the first Lord's Day in July, 1898, in Central Zion Tabernacle, she was ordained a Deaconess in the Christian Catholic Church in Zion by the General Overseer.

In her work as Deaconess, Miss Hertrich has been very richly blessed of God.

In season and out of season, by day and by night, amidst heat and cold and storm, she has gone out into the highways and byways in the City of Chicago, caring for the sick, helping the perplexed, relieving, often from her own private purse, the needy, rescuing the fallen, and in many other ways allowing God to use her for those for whom He sent His Son to die.

It is but a short time ago that the General Overseer decided that the work in Europe needed Deaconess Hertrich.

On October 6, 1901, the first Lord's Day in the month, Deaconess Hertrich was ordained an Evangelist in the Christian Catholic Church in Zion, and was then solemnly consecrated to the work of God in Zion in Switzerland and Continental Europe. She will be especially connected with the beautiful Divine Healing Home at the Castle Lieburg, on the shores of Lake Constanz in Switzerland, which Mrs. Hofer-Roth, conductor of the Zion Gather-

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ing in Zurich, has purchased and consecrated to God and to Zion.

Deaconess Sophie Baliff.

Sophie Baliff was born in 1874 in Twann, Switzerland, where she spent her girlhood days. She was educated in the German language.

Upon the death of her mother in 1893, she came with her cousin to America, and went to Buffalo, New York.

She was converted to God in Buffalo six years ago through the ministry of the Salvation Army.

She soon became an earnest worker, and was commissioned for work in New York City and Philadelphia, Pennsylvania, being specially interested in the work amongst the Germans in these places.

She was especially successful through the sale of the Salvation Army paper, the *War Cry*.

While in Philadelphia, Miss Rosa Schlupp, now also a Deaconess in the Christian Catholic Church in Zion, at that time a worker in the Salvation Army, gave her a copy of LEAVES OF HEALING. She became interested, accepted God as her Healer, and began to distribute LEAVES OF HEALING in connection with the *War Cry*.

She soon found, however, that she took a far greater interest in the distribution of the LEAVES, and that her work was more richly blessed of God in their distribution than in the sale of the *War Cry*.

On January 10, 1899, she became a member of the Christian Catholic Church in Zion. At that time Miss Baliff was suffering with consumption, and, humanly speaking, death was rapidly approaching.

Her mother had died of consumption while but a young woman, and Miss Baliff had inherited the disease from her. In answer to the prayer of Overseer William Hamner Piper, Miss Baliff felt the healing touch of the Divine hand and was soon a strong and healthy young woman.

About two years ago Miss Baliff removed from Philadelphia to Chicago.

She at once became deeply interested in Zion Seventy work in the City of Chicago, and was greatly blessed of God as she went forth carrying the Little White Dove, and Zion Seventy Messages.

On the first Lord's Day in March, 1901, in Central Zion Tabernacle, she was ordained Deaconess in the Christian Catholic Church in Zion by the General Overseer, and on October 6, the first Lord's Day in October, 1901, in the Chicago Auditorium, she was solemnly consecrated to the work in Switzerland by the laying on of hands of the General Overseer.

THE WINDOWS OF HEAVEN OPENED.

Blessed in Tithing.

CORNER CLARK AND FRERE ROAD,
DURBAN, NATAL, August 3, 1901.

REV. WILLIAM HAMNER PIPER.

Dear Overseer:—According to the request in LEAVES OF HEALING, I send you this testimony to the Glory of God, to be carried on the wings of the beautiful White Dove, as a witness for Him that He is faithful to those who obey Him.

In regard to tithing, I have proved Him to be true to His promises in Malachi 3:9, 10.

When I for the first time paid my tithe to God's Storehouse in Zion, in April, 1900, I was in debt over a hundred pounds and I had scarcely any work to do, with no promise of more.

At that dreadful time a friend of mine advanced me twenty pounds to pay a debt and save our home.

According to human eyes it seemed absurd to take anything away from that tiny sum when it was so sorely needed.

But, thank God, I had by that time learned that God dwelleth in Zion who saith, "Bring ye the whole tithe into the Storehouse . . . and prove Me now herewith."

Accordingly I sent two pounds for the first time in my life as a direct tithe of our income. That was on the 12th of April.

The result was marvelous. Before my letter was half way to America I had God's answer, because by the end of the same month I had received not less than eighty pounds, by contracting, and from my debtors.

On May 1st, I was able to secure a piece of land in a nice locality; in fact, I got the best stand in the whole block. From that day God most marvelously blessed our increase, so that in less than a year from the day that I paid my first tithe I had erected a first-class dwelling house on the land.

Of course, the main part of the property is in bond, but I know my increase is not less than 400 per cent, while in former years we just got our living, nothing to spare, and nothing to save.

The Lord our God is a Profit-Giving God to those who do not rob Him.

Yours for God and for Zion, W. LARGER.

Blessed Through Obedience in Tithing.

COLLINWOOD, OHIO, August 5, 1901.

REV. WILLIAM HAMNER PIPER.

Dear Overseer:—It was made very clear to me nearly two years ago that I should lay aside a tenth of my income for God; but as I felt uncertain as to what disposition to make of the money, I grew careless about it.

While in earnest prayer one day last November, asking that God would tell me definitely what to do with my tithe, His Voice spoke distinctly, "Put it into Zion." I then saw, and wondered that I had not seen before, that Zion is the Storehouse.

I can truly say that God has blessed me abundantly since obeying His Voice.

He has given me courage to withdraw from the Presbyterian Church and come into Zion, and has almost doubled my income.

My daily prayer is that God may bless and build up Zion, until she becomes the joy of the whole earth.

Yours in the Master's Name,
MARGARET N. GORDON.

Blessings in Paying Tithes. Healing and Health for Baby.

193 RIDGEWAY AVENUE,
CHICAGO, ILLINOIS, July 6, 1901.

REV. JOHN ALEX. DOWIE.

Dear Brother in Christ:—I feel it my duty to write you a few lines.

We are very happy together.

We commenced the first of January in paying up tithes, and the Lord is blessing us.

We have a dear little baby girl. She is six months old. She is well. She is cutting her teeth, but is not sick.

I thank the Lord that He is our Healer.

Baby, when born, was tongue tied.

You prayed for her and she has been all right.

I thank you for your kindness and prayers for us when sick.

The Lord is with us, praise His Name!

I also thank the Lord that he ever sent you and dear Mrs. Dowie to Chicago.

Your Sister in Christ,
(MRS.) E. S. WHITMORE.

Obedience in Tithing Brings Blessing.

DEWEY, WISCONSIN, August 20, 1901.

REV. JOHN ALEX. DOWIE.

Dear Friend in Jesus:—We herewith enclose tithe for July.

Wonderful are the blessings being received from the Father's hand, for which we thank and praise Him, and thank you and dear Mrs. Dowie for th beautiful teaching which brought us to the Light

In answer to prayer, the Father rebuked the Destroyer, and we have a Zion garden to which none other compares in the community.

Yours in Jesus' Name, J. W. REYNOLDS.

The Sure Blessing Received.

1822 WEST MADISON STREET,
LOUISVILLE, KENTUCKY, September 1, 1901.

REV. W. HAMNER PIPER.

Dear Sir:—It is with great love and pleasure that I write this testimony as to how the Lord has wonderfully blessed me since I have begun to pay my tithes into the Storehouse.

I have received answers to prayers and several healings. We have a little Gathering here, and we are getting along nicely.

Your Brother in Christ,
CHARLES N. BUSHONG.

The Large Picture

Of the Ordained Officers and Choir of the Christian Catholic Church in Zion, taken during the Feast of Tabernacles at Zion City, Illinois, is now on view at Zion Printing and Publishing House, 1254 Michigan Avenue, Chicago; at Zion City, Illinois, and at Central Zion Tabernacle, Chicago.

Without question it is a masterpiece of art, every face showing very clearly.

As it will undoubtedly be a long time before a similar picture is taken, we should like every member of the Christian Catholic Church to have one in his home.

The size of the picture is 30½x20 inches. Price, $2.00. The smaller size, 19x11 inches, $1.00.

Mailed to any address.

Zion Printing and Publishing House.
1300 Michigan Avenue, Chicago, Illinois

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AND IN the thirty and ninth year of his reign Asa was diseased in his feet; his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign. And they buried him in his own sepulchers, . . . and laid him in the bed which was filled with sweet odors and divers kinds of spices prepared by the apothecaries' art. —*2 Chronicles 16:12-14.*

ASA, King of Judah, began his reign remarkably well.

He "did that which was good and right in the eyes of the Lord his God," by sweeping away Baal-worship.

He "commanded Judah to seek the Lord, the God of their fathers, and to do the Law and the Commandment. Also he took away out of all the cities of Judah the high places and the sun images."

He even removed his mother from being queen because she made an abominable image for worship.

When the "Ethiopian," with an army of a million men, came against Asa, and he had an army of only about half that size, with which to oppose the enemy, then "Asa cried unto the Lord his God, and said, 'Lord, there is none beside Thee to help, between the mighty and him that hath no strength; help us, O Lord our God; for we rely on Thee, and in Thy Name are we come against this multitude.'"

"So the Lord smote the Ethiopians," and Asa won a great victory, and took much spoils from the enemy.

But after a time Asa forgot how wonderfully God had helped him, and when, three years before his death, his enemies came against him again, he did not seek help from God.

He took gold and hired the heathen King of Syria to help him get rid of his enemies.

He was delivered, but he missed the blessing; and he was still less inclined to seek help from God the next time.

When, a little later, his enemy, the Devil, came upon him to destroy God's temple, his body, by giving him a disease in his feet, he "sought not to the Lord, but to the physicians."

The result is told as if it were what might naturally be expected to follow—Asa slept with his fathers and he was laid in the bed prepared for him by the apothecaries.

Yet he knew that God was the Healer of His people.

His own name was a constant reminder of this truth, for the word Asa is a contracted form of "Jehovah is Healer."

The lives of these ancient Kings of Judah and Israel are full of instruction and warning for us who are living today.

Let us profit by their experience.

Healed by Trusting in God and Turning From Doctors.

We give the following letter, written to our General Overseer by a lady in the Transvaal, South Africa. She writes:

DEAR DOCTOR DOWIE:—I was very thankful, indeed, to receive both of your letters, especially the one received yesterday, as I had just returned from the home of one who died.

She did not obey God and give up medicine.

I reminded them of King Asa, who trusted doctors instead of God and died.

I warned them not to make the same mistake.

But, as Jesus said, "Ye will not come to Me that ye may have life."

It is just the same today with many here. They do not obey God and trust Him, and, therefore, do not get healed.

However, one friend, who has had doctors for years, has given up medicine and has been perfectly healed by faith in Jesus.

Pray for her, that she may be kept well.

There are no members of the Christian Catholic Church here, so far as I know. But several have heard about Divine Healing, and are thinking and praying over it.

Seeing the blessing that my children and I have had through you, leads them to wish for the same.

Please pray for Mr. Frost. One night last week I told about God's healing my children and myself for three years past, without medicine, in answer to the prayers of Zion, whenever we have been ill.

He prayed very earnestly that God would teach those present His Will and give them light.

He thanked me very earnestly for speaking about Divine Healing.

Please pray for many Christian soldiers to whom I have been speaking about the wonderful blessings, both spiritual and temporal, that I have had through your teaching.

Many thanks for all the help you have so kindly given us.

The Visits of the Little White Dove Missed by a Native in India.

A native evangelist to whom Zion Literature Mission has sent LEAVES OF HEALING writes to our General Overseer:

MY DEAR SIR:—Till some time ago I was getting LEAVES OF HEALING, and every now and then a copy is still sent from America to my address, by some one whose name was never intimated to me.

Now I regret so much that I do not get copies regularly. I really feel the loss of it.

I now request you to let me know whether it will be easy for you to find out the sender and convey my deep and loving thankfulness to the person for the gift.

I truly valued it and I praise God for it.

Allow me to make a second request; as I am not able to subscribe for the paper I shall thank you very much if you will be good enough to pass my address to some kind Christian friend who will post the paper to me.

The real help the paper was to me has compelled me to appeal to you for this kindness, and I am sure God will enable you to find, without difficulty, the right person or means to help me.

May God be glorified in everything and all your work in His Name.

We hear many lies about Zion and her leader, and it was with wonder that I read a few lines in the *Life of Faith*.

Will you kindly drop me THE ZION BANNER, or any tracts, or books if possible, that we may know more about Zion and her people throughout the world?

It is my joy to distribute your papers and tracts here among the English-speaking people, and I will be ever ready to do so.

We have more than five hundred in fellowship with us.

I beg you to remember us and other workers in your prayers.

Many of us are baptized believers, and we break bread with simplicity and sincerity of heart.

Many of us know what it is to trust in the Lord for anything and everything, and we have had many cases of healing in answer to prayer.

Praise God for the Crucified and Risen Lord Jesus.

I close with humble greetings to Mrs. Dowie and much love to yourself.

Letter From a Christian Worker In New Zealand.

DEAR GENERAL OVERSEER:—It is now over nine months since my dear wife and I became members of the Christian Catholic Church.

We do not cease to give God thanks for this wonderful organization, and for leading us to join its ranks, and for enabling us to partake in the glorious work of preaching and publishing the Full Gospel of Salvation, Healing, and Holy Living.

For six months previous to joining the Christian Catholic Church, we were here carrying on an unsectarian mission among the Maori people.

We were on what is called "faith lines"; that is, we never asked any human being for financial help, but obtained our support in answer to prayer alone.

We came here with the intention of establishing hospitals for natives, but Zion Literature upset all such ideas and resulted in our throwing away these wretched poisons and eventually offering ourselves and work to the Christian Catholic Church.

Persecution set in, and my so-called friends withdrew their support.

We have received healing for the body and much spiritual blessing through LEAVES OF HEALING.

I have often prayed with my own family and others, and have seen many healings.

We know God called us to this work. We came here without any guarantee of salary and had only one shilling and four pence in the world.

Dear reader, there are many in the world today who do not have as much light as did Asa, this ancient King who lived centuries ago.

Will you not help us to send them the light of the Full Gospel?

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 28, 1901.

14427	Rolls to	Various States of the Union
976	Rolls to	Hotels of the United States
800	Rolls to	Japan
225	Rolls to	Hotels of Switzerland
185	Rolls to	Germany
578	Rolls to	Africa
712	Rolls to	Various Foreign Countries

Number of rolls for the week 17,903

Number of rolls reported to Sept. 28, 1901 . . 1,480,897

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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.

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

Subscription Rates.

One Year	$2.00
Six Months	1.25
Three Months	.75
Single Copies	.05

Special Rates.

100 Copies of One Issue	$3.00
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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, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

Long Distance Telephone South 602. Cable Address "Dowie, Chicago."

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, U. S. A.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications, may also be sent to

ZION PUBLISHING HOUSE, 33 ROSEBERY AVENUE, LONDON, E. C., ENGLAND;

Or ZION PUBLISHING HOUSE, LENNOX AND GIPPS STREETS, RICHMOND, VICTORIA, AUSTRALIA.

CHICAGO, ILLINOIS, SATURDAY, OCTOBER 12, 1901.

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EDITORIAL NOTES.

"LIFT UP AN ENSIGN FOR THE PEOPLES."

ALL ZION has been deeply interested in the sending forth of Nine Messengers to Europe, Asia, and Australasia during the past week.

IN THE PRESENCE of fully three thousand believers who gathered around the Lord's Table in the great Chicago Auditorium, at the close of our last Lord's Day afternoon service, we had the joy of consecrating these Messengers.

Four of them are now speeding on their way across the Continent to San Francisco *en route* for Australia, by way of Hawaii and New Zealand.

The other five have their accommodation arranged for and will leave in a few days for Europe and Asia, as we have already said in our Introductory Article in this issue.

WE EARNESTLY call upon all members of the Christian Catholic Church in Zion to keep these Zion Messengers, and those who have preceded them, earnestly before the Throne of God in prayer.

A MOST DELIGHTFUL Gathering of over two thousand persons, upon a rainy night, was held in Central Zion Tabernacle, on Wednesday, October 9th, when all the departing Messengers had an opportunity of speaking, to the enjoyment and edification of all present.

A FULL REPORT will appear in our next issue, with special illustrative matter, including an able cartoon by Charles Champe, our Zion Artist, and a large flash-light photograph of a scene in Zion Council Room, Chicago, on the night of Tuesday, October 8th, when we were holding a lengthened Conference with, and giving Instructions, to the Messengers.

DURING THIS WEEK we have given much attention to the use of the Grand Graphophone of the Columbia Phonograph Company for Zion purposes.

Through our Brother, Deacon E. A. Parsons, who has long been associated with that Company, and who has very persistently and ably urged the use of the instrument upon us for a number of years, we have supplied Overseer Voliva and

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his party with no less than forty-two cylinders, each containing from four to five minutes' speech.

They took these with them on their long journey, and also two splendid instruments which will enable them to reproduce our words in distant lands.

OVERSEER JANE DOWIE spoke into the instrument a brief Address to the Women of Zion in Australasia, and she also repeated the Discourse which she delivered before Seven Thousand persons on May 26th, in the Chicago Auditorium, when she was installed in the Office of Principal Overseer of Women's Work in Zion throughout the world

Her clear, ringing tones are well reproduced in the record, and her words will, we trust, be of much blessing to our Sisters in Australia, as they have been to tens of thousands in America.

WE COMPOSED and delivered into the Graphophone a carefully prepared Address to the Officers and members of the Christian Catholic Church in Zion throughout Australasia

This Address will be used principally in Gatherings of the Christian Catholic Church in Zion.

It will also interest our many readers in Australia to know that we reproduced the entire service of June 2, 1901, in the Chicago Auditorium when we delivered the Declaration concerning our Mission as Elijah the Restorer.

So many shameful falsehoods have been sent from this country and Great Britain to Australia and all parts of the world, concerning that Discourse, that it will no doubt interest our friends in the Australian Commonwealth and New Zealand to hear an exact reproduction of it.

THESE DISCOURSES and Addresses will probably be followed at intervals by others.

The cry has come from all the earth for them, and we are seriously considering the whole subject.

Our only regret is that we find it difficult to get time to make the Records.

It requires much experience and care to speak successfully, especially for any great length of time, into this wonderful instrument, so as to sustain the voice, and yet use the natural emphasis which we employ in speaking, so as to enable the words to be reproduced in tones sufficiently loud, and clear, and distinct in a large hall or church.

THESE ARE the days when the Wonders of Science are being chained to the Chariot of Zion, and we gratefully acknowledge the goodness of God in enabling us to be Pioneers in this mode of preaching to multitudes who desire to hear the Voice from Zion in distant lands.

WE HOPE to add to the Records taken by the Australian Party a number of the distinctive Zion Songs, and have directed the Conductor of Zion Choir, and other Sweet Singers in Zion to prepare these, so that they may be sent to our friends ere they leave San Francisco, and used in connection with their Lectures concerning Zion.

OVERSEER VOLIVA also takes with him a splendid up-to-date Stereopticon, with all its accessories, and over Three Hundred Pictures presenting views of Zion's work in America, and especially in Chicago and in Zion City.

THESE WILL give our friends on the other side of the world, a very excellent idea of the work in many Departments of Zion in America.

The faces of many principal Officers, and of many of those who have been healed, and many Great Scenes in connection with the immense Gatherings at Zion City and elsewhere, are beautifully reproduced.

THE INTERIORS of the Large Buildings which we use in Chicago for Financial, and Land, and Administration purposes, etc., and also Zion Printing and Publishing House in all its Departments, are presented in these pictures in a very interesting manner.

THE SLIDES have been principally prepared by our very skilful Brethren, Messrs. Shirley and Ernest Williams, who are both expert stenographers and photographers, and also by George R. Lawrence, who is the greatest flash-light photographer, and on the largest scale, in America, who is also a member of the Christian Catholic Church in Zion. He owns the largest Camera in the world, and the weight of the large plate and holder used in it is 500 pounds. It produces a picture four feet eight inches wide by eight feet long.

OVERSEER VOLIVA also takes with him, for presentation to the Branches, copies of the eight-foot photographic scene of the Consecration of the Temple Site, etc.

WE DESIRE our beloved friends throughout all Australasia to receive these Messengers in love, and to coöperate with them earnestly in their great work of establishing Zion in these Southern Lands by the ministry of Preaching, Teaching, and Healing through Faith in Jesus, leading to Purity and Holy Living.

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THE FOUR Brethren and Sisters whom we send are able, devoted, and true-hearted Christian men and women, and will be a Blessing to the lands to which they go.

IN OUR ISSUE of August 3d, we called attention to a series of falsehoods against Zion and ourselves which appeared in the *Western Christian Advocate* of June 26, 1901.

Among the lies told in that article was one that had been taken from the *Congregationalist and Christian World* of Boston, which was told in the following words:

The *Congregationalist* (Boston) narrates this incident:

One of his followers not long since lay dying. Dr. Dowie had come to pray with him. The sick man did not improve. The Doctor insisted that something had been kept back, that all had not been told him. The man declared that he had told him all, but finally said that he had forgotten to speak of his life insurance of $25,000. "That is it," said the Doctor; "I knew there was something wrong, something kept back, or my prayers would have been answered, and you would have been healed. Transfer this policy to me at once; then I will pray for you and you will recover." After conferring with his wife, also a believer in Dowie, the policy was signed over to him. But his prayers did not avail; the man died and the widow was left penniless.

In dealing with this we said, in our Editorial Notes, the following:

And now we deal with the Boston *Congregationalist*, whom this writer quotes as narrating an "incident" in our ministry.

Before we write another word *we solemnly declare before God and all the world that the alleged "incident" is, from beginning to end, an Absolute Lie.*

No such scene as that which is described by the *Congregationalist* ever happened at any time, in any place in our ministry.

No policy of insurance was ever transferred to us in all our life.

The declaration that we demanded the "transfer" of this policy of life insurance for $25,000 and that when the man died we stole the money, and left the widow penniless, is a most Disgraceful and Criminal Libel.

We publicly demand of the Boston Congregationalist and the Western Christian Advocate a public apology for these outrageous lies.

To this demand there was no response whatever on the part of the *Western Christian Advocate*, but, *at last* on September 28th, there is a tardy response in the *Congregationalist* headed, "A Correction," which appears *eight weeks after our demand was made.*

However, a more shameful libel than ever has been attached, concerning which we shall have something to say.

The "Correction," is as follows:

Some weeks ago a statement was made in these columns, on what seemed to be unquestionable authority, and with the assurance that proof in detail would be furnished when required, in regard to a life insurance policy of twenty-five thousand dollars obtained by Dr. Dowie from the wife of a dying man, in order that his prayers might thereby be rendered more effective.

Dr. Dowie denies the truth of the statement in every particular.

As the person who furnished the information declines to give names and enable the writer to verify his statements, the only thing he can honorably do is to withdraw the statement entirely, and to accept as truthful Dr. Dowie's denial.

If the writer of this paragraph in the article entitled, "In and Around Chicago," had contented himself with this so-called "Correction"—although there is no *apology* whatever given in it, for the atrocious lies that had been going the rounds all the summer, since last June—it would have been our duty to have accepted the "Correction" and passed on.

BUT THE malicious writer adds another insult and another injury to his previous insult and injury, in the following paragraph:

Dr. Dowie will, however, hardly deny that there is a case on the calendar in Judge Tuthill's Court against him, brought by a Miss Orpha Black, of Rockford, Illinois, and her sister, Mrs. Margaret Stafford, for the recovery of three thousand dollars which they claim to have loaned him in 1891 when partially under his influence, but from whom they have been able to obtain no account financially of their property.

EVERY LINE of this allegation is another outrageous lie.

WE HAVE mailed to the writer, who signs himself "Franklin," and to the Editor of the *Congregationalist*, Boston, a copy of a tract in our monthly VOICE FROM ZION, entitled "Fighting Blackmailers," which will show them what libelers they are.

It contains a verbatim report of an Address delivered before three thousand persons in Central Zion Tabernacle, Chicago, on July 10, 1898, dealing with this very case.

If the writer were honest, he would admit that, although an unjust decision was rendered against us in the matter, we appealed it, and, *upon appeal, the verdict was entirely set aside and the case decided in our favor.* The judgment was read by the Hon. Francis Adams, Presiding Justice, with Judges Windes and Sears, on July 5, 1900—fifteen months ago—and it closed with these words: "*The judgment will be reversed and the cause remanded.*"

THE UNSCRUPULOUS persons connected with these women have, however, again begun a fresh case in the courts on the same matter which had already been "Reversed and Remanded" by the Court of Appeal. As the writer in the *Congregationalist* must know, the claim is over nine years old and for six years the women admitted on oath they never mentioned that they had any claim against us. It was bogus from the beginning.

PERSONS WHO are familiar with our paper and with the Discourse which we have already referred to, "Fighting Blackmailers," know that we have proved to the satisfaction of every honest man and woman that the case is one without any justification whatever, and redounds to the shame of all concerned in bringing it.

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HAD WE PAID the claim we should simply have been submitting to a "hold-up" of the most shameful kind. We would have dishonored God and been disgraced forever in our own sight, and that of every honest person, had we submitted to the shameful injustice which was endeavored to be perpetrated upon us.

WHAT WE NOW say in these pages we have supported by ample evidence before the Courts, that the claim has not an iota of foundation in justice, and that our alleged possession of their property is an absolute fabrication, as every share of the stock referred to in the claim has been in their possession since May 3, 1892, stands in their name on the books of the Company by their own act and deed, and is in their possession now.

THIS PARTICULAR CASE is the one great joy of the Chicago Newspaper Liars, and the intense delight of vile traducers of Zion in all the "Religious" press.

THEY HAVE endeavored to keep it alive from year to year for a number of years, and, although at this moment they know well that the case upon appeal was decided in our favor, they suppress that fact and speak of the case as if it were a new one, and as if the contentions made by the plaintiffs were true when they are, as we again say, *absolutely and totally false and unfounded.*

WE VENTURE to say that there is not a single person amongst the tens of thousands of people in Zion, nor a single person, so far as we know, of any standing in the business community of Chicago, who has any other than intense disgust when they see this miserable case again and again brought up, knowing, as every one does, that it has been exploded long, long ago.

WHEN, THEREFORE, the "Correction" of this vile traducer is accompanied by another infliction of his venomous spite we have the right to demand once more *an Apology and a "Correction."*

WE FEEL much inclined to make this paper the one exception of our life, and to drag it into Court and compel it to show who this miserable liar in Chicago is, who writes over the name of "Franklin."

We shall await "developments," and, failing satisfaction, we here publicly reserve all our rights under the law.

Perhaps a sharp punishment may "stop the mouths" of the literary assassins who speak lies in the *Congregationalist.*

OUR ATTENTION has been called tonight, whilst dictating these Notes, to another set of lies told by this traducer, "Franklin," in the *Congregationalist* of September 7th, page 363.

They are, for the most part, so utterly contemptible as to be beneath contempt.

Insinuations and sneers at our Zion City and "*the few hundred thousand dollars received in payment for lots already sold*" take the place of knowledge upon the part of this wicked man.

He has not an iota of information as to Zion finances, and merely guesses in the dark.

He says that Evanston and South Chicago have refused us "a hearing," etc., etc., while the fact is that we have established Zion Tabernacles in both places, and Zion services are being regularly and peaceably conducted in both places.

We have about five hundred meetings weekly in and around Chicago.

Evanston especially has been taught a very severe lesson, in its mad conflicts with Zion, as even the secular press of Chicago freely acknowledges.

For instance, the *Daily News* of September 24th says:

Dowie has the advantage over the people of Evanston, in that he acts in a strictly legal manner.

In the same paper of September 25th, these words appear:

Dowie is about ten points ahead of Evanston, and still gaining.

The Chicago *Tribune* of September 24th had the following:

In last Sunday's round J. Alexander Dowie succeeded in giving Evanston a black eye.

The Chicago *Journal* of September 23d says:

DOWIE DEFEATS EVANSTON AND ITS BRAGGARTS.

Dr. Dowie measured out a large dose of medicine for Evanston, and although Evanston whimpered and at first would not hold out its tongue it finally took the medicine.

They go on to describe how we suppressed an incipient riot by handing over two murderously inclined persons to the police on Lord's Day Morning, September 22d, and how, by the goodness of God, we completely triumphed over the riotous elements of Evanston, including its mayor and chief of police.

This has been the case in all other conflicts, notably in that which continued for many months in Mansfield, Ohio, etc.

Zion has everywhere conquered.

WITH A grudging admission that "the great audience room (Zion Central Tabernacle seats 3300) in the City is filled twice and even thrice every Sunday" in Chicago, and after an impudent reference to that which he has evidently never Scripturally or logically considered, our ministry as Elijah the Restorer, this foolish writer closes the second paragraph by saying, "*While insisting upon the necessity of holy living, he (Dowie) condemns Science and its teachings.*"

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WE ARE GLAD that he admits we demand "holy living," but we regret that he should so deliberately lie concerning our condemnation of Science and its teachings.

We never wrote or spoke a line condemning true Science.

So far from this being the case, the Chicago *Daily News* of last evening, October 11th, contains a front page cartoon of nearly twelve inches wide and five inches deep, in which it impudently represents us as illustrating "The March of Science."

This was apropos of the fact that we use many electrical devices in our offices, to one of which, an electrical clock and time stamp, an allusion had been made in its columns the previous day.

In fact, whether facetiously or otherwise, our enemies in the Chicago press have never uttered the foolish remark of this so-called religious writer.

WE ARE NOT famous as a devotee, it may be, of Science; but we are deeply interested in every scientific discovery that adds to the welfare and comfort of man, and we are well known as amongst those who quickly use in various ways many scientific discoveries, especially in connection with electricity and cognate sciences.

THIS DECLARATION of the writer is a case of sheer impertinence, as he must well know.

BUT IT IS in the third paragraph of this article that we find a number of shameful remarks.

He says, "It is not easy to formulate with accuracy the teachings which have given Dr. Dowie his extraordinary power. So far as one can judge from *evidence, which seems to be abundant and conclusive, he cares most for money*, and is *unwilling to dispense his gifts of healing except to those who have it in their power and are ready to pay for them.*"

IN THE PLAINEST of plain terms we again say that this is a most infamous and shameful lie.

At no time and no place and under no circumstances have we ever made a payment of money a condition or a prerequisite to our praying with, or for, any person in any part of the world.

The facts are entirely opposite, as every one who knows our work in Chicago and in all the world well knows.

WE DEFY this vile man to *produce one single person* who *at any time, in any place*, or *under any circumstances* was called upon by us to pay *one single cent for any service that we ever rendered to him in connection with the ministry of the Gospel*, and especially in connection with the ministry of Divine Healing.

THE NEXT statement for which we demand an Apology, is:

That business men distrust his methods is seen in the fact that the Chicago Clearing House refuses to recognize his Bank, and although, so far as is known, Dr. Dowie always pays his debts—

(*Which is, by the way, a refutation of what he has already declared in connection with the Black-Stafford case*),

—there is a *kind of feeling abroad that the time may come when it will not be for his personal interest to do this, when the great structure which he has built up will fall.*

We venture to say that every word of this paragraph is a *Congregationalist* monumental Lie.

WE CHALLENGE him to find any prominent business man in Chicago who has ever done business with us who distrusts our methods and is unwilling again to do business with us. It is the very contrary, as all business men know. Zion finds no difficulty in dealing with honest business men. It finds difficulty with hypocrites and liars, especially in the "Religious" press.

WE ALSO remind him of the fact which he must well know, that "the authorities of the Clearing House" and our agent at the Clearing House, the Commercial National Bank, publicly declared last May that their action in "declining us Clearing House privileges" was not in any degree due to any doubt as to our financial position.

As a matter of fact, every Bank in Chicago and hundreds of Banks all over the United States handle continuously Zion City Bank checks without any protest in the ordinary course of business.

The only difference is that instead of our clearing being done through the Clearing House, the Banks are compelled to come to our own Banking House, and clear their checks at our own counter and *vice versa.*

THE PROOF of what we have now alleged we shall give in the words of Mr. James H. Eckels, President of the Commercial National Bank, Chicago, at the time this matter occurred.

IN THE Chicago *Record-Herald* of Monday, May 7th, there is a paragraph which is headed:

PRAISES DOWIE BANK.

That paper is well known to be a severe critic, and an absolutely open enemy of Zion, and yet its reporter says, that

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"Mr. James H. Eckels, President of the Commercial National Bank (our agent at the Chicago Clearing House), spoke as follows:

"I want to say also, however, that it is equally our desire not to give the impression that there has been anything irregular about the dealings of Zion's Bank. IT HAS ALWAYS FULFILLED ITS OBLIGATIONS IN A THOROUGHLY BUSINESSLIKE WAY, AND EVEN NOW HAS A VERY SUBSTANTIAL BALANCE TO ITS CREDIT WITH US. As a matter of fact, the cutting off of the Bank from Clearing House privileges will discommode other Banking Institutions more than it will Dowie."

MORE THAN four months have passed since Mr. Eckels spoke those words.

Zion City Bank has grown not only in its ordinary business, but has increased its capital by more than thirty thousand dollars, and has been supported by the confidence of its friends in a most magnificent manner.

It has triumphed over other attacks that were made by the deceased Illinois Legislature, which was completely routed, and all its sand-bagging members.

Zion City Bank stands today with this unrivaled record; that the attack of our Financial Enemies in the Clearing House, the Press, the Pulpit, and the Legislature, did not diminish its resources by one dollar, but increased them by many tens of thousands of dollars: for instead of creating a "run *on* the Bank" it caused a very gratifying "run *to* the Bank."

"THE MATTER OF FACT" also to which Mr. Eckels refers has indeed been a true prophecy; for the inconvenience to which the other Banks in Chicago are now subjected is much greater than the inconvenience to us.

IN FACT, WE have been offered by a Bank in this city, a member of the Clearing House, to again take our agency, but we have declined.

We are stronger in every way without the connection and have no difficulty whatever in effecting our exchanges with all parts of the United States, and with all parts of the world.

THESE FACTS are surely a sufficient commentary upon the false statement, "that business men distrust his methods is seen in the fact that the Chicago Clearing House refuses to recognize his Bank."

The writer, in short, was in a position to know that he was writing absolute falsehoods when he wrote these paragraphs.

SHAME! Ten Thousand Times, we say, Shame!! to the Congregationalists of America that they continue to fabricate these unspeakable, vile lies!

Let them purge "the Pilgrim Press," or be forever disgraced.

THE CLOSING statements of this vile traducer's article are as false as the rest.

After a lying sneer at "Doctrines being subordinate to finance," etc., he says:

The establishment as it now exists, is very expensive, but no one can follow the developments connected with it without getting the impression that *a good deal more money goes into the hands of the authorities of the Church than they expend.* Of course, one is liable to error, but *for so general an impression there must be some cause.*

NOW THE writer of that paragraph knew well that he had fabricated the whole thing out of his own "inner, lying, consciousness."

Such a "general impression" does not exist anywhere, except in the writer's imagination, and certainly it does not exist in the Christian Catholic Church in Zion.

In fact, it is quite the other way; the surprise being that Zion is able to expend such vast sums of money in establishing the work in every part of Chicago, throughout the United States, and on every Continent of the world, and also in its business enterprises in Zion City, where houses are rising up by the hundreds.

WE DO NOT feel that the creature whom we are castigating is worth all this attention.

But the fact that we have a thriving Branch of the Christian Catholic Church in Boston, and large numbers of friends throughout the Congregational denomination, with the ministry of which we were at one time connected, and the further fact that this paper goes to the ends of the earth and that the assertions of the writer will be quoted as facts, causes us to take this unpleasant duty upon ourselves of again castigating the *Congregationalist*, and demanding once more a public withdrawal and Apology for these shameful lies.

WE KNOW that these Lies are doing them far more injury than they ever can Zion.

In fact, it is our constant experience that such calumnies not only react upon their authors, but that they are productive of good to us.

Even men of the world, to whose attention they are brought, repel them, and speak with the utmost contempt of the villainy of the so-called Religious press, which is not content with the falsehoods of the world, but continually invents and adds to them new ones of its own.

We showed this last week in connection with the weekly organ of the Presbyterian body.

Not a whisper comes from their *Interior*.

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SINCE DICTATING the foregoing notes, we have had our attention called to a clipping sent to us from one of the issues of the *Congregationalist* published in May of this year.

PERHAPS THE quotation of this paragraph will be one of the best answers to the *Congregationalist* itself.

We appeal from "Alexander Drunk to Alexander Sober!"

We appeal from the *Congregationalist* Liar to the *Congregationalist* Truth-speaker!

POPULARITY OF DR. DOWIE.

For several years Dr. Dowie has had audiences numbering between two and three thousand each Sunday.

He has met them in the old Universalist Church on Michigan Avenue, near Sixteenth Street, but, finding this too small, has leased the Auditorium for use Sunday afternoons for two years, beginning September 1st.

At the end of that time he expects to have the Temple of his new City, Zion, completed, which is to accommodate an audience of 20,000.

Building operations are going forward in this City, just north of Waukegan, thirty miles or thereabouts up the lake, and *the prospect is that Dr. Dowie will realize, if life is spared, nearly all his great projects.*

LET US ASK "Alexander Sober" what he meant when he was "Alexander Drunk," by saying in the paragraphs quoted in a foregoing Note:

There is a kind of feeling abroad that the time may come when it will not be for his personal interest to do this (pay his debts) *when the great structure which he has built will fall.*

LET US ASK, we again say, how the *Congregationalist* can reconcile that mean insinuation and dark prophecy of ruin and disaster with the fact that "Alexander Sober" says:

The prospect is that Dr. Dowie will realize, if life is spared, NEARLY ALL HIS GREAT PROJECTS.

EVERY VISIT that we make to Zion City seems to be more delightful than the previous one.

Last Monday, accompanied by many officers and friends, we went up on an early train, and spent a very busy and pleasant day in attending to much important business.

The Temple Cottage, on these occasions, becomes a very pleasant combination of religious, educational, business, and social life.

We entertained seventeen of our principal officers, and had many long Conferences regarding the extensive building operations which are now going on, and others which are projected.

WE VISITED, also, the new Zion School, the enrollment of which is now 185.

The excellent order and earnestness of the pupils, and their respectful demeanor to their teachers, were very pleasant.

AT NIGHT we addressed a very large assembly in a section of the Freight Shed, hundreds of persons being compelled to stand all the time, because of the scarcity of room.

It was a Time of Refreshing and Blessing from God.

We shall soon need the temporary Tabernacle that we are arranging to seat Three Thousand persons, in the east wing of the new Educational buildings south of Shiloh Park.

THE REPORTS of the Local Branch of the Bank, and the splendid business being done by Zion City Lumber Association, Zion City General Stores, Zion Planing Mill, etc., and the excellent fabrics being produced at Zion Lace Industries, all inspired us with gratitude to God for such efficient and industrious workers in Zion's great operations, now in their vigorous infancy.

THE SIGHT presented by the hundreds upon hundreds of buildings arising in all directions, baffles all description, and even the most casual observer passing through Zion City on the Main Line of the Chicago and North-Western Railway between Milwaukee and Chicago, must be impressed by the long lines of cars that are seen day by day discharging their freight at Zion City Freight Sheds.

We were informed last Monday that so numerous were the cars that the long sidings were unable to accommodate them, and that many had to be taken to Kenosha until room could be made for them.

At the Zion Lace Industries and at the Freight Depot we counted nearly fifty cars.

ELDERS DINIUS and Brock are doing splendid work in connection with the Church, and are greatly beloved.

Splendid pastoral work has been done by Elder Dinius.

He has worked for many months without any permanent help, until within the last week or two.

The Deacons and Deaconesses on the ground, however, have been unremitting in their efforts to do what they could in the care of the people.

THE MAGNIFICENT weather with which we have been favored has greatly helped in our building operations, and in the grading of roads, digging out of foundations, etc.

THE WALLS of the extension of the Lace Industries are rapidly rising upon very strong stone foundations.

When finished, this section of the Lace Industries will be about 100 feet wide by 150 feet long.

Close by these are the foundations that have been dug out and are now being filled in, for the great Bleaching and Dressing Plant, in one continuous building of over 400 feet long.

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IT IS MOST interesting to notice the progress that is being made by the lace-making experts in teaching a large number of men and women to run the various delicate and intricate machines connected with the Lace Industry.

Every visit to the factory impresses us with the conviction that we have been greatly favored of God, in the help that we have been able to bring out from Nottingham.

The Acting Manager and his Assistant, Deacons Arthur and Henry Stevenson, are doing excellent work.

Designers and draftsmen are busy, and large quantities of lace are being made, and prepared for bleaching and dressing.

The lace already made has been submitted to many experts in this country and Europe, and declared to be first-class in all respects.

We are in no hurry to place it on the market until we have the machinery erected for bleaching, dressing, and finishing on a large scale.

OUR HEARTS were deeply thrilled with the responsive earnestness of the large congregation, about one thousand, that met us last Monday night, the bright men and women, youths and maidens, whom we saw toiling during the day, in all departments of Zion City work.

Their bright, expressive faces, their earnest hearts, and melodious voices as they sang, and their deep feeling as they prayed in unison with us, all left upon us a most abiding impression of spiritual blessing and power.

We refer to it again, for we are deeply grateful to God for all we see and hear.

THE IMMENSE advance in values of the land already disposed of, is continually brought home to the minds of the people, by the offers of persons to buy the lots which they are holding.

So far, we have not heard of more than two or three who were willing to part with their lots, and only then that they might invest in the Second Series, and have more money with which to purchase stock, so that they might take an early place in the right of selection.

WE ARE RAPIDLY preparing a considerable portion of land for selection, but have not yet determined on what date to announce the opening of the Second Series.

IT IS EVIDENT that the increase in the value of the lots will continue.

There were several instances brought to our notice in which the realizable advance had been sixty and seventy per cent.

In one case we were informed that the value had exactly doubled, so that a piece of land worth Five Hundred Dollars had increased in that particular case to One Thousand Dollars in value.

ALL THIS is very delightful for us to record because these things are manifestations of God's blessing upon this great enterprise, and they greatly cheer us amid the heavy toils and great pressure which God enables us continually to bear.

Necessity imposes upon us prolonged labor, sometimes literally night and day; but we are glad to respond to the call.

We rejoice in spirit, in soul, and in body in the consciousness of perfect health and vigor.

ALL THESE things would be of little value did not the specially Spiritual Work in Zion continue to grow.

But in every land where the Little White Dove comes, and in all parts of this land, the growth is continuous.

Salvation, Healing, and Holy Living are gloriously Going Forward through all Zion's widely extended fields.

DETAILS, SUCH as come to our knowledge every week, would fill every issue of this paper over and over again.

Words of love and cheer come to our ear, and rejoice our heart, at the close of every one of the Great Assemblies in the Auditorium.

Large numbers of persons from long distances are attending these great gatherings, reaching Chicago on Saturday, and staying until midnight of the Lord's Day; sometimes over into Monday.

THE SCENE last Lord's Day afternoon, when the vast audience of about five thousand persons was dismissed, was most interesting.

The call of Believers only to the Lord's Supper had been given.

Fully three thousand persons responded.

The Reception of a large number of new members, the Ordination of Three Officers, and the Consecration of the Nine Messengers of Zion, followed by the distribution of the Lord's Supper, were most impressive and full of spiritual power.

WE CANNOT, in any words, express sufficiently our overwhelming sense of gratitude to God for His gracious love toward us and toward our dear people in Zion; and also for the great love and loyalty of the whole people towards ourselves personally.

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All attacks from without are truly without effect upon those who are within Zion.

Continually, week by week, we receive applications for fellowship in which such words as these occur:

Our attention was first turned to Zion by the malignant criticisms and persecutions of the press and of the churches; we were led to read LEAVES OF HEALING and then to attend personally the preaching of the Gospel in Zion Tabernacle, and at last we have felt that we could no longer remain amongst those who had "taken away the key of knowledge," who were not entering in themselves, and who were endeavoring to hinder all they could who desired to enter.

Over and over again, these and similar words reach us, and we rejoice to know that in every way God is leading Zion Forward and Upward.

WE ARE NOW fully launched into the Last Quarter of this great Year, and are beginning to look forward to an increasing harvest which Zion will gather as the year draws to its close.

This year is making Glorious Preparation for the years to come.

WE SAY, without any fear of contradiction, that Zion was never purer, stronger, wiser, and better prepared for advance in every Department than it is now.

The progress of the last four months, since our Declaration of June 2d as Elijah the Restorer, has been phenomenal in every way, and we joyfully say to all Zion everywhere:

"ARISE AND LET US GO UP UNTO ZION;
UNTO THE LORD OUR GOD."

THOUSANDS upon thousands are setting their faces Zionward, and we are praying that we may be prepared for the wondrous manifestations of Divine Power that await us.

WE HAVE no fears.
We have no tears.
We have no regrets.

LOVE HAS cast out fear.
God has wiped away every tear.
Regrets are all forgotten in Realizations, and in the Coming Fulfilments of God's Promises to Zion.

BRETHREN, PRAY FOR US.

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GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

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

Jesus said, "*I am* the Way, and the Truth, and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am* 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 Corinthians 12:8-11.)

There are Four Modes of Divine Healing.

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

Divine Healing is Opposed by Diabolical Counterfeits.

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

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in 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 Printing and Publishing House, 1300 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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REV. F. A. GRAVES, SUPERINTENDENT.

How much more—*Luke 12:24.*
How much more—*Luke 12:28.*
How much more—*Luke 11:13.*
How much more—*Matthew 7:11.*
How much more—*Hebrews 9:14.*

CONSIDER the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of HOW MUCH MORE value are ye than the birds.—*Luke 12:24.*

JESUS did much teaching by comparison; as we shall see in our lesson today. He was very simple in His teaching, and used very common object lessons.

He looked at the birds as they flew about, and used them to illustrate a great truth. He said, "You see the birds which have no provision made for the future. They know not where they will sleep when night comes, or where their next meal is to come from: but they hop about and sing just as cheerfully as if they were standing before a large pile of grain."

When driving along a country road, I have often seen wheat and oats on the ground, spilled out of the farmers' wagons; and noticing the little birds busily engaged in getting their breakfast, I have thought of the words, "and God feedeth them."

Jesus said in Matthew 10:29: "Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows."

Our Father remembers the sparrows,
Their value and fall He doth see;
But dearer to Him are His children,
And He'll never forget to keep me.

Then Jesus looked at the flowers and said: "Consider the lilies how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these.

"But if God doth so clothe the grass in the field, which today is, and tomorrow is cast into the oven; HOW MUCH MORE shall He clothe you, O ye of little faith?"

Jesus spoke about food for birds and clothing for flowers.

Food and clothing engage our attention more than any other things of this life. This body must be fed or we should starve. It must be clothed or we should perish in winter's cold or summer's heat.

But Jesus would teach from this lesson that we should be as free from anxiety and worry as are the birds and the flowers.

God does not mean that we should do no more than they to provide for ourselves, for in 1 Timothy 5:8 we read: "But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever."

Jesus sums it all up in Matthew 6:33: "But seek ye first His Kingdom, and His righteousness; and all these things shall be added unto you."

Also in Philippians 4:19 is the same promise: "And my God shall fulfil every need of yours according to His riches in glory in Christ Jesus."

IT IS JUST LIKE HIM.

"For He knoweth our frame, He remembereth that we are dust."—Ps. 103:14.

F. A. G. F. A. GRAVES.



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The General Overseer's Prayer Brings Rain in Minnesota.

ROYALTON, MINNESOTA,
August 7, 1901.

DEAR GENERAL OVERSEER:—We sent you a request on Monday, July 22d, for prayer; and on Wednesday, July 24th, the heavens became black with clouds and wind, and there was a great rain, just such a rain as is spoken of in 1 Kings 18:45, in answer to Elijah's prayer when on earth before.

We do believe you are the blessed Elijah spoken of in Malachi, fourth chapter.

Pray for us that we may be faithful unto the end.

Ever yours in the Service of the Master,

MR. AND MRS. HUGHES.

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ZION SPIKES THE GUNS OF THE MOCKERS.

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ELIJAH'S RESTORATION MESSAGES OF PURITY, PEACE AND POWER



CHICAGO AUDITORIUM,
LORD'S DAY AFTERNOON,
October 6, 1901.

THE PURIFYING WORD

REPORTED BY S. D. AND E. W. AND E. D. B.

No. 6.

THE first Lord's Day in October, 1901, was a day of great rejoicing and thanksgiving to God in Zion.

It was a day of solemn import and rich spiritual blessing to thousands.

Four months had elapsed since the Declaration of Elijah the Restorer. They had been four months of the richest blessing in Zion.

The foolish and derisive laughter of the unthinking had died away, while thousands of thoughtful people were studying their Bibles.

The City had been opened, with such unprecedented and, to the world, unexpected success, that the mouths of Zion's critics had been either closed or compelled to praise.

The Series of Special Messages in the Chicago Auditorium had been begun with greater crowds in attendance than the available seating capacity of the building could accommodate.

Five of Elijah's Special Restoration Messages had been delivered with mighty power.

Their very power and authority had stilled the criticism of the press, because it "feared the people."

And now, at the beginning of the last quarter of this most eventful year, the first of the great Twentieth Century, Zion gathered in her thousands to thank and praise God for the blessings of the past; to hear the Voice of His Messenger, Elijah the Restorer; to gather around their Lord's Table; to ordain three Officers, to consecrate nine Messengers of the Everlasting Gospel to distant lands, and to extend the right hand of fellowship to a large number of new Members.

God, by His Holy Spirit, carried deep into the hearts of the thousands present, the wonderful Message of His servant, showing Purity of Heart to be possible only through the Word of God, the Eternal *Logos*, Christ the Lord.

As he closed, the man of God called upon all who desired that Purity to arise and join with him in praying God for it.

With hearts and faces aglow, the thousands present, almost without exception, arose and repeated after the General Overseer, the Prayer of Repentance, Confession, and Consecration.

Chicago Auditorium, Lord's Day Afternoon, October 6, 1901.

The service was opened with the Processional, after which the General Overseer pronounced the invocation.

The congregation then joined in 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!

CHORUS—Behold, what manner of love!
What manner of love the Father hath bestowed upon us,
That we—that we should be call'd,
Should be call'd the sons of God.

The Apostles' Creed was then recited:

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.

The General Overseer read the nineteenth Psalm and a portion of the fifth chapter of St. Matthew.

He then offered prayer:

GENERAL SUPPLICATION.

Our Father who art in the heavens, we come to Thee in the Name of Thy dear Son, Jesus the Christ, the Eternal Word who became flesh and dwelt among us, and lived, and loved, and died, and rose again, and ever liveth to make intercession for sinful men.

"Strong Son of God, Immortal Love,
Whom we who have not seen Thy face,
By faith, and faith alone, embrace,"

Jesus Thou Advocate with the Father, the Righteous, we come through Thee. Our Father, it is in Jesus only that we can come, believing His Word, that He is the Way, the Truth, and the Life, and that no man cometh unto the Father but by Him. So now today, we come trusting and believing that the Holy Spirit the *Paracletos*, the Comforter, will help us.

Oh, we believe that that Spirit of Purity, and Peace, and Power is with us now! Come, O Father, in the Power of the Spirit, to raise these hearts of ours to communion with Thyself, taking us out of the dross of earthliness, and raising us into communion by Thy Spirit.

Father, we have sinned, but we thank Thee that so many of us have found a great salvation through Thy love, through that wondrous provision

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that makes Jesus the propitiation for our sins; and not for our sins only but also for the sins of the whole world.

Oh, hear us, for His sake, the Lamb of God who taketh away the sin of the world. Oh, for His sake, help us that we may not cling to anything that would make darkness and bitterness and sorrow and sin and sickness in our lives, but that, trusting Thee, and doing that which Thou hast shown to be right, we may walk in the light as Thou art in the light, and have fellowship with Thee, and with all who are pure in heart, that we may see God.

Hear us, our Father, that this blessing may come increasingly to Thy people, and to those who have wandered away and are in the wilderness still, in a solitary way, finding rest nowhere. O God, have mercy upon those who are drinking at the salt sea of pleasure, and only intensifying their thirst! O God, help them! Help them today to seek deliverance from the corruptions of spirit, soul, and body, from the entanglements of evil, from the dark mysteries and horrid depravities of communion with those who, in the unfruitful works of darkness, are denying their God, and laying hold of the horns of the altar of Baal.

O God, help the multitudes that are under the dominion of hellish passion, and who, while they name the Name of Jesus the Christ, in their works deny Him.

Help us in our daily life not to mock the profession that we make with our words, that we may every one live as we pray and live as we sing, that the multitudes who know not Thee may be won to Thee by the purity of the lives of those who profess Thy Name.

PRAYER FOR THE SICK AND SORROWING.

Bless this great congregation, and bless those who are in sympathy with us throughout the world, and who are praying for us at this hour. Bless the sinful, and the sick, and the sorrowful who are stretching forth imploring hands from all the lands, and whose petitions we hold in our hands at this time. Hear us, O God, and help all to know that the Healing of Christ's seamless dress is by their beds of pain, and that they may touch Thee in life's throng and press, and be made whole again; for the Christ is with us all the days unto the Consummation of the Age. Help us then to believe this, and may the multitudes that are sick and sorrowing and seeking Salvation and Healing and Cleansing be blessed. Especially hear us for those whose petitions we now lay before Thee.

PRAYER FOR THE HOLY CATHOLIC CHURCH THROUGHOUT THE WORLD.

Hear us also for Thy people everywhere, for the Holy Catholic Church throughout the world; for those who, in the midst of dark apostasies and hypocritical pretensions, are seeking Thee, O God, with all their hearts. O God, destroy every organization, political, ecclesiastical, or social, that hinders the Coming of the King. (Amen.) Destroy evil. Help us to pray then with all our hearts for the Holy Catholic Church throughout the world, that grace, and mercy, and peace may come to all who love our Lord Jesus in sincerity.

PRAYER FOR THE CHRISTIAN CATHOLIC CHURCH IN ZION.

Now bless the Christian Catholic Church in Zion, which Thou hast called into existence, as a part of that great Holy Catholic Church, to perform Thy will, and which we thank Thee this Church is performing as best it can on every Continent, and on many Islands of the Sea.

Bless, we pray Thee, Zion in America. (Amen.) Zion in Europe. (Amen.) Zion in Asia. (Amen.) Zion in Africa. (Amen.) Zion in Australasia. (Amen.) Zion in the Islands of the Sea. (Amen.) Bless the Nine Messengers from Zion who shall be consecrated this day. Bless those four who go to Australia. Bless those who go to Europe and those who go to Asia, and grant a great blessing upon the work already there, and upon those who are upholding the Banner of Zion in these great Continents.

And now be with us. Let some Message come today that shall be a blessing to every one within these walls, and to all to whom that Message shall come. Cleanse us, for we cannot cleanse ourselves. Enlighten us, for we have no light but that which comes from Thee. Guide us, for we know not the way either on earth or from earth to heaven. Feed us, for without that food Divine we cannot live. Oh, help us as we each have need, until at last, our journey done, we live with Thee where there is no sin, and no sickness, and no sorrow, and no impurity, uncleanness, or falsehood; where nothing that defiles can ever enter in; in that Land where there is no winter, and no night. We ask it in Jesus' Name, who in the days of His flesh taught us to pray.

All joined in repeating the Lord's Prayer.

The General Overseer made the following announcements and comments:

Zion's Messengers to Asia and Australasia.

I wish especially to call the attention of the members of the Church to the meeting at Central Zion Tabernacle on next Wednesday night. I hope that every member of the Church who can at all make it possible will be present to hear the farewell words of these Nine Messengers who are to be consecrated today.

They have been among us for years, and have been wonderfully prepared by God for these distant missions.

I think it will be cheering and helpful to them, and helpful to you who will follow them with your prayers, if we all gather around them next Wednesday night, and hear their last words.

Next Friday afternoon I shall deliver the third of my

Lectures to Zion College Students and Faculty on Prayer.

There have been so many applications for admission from outside the College that it has crowded the Zion College Chapel uncomfortably, and I have therefore consented to hold the lectures in Central Zion Tabernacle. The lectures will be open not only to the students and Officers, but also to the Members of the Church who desire to be present. The students will please occupy the center ground floor of Central Zion Tabernacle, and the Elders and Deacons and Deaconesses will please occupy the first gallery on the north side, and Members of the Church, and Christian friends, the gallery on the south side. The Faculty will sit around me on the large platform.

I may say that the meeting is really not a public one. It is just the College lecture, my lecture as President, and it is to Christians only, and we have no desire at that particular gathering to have any others present than the children of God. Therefore it will be open only to Members of this Church, and those who are known to be Christian people.

I presume there will be a large attendance. We have reached the third lecture. This was the one great purpose for which I established the College, that I might be able to teach men and women How to Pray. God has greatly blessed the College in imparting a sound education, and Prayer begins and closes every class, and every day's work.

I am sure you will a'l be glad to know from the report of Overseer Piper, Vice-President, that

Our Educational Work Has Doubled Since the Opening of the Work Last Year.

Zion has three great departments in her work:

The first is Ecclesiastical, bearing the fruit of Salvation, Healing, and Holy Living.

The union of the people of God in the Church is the first thing; after this union is effected, the Church must go forth upon its ministry.

There are many hundreds of Deacons and Deaconesses and Evangelists and Elders all over the world now, and there are more than two thousand members of Zion Seventies at work.

Next to the Ecclesiastical comes the Educational work.

We are just beginning to lay the foundation of the Kindergarten, the Junior Schools, and the Preparatory College.

We are beginning the College proper, with its Ministerial Departments, and Commercial Courses.

Next will come the Mechanical Course and Manual Training.

We have just received an addition to our Staff of one who has been a professor in Mechanical Engineering in a State University for some time.

As soon as we can get to it in Zion City, we shall have

A Polytechnic Manual Training School.

We now have bookkeeping, stenography, typewriting, and mathematical courses; and Night Schools are held both in Chicago and in Zion City.

It will interest you to know that these courses which began in some departments but a year ago, in others two years ago, now include no less than 751 pupils, and the probabilities are, from all we can see, that the enrollment will still increase.

It is probable that before the end of this year we shall have in the neighborhood of one thousand pupils. That is what I expect from what I can see. At any rate the numbers are growing very fast. The Overseer reports that our present enrollment is more than twice what it was at the beginning of last year.

A School System With God in It.

We are not satisfied with the public school system. That is not a good system in which God is not recognized.

We begin the day with God. We are not ashamed to have our children sing His praises. We close the day with God in the school. Every class, as well as the general gathering, opens and closes with prayer.

Every teacher is expected to bring his scholars to God, and the discipline is very easy; for the children are in sympathy with all that we are teaching. We are thankful to God for such an opening.

I trust that members of the Christian Catholic Church in Zion will see to it that their children are taken out of these public schools, where there is so much of the World, the Flesh, and the Devil, and that they are put where they will begin the day with God. We are giving an education which we are quite willing to contrast with the public school system. Our teachers are splendidly trained.

If the possession of the degrees of M. A., B. A., B. D., etc., mean anything, we have them galore. Our teachers are well-

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trained in pedagogy, in the true sense of that word. They have not come into this work merely for money. They are getting enough to support them, and are being well cared for, but they came primarily, with all their hearts, to promote the Kingdom of God.

Then why send your children to schools where they get a certain amount of secular knowledge with a tremendous amount of downright deviltry? You all know that is the case.

Is it not about time that you

Put Your Children in the Zion Schools?

Voices—"Yes."

General Overseer—Now set to work at once to do it; then I shall be able to announce next Lord's Day that we have 1500 in our schools. It is your own matter. If you do not do it, you are the losers.

Last Lord's Day I said that we began our schools in Zion City with 147 pupils. Will the Superintendent tell me how many we have in Zion City now?

Deacon Sayrs—"One hundred and seventy-three."

General Overseer—Surely that shows how we are progressing. We had an enrollment this day week of 147, but when the children came together in Zion City Monday there were found to be 165, and now there are 173.

You remember the papers said the other day, that I was "ten points ahead of Evanston and still gaining." (Applause and laughter.)

We can see that the system of education being established is becoming very attractive to our people. I may add that

Zion Schools Are For Zion People Only.

I will tell you Zion people that if we threw these schools open to all Chicago we could get more scholars than we have from you; but we have not room, and we have no desire to undertake the education of certain classes of people who will not obey Zion rules.

Our children are taught to obey. Should any one in a Zion school handle a cigarette he would simply be sent home and requested not to return. We will not teach children who will not obey.

Obedience Is the First and Fundamental Law of All Progress.

I say these things because it is about time you hurried up and put your children into the schools before we have to announce that we cannot, for the present, take any more. We are not very far from that now. Even at present we cannot take a very large number. I do not think we could possibly take 750 more at this time.

But Zion is like an omnibus, there is always room for more. Of course, we shall always have room in Zion City.

Let me also remind you that in the Editorial Notes of the current issue of LEAVES OF HEALING I have written with my own hand, and it is printed in facsimile, a little Introduction to a certain book. As I said,

There Are Three Departments in Zion.

The first is Ecclesiastical; the second is Educational; the third is Commercial.

We do not make any apologies for our Commercial Department.

We think the time has come when the profits of Zion's toil and Zion's trade should not go to Zion's enemies. What do you say?

Voices—"That is right."

General Overseer—Then see that we get the profit in Zion.

We have come to the conclusion that it is time that we should supply our own people with everything, from a needle to an anchor. I am delighted to tell you that Zion City General Stores is not only doing a business that embraces all the inhabitants of Zion City, but that it also has a large trade in Kenosha, Waukegan, and the surrounding country.

I was going through the cars the other day, coming back from the City, when I saw one young man with a parcel in his hand. I looked sharply at him, and it seemed to me he was carrying a pair of boots.

I said, "Why do you carry around old boots?"

"I am not carrying around old boots, General Overseer," he said; "this is a new pair."

"Well, where did you get them?"

"I got them at Zion City General Stores."

"Why did you go there?"

"Because I could get them cheaper and better there than anywhere else."

Just think of it now. That young man took the opportunity, when in Zion City on business, to go to the General Stores and get his boots.

I repeat it, we make no apologies for our Commercial Department.

Christ's Parable on Commercial Industry.

In the Gospel according to Luke, the nineteenth chapter, our Lord Jesus Christ gave the parable of ten pounds and ten servants. He represents Himself as giving to each of these servants a pound. Then He took His journey to a far country to receive a Kingdom, coming back after having received it. That, of course, is to represent Christ's going away and His returning as King.

Now He gave these servants the ten pounds to use in His service while He was away.

It is a very instructive parable.

The first servant came and said "Lord, Your pound has gained ten other pounds."

That man made a thousand per cent. I should like to be among the one thousand per cent men, and I think I am.

I saw the other day that the Steel Trust Bank had declared a dividend of a thousand per cent. I do not know whether it was a misprint on the part of the paper, but it seems to me that God's people ought to have just as much sense as Pierpont Morgan and the Steel Trust.

The first servant then made a thousand per cent. The other came and said, "Lord, I have made five pounds more." That was five hundred per cent. The seven are not quoted, so we do not know what they made. I suppose that they made some increase, but like a great many Christians, it was so very little, it was not worth talking about.

But there was one who came up and had the assurance to say that he had not made anything; that he had hidden his talent; that he did not invest it. The Lord said to him, "You wicked and slothful servant, ought you not to have put My money in Zion Bank—we will call it Zion Bank—where I should have received My own with interest?"

He had nothing to say, and the Lord sent him out into the outer darkness where there was weeping and wailing and gnashing of teeth.

I do not take one atom of stock in the Christianity of a man who is not a Christian seven days each week, and twenty-four hours each day.

A man must be a Christian when he is asleep as well as when he is awake.

He must be a Christian in his bed as well as in his workshop.

Be a Christian in Your Business.

If you are in any business where you cannot be a Christian, get out, my friends, and get out quickly. You are in a business the Devil has charge of.

Now Zion proposes to take care first of its own people, and then of as many people as it can reach; but we do not propose to take care of people who will not obey God.

If you will smoke, you stinkpots; if you will drink, you beerpots and whiskeypots and winepots, and all other kinds of disgusting alcoholic pots; if you will go to the theaters and listen to Mephistopheles, the devil, and Marguerite, the harlot, and Faust, the doctor—a nasty combination; if you will devour the oyster, which is the scavenger of the sea, and the pig, which is the scavenger of the land, with which they are talking about cleaning the streets of Chicago (laughter)—I say, if you will do the Devil's work, and eat the Devil's food, you can remain with the Methodists or the Baptists, or somewhere else. You have no place in Zion.

We Will Not Have People Who Live Dirty Lives.

We propose to have clean people and, thanks be to God, we are getting them clean. But there were some of you who needed plenty of scrubbing. You know I have scrubbed you properly, and I will keep at you still because you are not all clean. But you are becoming a purer people.

One poor fellow came to work for a contractor in Zion City the other day, and he had heard that there was no whiskey or tobacco to be had in Zion City, so he loaded up before coming.

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Presently his fellow-workmen began to smell whiskey, and to see that he was chewing tobacco. "Friend," they said, "don't you know you cannot stay here?"

"Well," he said, "I knew I could not buy whiskey and tobacco here, so I loaded up;" and before the end of that period of work he was loaded down so that he was taken from his job.

We loaded him up and dumped him down in the place whence he came, quite a number of miles away.

He said, as he went away, "Mighty good place this. I wonder, if I sobered up and quit, if the Doctor would let me come back again."

Of course, we will. We will help all who do right.

God wants every one of you, and you must break association with the unfruitful works of darkness, and set aside these filthy things that you are eating and drinking.

Stop Smoking, Spewing, Stinking, and Go to Thinking and Praying.

The masses are smoking and spewing and stinking. They are dirty and diseased to a horrible degree.

These horrible twin poisons, alcohol and nicotine, are costing this country two billions of dollars every year. They are creating crime, creating poverty, creating insanity, creating debaucheries, creating orphans and widows, and filling graves, and filling hell.

What do we want with these accursed things? Thanks be to God, Zion is free from them. (Amen. Applause.)

We want all to be free, too. That is our aim. May God bless you.

If you want to know what I wrote at the head of Zion's Mail Order Catalogue, there it is in my handwriting.

I am willing to stand by every line I wrote.

The denominational apostate papers may howl as much as they like.

Zion Is in Business For God.

Zion is in the business of saving men from Sin and Disease and Death and Hell.

Zion is educating her own children, doing her own business, and getting the profits out of it.

She is not handing the profits over to people who will spend it in beer and skittles, in theaters and gambling hells, and other evil resorts.

I think we have a right to do as we are doing. May God help you all and bless the whole land.

Pray for us. We want to send out large Bands of Zion Messengers to all the World. We are consecrating nine today, to be sent to Australia, China, and Europe.

The tithes and offering were then received.

THE PURIFYING WORD.

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 comes. (Amen.)

TEXT.

Blessed are the pure in heart: for they shall see God.
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.

Jesus, among the last words He spoke to His disciples, said, "Already ye are clean, because of the Word which I have spoken unto you."

The Word That Cleanses.

Clean through a Word? Yes.

Oh, a word is such a feeble thing!

It all depends upon who speaks it. It all depends upon what is behind it. It all depends upon what is inside of it.

If it is the word of a hypocrite, and the word of an impostor, and the word of a usurper, it is dangerous, and it will be fatal to the man who speaks it, and injurious to the people who hear and believe it.

But "the commandment of the Lord is pure." The Word of the Lord makes clean.

Nothing is more sublime than the thought enclosed within just that one little word, *Logos*.

In the beginning was the *Logos* (Word), and the *Logos* (Word) was with God, and the *Logos* (Word) was God.

The Word Was God.

The *ratio*, the reason, of everything lay inside of that Word. The power lay inside that Word.

The word of a man who is a rebel is not of much account. In the time of the War of the Rebellion in this country, when a man came to a store and asked if he could have a bag of potatoes for Confederate money, he would probably receive the reply, "If you will bring a hundredweight of the money for a hundredweight of the potatoes, you will get the potatoes."

The word of the Confederate States was not of much value. They could not pay their bond, and they could not redeem their currency. There was nothing behind the word but bankruptcy and ruin.

Therefore the whole question is, What is behind the word? What is in the word? What can the word effect?

If you are to get the blessedness of the pure in heart, you can only get it in one Way. "Blessed are the pure in heart," Jesus said, "for they shall see God."

How Are You to Get Purity of Heart?

I return to Christ's Words:

Already ye are clean, because of the Word which I have spoken unto you.

"You believed it, you lived it, and you have received the Purity which it brings.

"You can go forth, though you are only a lot of Galilean peasants, and I give you power over all the power of the enemy. I clothe you with all power, for omnipotent power, in heaven and on earth, is given unto Me. Go ye therefore. Omnipotent power is with you and within you, and in the Word of Power that you speak."

Hence it was power from on high that was given to these men, though peasants, mostly fishermen, with one honest taxgatherer. I have often thought that if we could find an honest taxgatherer now, a man who will resist the temptations of that calling and overcome them, he would make a splendid apostle.

What a Glorious Thing God Has Prophesied Concerning Zion:

I will also make thy officers peace, and thine exactors righteousness.

Those men, mostly fishermen, one of them a taxgatherer, were mightily and tremendously powerful because they spoke a Word of Power.

Get it deep into your hearts, my brothers and sisters, that what Jesus said is true:

It is the spirit that quickeneth; the flesh profiteth nothing: the Words that I have spoken unto you are spirit, and are life.

And the Words that Christ spoke are spirit, and they are life.

Hence, in speaking this Word I have always felt, and I feel today more than ever, that it is

A Tremendous Power in Purifying. It Is Like Fire.

It is like a Hammer.

Is not My Word like as Fire? saith Jehovah;
And like a Hammer that breaketh the Rock in pieces?

I went, a little while ago, into a stamp mill.

I had seen the hard, granite-like rock outside taken out of he lowest depths of the earth. Then I went in to see the stamping.

First of all, I saw the stampers where the hard rock was pulverized into fine dust; it was then pulverized again into yet finer dust; then pulverized again in water until it was less than dust, simply dirty water, and that was the hard rock I had seen outside!

Then I saw it running slowly over the quicksilver beds, and the quicksilver was laying hold of the gold that was in that dirty water.

Then presently the stampers were still, and all the din and crash, and all the noise of the water was still, and I looked and they were no longer beds of quicksilver; for over all these beds was the gold.

The Word of God Is Like a Hammer.

It pulverizes us until every bit of the dross has gone out of us, and only the gold is left.

The Hammer pulverizes us, and out of the crushed fragments God takes only the gold.

The day is coming when every man's work will be tried with fire of what sort it is.

You builders of wood, and hay, and stubble, think of it when the fire comes!

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But if you have been building with gold and silver, the things that fire never destroys, but simply purifies, how good it will be in the last Great Day when God writes up His books, and sets against you your value.

The Elijah Declaration Accompanied by Increased Blessing.

It seems to me today, looking ahead into life, standing here at the beginning of the tenth month, this first year of this twentieth century, that we have abundant reason to thank God and to take courage.

Four months ago, almost to a day, I stood upon this platform and made a Declaration that was, as I expected it would be, met with universal derision upon the part of the World, the Flesh, and the Devil.

I had foreseen, and I knew what I have seen come true would happen; that it would not be many days before the laughter of fools, which is like the crackling of thorns under a pot, would be heard.

They have laughed and laughed about Elijah. They have not been quite sure whether it was Elijah II or Elijah III.

They had not read their Bibles since they were children, and they did not know much about them. But after they had laughed, what happened?

They found that the multitudes of the Church of God had taken down their Bibles and had begun to find out that the talk about the Second Coming of our Lord was premature and that before He came, Elijah must first come. That made those who had laughed begin to think.

They began to look up the passages, and to see whether what I said was not true; that John the Baptist came in the spirit and power of Elijah, and that at the end of this Dispensation God must send one in the spirit and power of Elijah to do the work of Restoration which has to be done; the Restoration of those things which God hath promised by the mouth of all His holy Prophets since the world began; the Restoration of the Kingdom to Israel, and to Israel's God, the Universal Empire of Christ upon this earth, and His right to reign.

It must be proclaimed for it must take place, glory be to God, and it is hastening day by day. (Amen.)

Now they do not laugh so much. They are beginning to think.

Four months have passed away. They have not found that we have become paranoiacs, and we have not seen General Paresis around here lately, and the people who wrote these things have stopped writing them, because they found they were being laughed at themselves, and because some of the hands that wrote are cold in death.

Read the story in today's LEAVES.

William C. Gray shall neither curse nor mock Zion any more.

Take the lesson to heart; for God has said:

"Touch Not Mine Anointed, and Do My Prophets No Harm."

As the apple of His eye doth God regard the Messengers whom He appoints.

Touch them not. "It were better for you that a millstone were hanged around your neck and that you were cast into the depths of the sea," said the Master, "than that you should cause to stumble one of these little ones which believe in Me."

The laughter has passed on. The crackling of thorns has passed on. But Zion stands.

Zion has Gone Forward, and the past four months in Zion's history, from June to October are

Months of Peace, Purity, Power, and Progress.

Zion has been growing at Headquarters, and growing in the farthest ends of the earth; growing in nearness to God; growing in purity of life, and in love for one another, and for humanity; growing in favor with man and with God; growing on every side.

"Ah, that will kill the City," they said; "that will kill the City. People are not going to come into a city where there is a crack-brained fellow like that."

But all the same the people flocked to Zion City, and within less than a week every single lot that was offered was taken, and today there are nearly two thousand people on that site, and something like three or four hundred houses rising, and hundreds of others are being planned.

Thousands are getting ready in this, and in distant lands, to come to Zion early next Spring, and large numbers are preparing their plans for building, etc.

The whole work, educational, commercial, and, above all, ecclesiastical, is going on in the homes and hearts and lives of the people.

The Power of Purity.

I wish to say today—I speak especially to my own dear people, but also to all to whom my voice shall come—that the greatest power in Heavenly Wisdom is Purity.

"The wisdom that is from above is first Pure;" and if you would have that blessedness which enables you to see God, then seek first that blessedness which gives you a pure heart, a true repentance, a real confession to God, a real restoration to man, and the making right of every wrong to the utmost extent of your power.

You must have a Christianity that does not consist in word only, but in deed and in truth; a Christianity which means sixteen ounces to the pound; which means when you work eight hours, that you are not to loaf three, but put in strokes of the hammer that make the eight hours' work a dozen; which makes your life a real life, a life at peace with God, at peace with man; which makes your home something better than a habitation of dragons; which makes it an abode of love; which makes it a place where God is honored from the morning sunrise until the last hours of day, where the night is closed with prayer and praise, and the blessed atmosphere of God's own peace is there; so that when you rise for a new day you are like those of whom a poet sings:

There are those in this loud, stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime;
Who carry music in their heart
Through dusty lane and wrangling mart;
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.

I thank God for increasing purity.

It may not be possible for any one here to say his life is perfectly pure.

But, my brother and my sister, is your heart pure?

Are the Motives of Your Life Pure?

If you have erred and come short through the imperfections of your human judgment, and the weaknesses of your human nature, does not that All-knowing and All-pitying God know that your heart is right?

And if your heart is pure, oh, it is just as when a little child has erred, but you know the heart of the little one is full of pure and true love, and that it did not mean to vex father, and did not mean to vex mother!

It has erred, but the little heart is pure in its love, and is full of sorrow, and the tears flow from the eyes.

Oh, I am not talking about a perfect life. There is only One who lived a Sinless and Perfect Life.

There is only One who from the cradle to the grave was pure in everything—the Holy Thing that was born of the sinless virgin whom God had cleansed, the Immaculate Conception of the pure and holy God

Only He, only He could pass all along life's way, from Bethlehem's cradle to Calvary's cross, and say, "The prince of the world cometh: and he hath nothing in Me."

There never was anything in the Christ in spirit, soul, or body that ever belonged to the Devil, and therefore He is our Helper.

He knows the weakness of our frame, and because He knows it He loves us.

He is tenderly compassionate, making intercession for transgressors.

Where high that heavenly temple stands,
That house of God not made with hands,
A great High Priest my nature wears,
The guardian of mankind appears.

Though now exalted up on high,
He bends on earth a brother's eye;
He sympathizes with our grief,
And to the sufferer sends relief.

And in that He Himself when He trod this earth did suffer, being tempted but not sinning, He is able and He is willing to succor those who are tempted, and He brings us Purity.

Oh, have your eyes seen that River, that pure River of the Water of Life, clear as crystal, flowing from the Throne of God and of the Lamb?

Have you seen the Tree of Life?

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Have you seen it in the midst of the River, and on either side of the River, and the branches meeting together and covering the River?

Have you tasted its fruits?

Do you know the power of the Leaves of that Tree for the Healing of the nations?

Oh, if not, then I say today,

Christ Our Lord Is That Tree of Life;

the Holy Spirit is that River; and the unclean and the unholy may be made pure in heart, in spirit, yea, in soul and body, and be made partakers of the inheritance of the pure in heart, above and here on earth.

"Blessed are the pure in heart: for they shall see God."

Do you see God? Do you hear God? Do you know God?

Is it He whom you see when the sun rises out of the darkness, and you behold the glory of another day rising, and the shadows of night passing?

Have you stood where you can see

These hues of the rich unfolding morn,
That ere the glorious sun is born,
By some soft touch invisible
Are made around its paths to swell.

Then he bursts forth in his glory, the old sun, and the darkness is gone.

Did it ever enter into your heart that you saw God?

Did you not see Him in the beams of light that shot across the darkness of the night and in the unfolding hues of the morning?

Did you not see Him? Did you not hear His voice?

Did you not see Him when the day was done, and star after star had come out? Did you not then see that the one sun you rejoiced in all the day had dimmed, and even shut out, the light of ten thousand suns which the darkness revealed?

Did you not see Him?

God Reveals Himself in His Works.

Did not the heavens declare His glory? Did not the firmament show forth His handiwork without speech or language?

As the spheres of heaven in solemn silence rolled, did you not hear the Voice of God?

Did it not come to your spirit?

Oh, if it did not it is because your eyes are not clear and your heart is not pure, and your ears are deaf to heavenly voices; for you may see God in all His works.

You may hear God.

You may know God, and oh, may God grant that you shall never say, as that editor of a religious paper who died this day week said: "I hear the beating on the river of the paddle-wheels; I see the black plumes of smoke coming, and I am going to step on board and go out into the *Unknown*."

My God, thirty years a minister, a writer in this city, pretending that he knew the path of life, and yet he is going to get on board a vessel like some old, broken-down, half-sinking Mississippi steamer, and is going away out into the mud of the Delta and out into the *Dark Unknown*. Is that it?

My good Lord, have we not gotten farther than that?

Have we not seen, have we not known, Him whom to know is life eternal?

Has He not been with us?

Has the eye of faith, so much keener than the eye of sense, not seen Him?

Has the ear not heard Him?

Has the heart not rejoiced in His presence?

Oh, unless you see God here, you will not see Him immediately in the hereafter.

You can never see Him at any time, here or hereafter, until out of your darkness and sin you cry, "O God, I want to see Thee."

Will God deny you purity? No.

No heart, no matter how unclean, but that Blood which was shed by the Holy One can make it whiter than snow.

No life, no matter how impure, but God can make it clean, sweeter than the babe, purer than the snow.

God Can Cleanse the Sinner's Heart, and Make the Sinner Clean.

Blessed are the pure in heart, who, finding in Christ by the Spirit their purity in God, shall see Him.

You shall see Him if you seek Him.

If we seek Him we shall find Him.

If we call for Him He will hear us.

For the Father who owns and controls the universe will stop the very stars in their courses to take up a child that is crying for His help.

May God help you. Oh, may God help me, that with purer eyes and purer heart we may live and see God.

Seek His face every new day ere you seek the face of man, and then you shall come down from the mountain, and your face will shine as the face of those who have been in the Light of God.

May God grant this, and may all who desire this Purity rise and tell God that they want a Pure Heart. (Apparently all arose.)

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, to break with the wrong, no matter what it costs, to cut away, to swing clear of everything evil. Help me then to trust Thy Son, to receive Thy Spirit, to be cleansed in my heart, and to see Thee by the eye of faith, a reconciled God and Father, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

After a brief intermission the Members of the Christian Catholic Church in Zion and Christian friends, to the number of three thousand, gathered on the ground floor and boxes and platform, of the great building, for the Lord's Supper and other Ordinances of the Church.

The General Overseer first extended the right hand of fellowship to a large number of new Members of the Church, prefacing this beautiful Ordinance with a solemn and searching charge.

Then, amidst the united prayers of the great congregation, God's servant imposed hands upon the following Officers in raising them from one rank in the ministry to another:

Evangelist Carl Hodler, ordained Elder.

Evangelist Mark Hugh Loblaw, ordained Elder.

Deaconess Sophia J. Hertrich, ordained Evangelist.

Never will those present forget the simple, but beautiful and powerful ceremony which followed, when the General Overseer consecrated the following officers for work in distant lands:

Rev. Wilbur Glenn Voliva, Overseer for Australasia.

Rev. Mollie Steele-Voliva, Elder for Australasia.

Rev. J. C. Reiff, Elder for Australasia.

Rev. Anna Michener-Reiff, Evangelist for Australasia.

Rev. Edward B. Kennedy, Elder for China.

Rev. Sarah Lehr-Kennedy, Evangelist for China.

Rev. Carl Hodler, Elder for Europe.

Rev. Sophia J. Hertrich, Evangelist for Europe.

Miss Sophie Baliff, Deaconess for Europe.

Then the closing hours of that wonderful afternoon in the presence of God were made very precious to the thousands of Christians gathered together in the Auditorium, by the sweet Communion with their Lord around His Table.

The General Overseer administered the Ordinance. He was assisted by the Overseers, Elders, Evangelists, and Deacons of the Church.

When it was over he arose, and gave very briefly his usual "family talk" at the close of the Communion. The Spirit was in those few words, and God greatly blessed them.

The parting hymn was then sung, the congregation singing the first verse and the General Overseer the last:

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!
Keep Love's Banner floating o'er you,
Smite death's threatening wave before you;
God be with you till we meet again!

The General Overseer then pronounced the following

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Benediction, and closed the meeting with the Zion handshake.

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.

SPECIAL MISSION OF ZION IN ST. LOUIS.

OCTOBER 18 TO 21, 1901, ZION TABERNACLE, Twenty-Seventh and Locust Streets.

DEACON DANIEL SLOAN

Will give a Stereopticon Exhibition of Zion City,

FRIDAY EVENING, October 18th, at 7:45 p. m., and on SUNDAY EVENING, October 20th, at 7:45 p. m., Glimpses of Zion through the Stereopticon will be exhibited.

SUNDAY AFTERNOON, at 3 o'clock, an Illustrated Lecture will be given on "Spiritual Mastery," showing the relation of Spirit, Soul, and Body.

Members and friends at a distance are invited to be present, and at the Conferences to be held during the Mission.

Admission will be free. Collection will be taken.

ZION IN SAN FRANCISCO, CALIFORNIA.

Rev. Wilbur Glenn Voliva, Overseer in the Christian Catholic Church in Zion for Australia, will conduct services at 927 Mission Street, San Francisco, California, as follows:

THURSDAY and FRIDAY, October 17th and 18th, at 7:30 p. m.

SUNDAY, October 20th, at 11 a. m., and 3 and 7:30 p. m.

MONDAY, TUESDAY and WEDNESDAY, October 21st, 22d and 23d, at 7:30 p. m.

REV. W. D. TAYLOR, *Elder-in-Charge.*

ZION IN DAVIS AND MOUNT MORRIS, ILLINOIS.

Rev. F. A. Graves, Elder in the Christian Catholic Church in Zion, will conduct meetings in Shorb's Hall, Davis, Illinois,

THURSDAY and FRIDAY Evenings, October 24th and 25th.

And in Zion Tabernacle (Sprecher's Hall), Mount Morris, Illinois, on

LORD'S DAY, October 27th, 1901.

ZION IN NEW YORK AND PENNSYLVANIA.

Elder Gideon Hammond will conduct a series of Gospel Services as follows:

BINGHAMTON, N. Y., October 20th, 21st and 22d, in Zion Tabernacle, corner of Water and Henry Streets.

FACTORYVILLE, PA., October 23d, services in Sisk's Hall.

SCRANTON, PA., October 24th and 25th, services in Guernsey Hall.

WANTED AT ONCE.

Stone Masons and Bricklayers at Zion City. Christian men preferred. Apply to Deacon R. H. Harper, Superintendent of Construction, Foss Postoffice, Zion City, Illinois.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

Let it be supposed that the following words are a conversation between the reader [A] and the writer [B].

A. What does this question mean? Do you really suppose that God has some one especial way of healing in these days of which men may know and avail themselves?

B. That is exactly my meaning, and I wish very much that you should know God's Way of Healing, as I have 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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NOTES OF THANKSGIVING TO ZION'S GOD

BY DEACON O. L. SPRECHER, PRIVATE SECRETARY TO THE GENERAL OVERSEER.

IF YE THEN, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good gifts to them that ask Him?

GOD as our Heavenly Father is being presented constantly to the people through Zion.

His anger against sin and all unrighteousness is declared. His great love and mercy to those who repent is also presented.

The command to repentance toward God is constantly ringing forth from His servants in Zion.

That the Atonement of our Lord Jesus Christ as the Son of God has provided a full salvation for those who truly repent and trust the Father through Jesus Christ, is ever being taught.

The power of the Holy Spirit in bringing about this salvation in the past and at the present time for all who look to God in faith, meeting the conditions, is declared constantly.

Thanks be to God for our Leader, Elijah the Restorer, who presents to the world the fulness of the Gospel, which makes God the Father, God the Son, and God the Holy Spirit, seem so real and so powerful in our day.

Thanks be to God for the answers to his prayers continually given.

Thanks be to God for this Teacher, Preacher, Restorer, who not only gets answers to his own prayers, but is teaching God's ministers and people how to pray the Prayer of Faith so that they are answered in thousands of cases.

The people in Zion are beginning to believe God's Word. They are praying in faith and are receiving many of the "good gifts" which the Father in Heaven is so willing to give "to them that ask Him."

Thanks be to God for Zion. All glory and praise be given unto Him for the record of what is being done in Zion hour after hour, day after day, and year after year.

On these pages we add to the story of Zion, in the testimonies which follow, as much as can be placed in the space at our disposal, again saying, thanks be to God our Heavenly Father.

God Heals a Babe in Zion City.

ZION CITY, ILLINOIS, September 25, 1901.

DEAR GENERAL OVERSEER:—I write this testimony to the glory of God.

Our baby grew sick on the 8th of September, throwing up and passing blood and matter.

The odor was so bad you would think baby was going to die.

He would have died only for the mercy of God.

Elder Dinius prayed for him on the 9th of September. He quit throwing up. You prayed later, and he quit passing blood and matter.

I praise God for healing baby, and thank you and Elder Dinius for your prayers.

I also sent in a request for prayer for myself. I had such pains.

I was healed in answer to prayer, for which I praise God.

I pray and trust that this testimony may bring many to trust God alone for their healing.

Your Sister in Christ,

(MRS.) GEORGE MCELROY

God Heals a Little Girl.

HANNA, INDIANA, September 30, 1901.

DEAR GENERAL OVERSEER:—I wrote to you two weeks ago to pray for our little girl who was sick with bowel trouble.

The first letter I wrote I saw no change.

Then we sent a telegram the next forenoon, and in the afternoon she asked for a piece of bread. She had not eaten for two days; and she got better right along.

I thank the Lord that He has saved our little girl, and I thank our dear General Overseer for his prayers.

It has been just a short time since I got LEAVES OF HEALING from my sister-in-law. I knew nothing about Zion teaching before.

Your Sister in Christ, (MRS.) A. W. BASKE.

God Heals of Hay Fever and Injury to Eye.

631 SUPERIOR STREET,
MILWAUKEE, WISCONSIN,
September 29, 1901.

DEAR GENERAL OVERSEER:—I write to tell you that God again answered your prayer for healing of the hay fever of my little boy Floyd.

Last year I wrote you for prayer and he was healed when you prayed. I neglected to testify and let you know, and it came back again this year.

Thank God, He again heard and answered, although not an immediate healing; but within a few days he was well, for which I do thank God, and you for praying.

Last night the other boy Lloyd woke up crying with his eye. It was difficult to see in it for his crying. It was red and swollen.

In turning the lid we could see something like a thistle; I think it came off a burr. I could not get it.

I asked him if he did not believe God could take it out, as well as the pain and hurt. He said Yes.

We prayed together and God instantly answered. He went right to sleep and slept the rest of the night, and this morning got up all right, except for some redness about the eye.

Giving God all the praise for all His mercy and goodness to us, and thanking you for the teaching to leave everything with God in prayer, I am,

Yours in Christian Love,

(MRS.) BERTHA W. BOYCE.

Prayer Immediately Answered.

MURPHYSBORO, ILLINOIS,
September 22, 1901.

DEAR GENERAL OVERSEER:—I wish to express my thanks for your prayers for my son-in-law, Robert Farleye, early this spring.

He received healing at the time of prayer.

I pray God to spare you for a long time to come to preach this Gospel which is in Christ Jesus.

Yours in Christ, (MRS.) KATE REIMAN.

God Honors Continued Faithful Trust in Him.

699 CEDAR AVENUE, CLEVELAND, OHIO,
September 28, 1901.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I know it is a duty towards God for us to send our testimony to extend the Kingdom of God.

On Friday, the 16th of August, my husband grew sick with severe pains in his head. It seemed like neuralgia.

Saturday morning we sent for Elder Bouck. After he prayed my husband seemed better and went to work; but by midnight he was a very sick man.

What a fight we had with the Devil. He was just fainting away, and it seemed as if all the powers of hell were around me.

I said, "Alfred, hold on to God; do not let Satan get the victory;" and I prayed and repeated God's promises.

Like a flash the words that you said in one of the meetings at the Feast of Tabernacles came to me; they were these: "Fear to fear."

And in that dark hour, alone with God and my sick husband, those words were such a comfort to me. And praise God, although he was a very sick man for two weeks, I never had the least fear. I knew God had answered that prayer.

He suffered very much. Elder Bouck came often to see him, and his prayers were a great help.

Early Thursday morning he was delivered from pain, and we knew that we had gotten the victory.

He was very weak, so we took him to the outskirts of the city to Sister Doty's, where he might have plenty of fresh air.

His mother came out, and was very angry because we had no doctor, and in his weak state it upset him, so that he had a relapse; then it went into what seemed typhoid fever.

That was Friday afternoon; and Saturday morning we sent to you for prayers, and a little past nine A.M. we saw some change for the better. Overseer Piper tells me he prayed in your absence.

By Sunday morning he was still very sick.

Elder Bouck came out very early, and I told him we had better send again to you for prayers.

He thought so, too.

So we sent the second telegram on Sunday afternoon. Praise God, between three and four P.M. he changed a great deal for the better, and gained strength right along, and is now as strong as ever he was.

I wish to thank Elder Bouck, Overseer Piper, Sister Doty, and yourself, for the great kindness to me in that dark hour of trial.

Yours in His Name, ELLEN KNIGHT.

Boy Healed in Answer to Prayer.

TINGLEY, IOWA, September 20, 1901.

DEAR GENERAL OVERSEER:—We wrote you requesting prayer for our little boy.

His bowels had not moved for four days. When my husband went to mail the letter, he had not been gone long until Lester's bowels moved. Praise the Lord!

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While we were asking God did answer, and Lester looked up and said, "Mamma, God made me better."

May God guide and keep you and dear Mrs. Dowie.

Your Sister in Christ,

(MRS.) SADIE HAMPSON.

Child Instantly Healed of Cancerous Sore Mouth.

GRAND HAVEN, MICHIGAN, April 25, 1901.

DEAR GENERAL OVERSEER:—With joy and gratitude to God we wish to thank you for your prayers in answer to which God gave instant healing of cancerous sore mouth to our child two weeks old. He was unable to nurse for two days and was crying continually.

Your Brother and Sister,

MR. AND MRS. P. VER DUIN.

Immediately Relieved of Severe Pain Through Prayer.

GRAND HAVEN, MICHIGAN, April 30, 1901.

DEAR GENERAL OVERSEER:—On the morning of the 19th of April I was taken with terrible pains in the stomach and bowels and was in great agony.

At four o'clock in the afternoon I sent a message to you asking you to pray for me; a few minutes later the pain began to leave, and at 5:30 I helped to get supper and ate some myself.

I slept well that night and the next morning the pain was all gone.

I give God the praise and thank you for your prayers.

Your Sister, NELLIE VAN WOERKOM.

The Prayer of Faith Fully Answered.

WHITE PIGEON, ILLINOIS, June 5, 1901.

OVERSEER W. HAMNER PIPER:—I write to thank you and the General Overseer for prayers in my behalf.

I was very sick last winter, and became so poor and thin that I looked like a skeleton.

I waited thinking I would get better, but I grew worse.

I got out of bed to write a request for prayer.

The next morning I felt better. I thought, "I am healed"; so I got up to test my healing. I felt well, but I was very weak.

I got breakfast as there was no one but the men to do the work.

When they came in they laughed to see me up. I said, "I am well; God healed me."

They had insisted upon my having a doctor, but I said I would take no medicine, that I would die first, I would trust God for my healing.

All could see how fast I recovered.

I have been entirely cured of catarrh, weak lungs, dyspepsia, headache, grip, kidney trouble, and cramps. I received a perfect healing from head to foot.

My feet used to pain me so much, but not now. I have great reason to thank God for such a blessed deliverance.

My son's wife, Anna Wells, is well and is able to work and drive out. She does not have any more sinking spells since you prayed for her.

She got well and keeps well.

Your Sister in Christ,

(MRS.) CATHERINE BUCKEL WELLS.

African and Son Healed of Smallpox.

AXIM, GOLD COAST, AFRICA, July 29, 1901.

REV. WILLIAM HAMNER PIPER.

Dear Sir:—I feel bound to show my gratitude to God and you and the General Overseer by testifying to what God has done for me by His Keeping and Healing Power.

Since writing to you in May last, this town has been suffering from one of the most fearful and dangerous epidemics—the smallpox.

It has been raging furiously, and has been closing many earthly lives.

At first it seemed as though it could not come to our neighborhood—but it came; and came to my dwelling. Kofi Bhoma, my son, first had it.

When the pimples appeared I said to my wife, "Now I am going to trust the Lord for the boy's healing."

She at once raged and used many dangerous words and said, "No, I am going to have a physician."

So I thought, to avoid quarrelsomeness on the part of the woman, I should let her do what she pleased. So she did.

She caused two native physicians to be called, but, thank God, before either one came, the boy was fast improving.

He did not visit a second time, and the boy recovered.

Everybody in the house, including my wife, suffered more or less from the monstrous disease, but the Lord heard my prayers and delivered them all.

After the boy's recovery, he had a very big boil—people called it "barboe"—on the abdomen.

The boy would refuse all medicines, which the mother would apply to it; and he would often wipe away what the mother applied to it when he was sleeping or otherwise.

One day the minister (Methodist) said: "If the boil should burst, it would injure the boy's life; therefore, some sure medicine must be applied to it to prevent its bursting." He said he had seen it in many cases after recovery from smallpox.

It aroused me, and a woman near by said that I must ask my wife to go to her for a prescription.

I said to myself that the "sure medicine" should be the "effectual prayer of faith."

I came home quickly and prayed earnestly to God for deliverance. The next morning the boy was up and went out to play.

I was encouraged, and continued to pray. During the week the boil disappeared, and thus the boy was totally delivered.

One remarkable thing worthy of note, and for which I heartily praise God, is that although each of the surrounding houses has suffered from one or more losses of life, God has been merciful and gracious to me.

Four out of my son's six playmates have died. The mother of one has fled with him.

Sunday, the 14th inst., I felt weak, and had a heaviness in my head. I noticed some pimples upon my forehead, yet I did not feel very sick.

Although the people say water does not agree with smallpox at the beginning, I had a beautiful soap bath and scrubbed well, and committed myself to God, acting solely upon the General Overseer's instructions.

Deacon John Lake's testimony on the subject, at Zion's Guests' Meeting, June 1st, helped me considerably.

On the 18th, when the pimples were found to be falling flat, I caught the symptomatic fever, with pains in my waist and head, and a stomach disorder.

I prayed God to remove these, and I was helped somewhat. But on Saturday, the 20th, I was down flat. I did not desire to take anything.

My wife left me because I would not use medicines. She came back in the evening and asked whether I had been healed.

I said No. I called my son, three years old, and asked him to pray God with me to deliver me.

We knelt and I prayed. At midnight the fever left me, but the pains in the waist and heaviness in the head remained.

On Monday morning I arose from my bed a well man, without the pains.

I praised God and said, "God has healed me to enjoy with Zion the close of the Feast of Tabernacles today, July 22, 1901.

Oh, how I do long to carry the Full Gospel to my people when I shall be prepared and sent for that purpose (Romans 10:15).

Pray for me and my children, with whom I hope to be doing God's work in the nearest future.

I am your Brother in Christ,

D. KWESI BHOMA.

Child Healed of Bowel Trouble and Convulsions.

552 GARDEN STREET, KENOSHA, WISCONSIN, September 18, 1901.

REV. WILLIAM H. PIPER.

Dear Overseer:—I feel that I have been very negligent in acknowledging the many blessings received since I came into Zion about one year ago.

It is with a heart filled with praise and gratitude to our Heavenly Father for leading me into Zion and healing me in answer to your prayers last October, that I write these lines.

I bless God for Zion's teaching, also for the many prayers He has answered in behalf of my children and myself.

I feel it my duty as well as a great privilege to testify to a most wonderful healing of my little five-year-old daughter Ruth.

She was very suddenly and dangerously stricken down with bowel trouble; in a short time she seemed to be going into convulsions.

I sent for Deacon Kibbey (only three doors away), and he came at once and prayed for her, and, praise God, Satan was driven backward.

The convulsions ceased, but it seemed impossible to gain a permanent victory over the disease.

She lay for nearly one week, taking but little nourishment and the bowels moving about every fifteen minutes, day and night. She looked like a corpse.

I talked to God about it one Thursday afternoon. I asked Him to show me what was in the way, preventing the healing.

I found fear was in my heart; but God told me to have her anointed; so I sent again to our faithful Deacon, and he came and anointed her and she was most wonderfully healed and raised up. A member of Zion said to me, "Ruth's healing is the most wonderful object lesson I ever had."

We all praise God for it and are very thankful to Deacon Kibbey for his untiring sympathy and continuous prayer during those days.

I wish, also, to testify to an instantaneous healing I received last Saturday evening.

I was upstairs and as I started down, in some unexplainable way I fell headlong to the bottom of the stairs.

I suffered great pain and I could not stir for a few minutes; then my cousin and my daughter lifted me to a bed.

I nearly fainted with the pain in my foot and limb. Again they sent for Deacon Kibbey. He came and prayed and bade me rise up but I could not.

I think it was the third time he said, "In Jesus' Name, rise up," that I did so and the pain left.

I have used the foot and limb right along since.

Although quite badly swollen and discolored, it does not pain me and I am doing all the work for a family of eight.

I praise God at my work for His wonderful goodness to me and for the way He is blessing our Zion Gathering here in Kenosha.

Deacon Kibbey found a hungry lot of people in this Zion Band and he has faithfully labored among us.

We are getting stronger and nearer to God through his teaching.

May God bless you and our General Overseer.

Humbly yours in Jesus' Name,

(MRS.) MARY E. COPPINS.

God's Blessed Answer to Prayer.

SHERMAN, ILLINOIS, September 16, 1901.

REV. J. G. SPEICHER.

Dear Brother in Christ:—Your interesting letter received this morning. I thank you heartily for so kindly remembering me in prayer.

I give all the glory to God for answering the prayer of faith of His faithful servants.

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I had a glorious victory the next morning after I wrote to you; I felt the Healing Power go through my entire being.

Now I am set free from disease and sin, and oh, the sweet peace that fills my life.

The Holy Spirit is leading me out into new paths of duty, and with delight I shall follow wheresoever He leads.

I do praise God that I have been counted worthy of seeing this blessed Gospel of Healing of spirit, soul, and body.

I praise God for the forward movement of Zion everywhere and for the glorious victories she is winning.

Ever your helper in the good cause of Christ,

N. A. SHIRK.

Many Blessings and Healings in Zion.

PALOUSE, WASHINGTON, July 7, 1901.

REV. J. G. SPEICHER.

Dear Overseer:—I feel it my duty, as well as a great privilege, to add my testimony to the many others already given in Zion.

Five years ago I began reading LEAVES OF HEALING, which was handed me by my aunt.

I soon became an earnest reader, and, after a few months of reading, became a believer in Divine Healing.

At that time I was afflicted with goiter, weak eyes, and rheumatism.

In answer to my own prayers, God quickly relieved me of the rheumatism, and in less than six months I was perfectly free from the goiter, and have had no signs of it since.

I had been wearing glasses for more than two years, and instead of my eyes growing better they "rather grew worse."

I was unable to read fine print or do anything that needed close attention.

At times I would have spells when everything before me seemed to be fluttering. These spells would last from five to fifteen minutes, and would nearly always leave me with a dull headache.

After receiving healing of the goiter and rheumatism, I promised God I would trust Him to heal my eyes and laid aside my glasses.

I had many a fight with the Devil, but God finally gave me victory.

I was the only one in our family who believed in Divine Healing, my parents rather opposing me.

I was a member of the Progressive Brethren Church for eight years, but I could no longer stay in that Church and believe as I did.

Every one was against me.

Three years ago in April I left my old church and united with the Christian Catholic Church in Zion.

I can truthfully say I have had more spiritual and physical blessing in those three years than I had in all of the eight years in the apostate church.

The Lord has healed me several times of the grip, colds, and little ailments.

He has wonderfully kept me since I have learned to trust Him.

On the third of last May, God gave us an eight-pound baby boy.

I had no physician.

My husband and one of our neighbor women were with me.

We sent a telegram to Dr. Speicher for prayers, but before it reached you I was wonderfully delivered.

I was sick only one and one-half hours.

The presence of the Lord truly was with us.

I was so strong all the time that I combed my own hair every day after the first day, sat up on the fourth day, was out of bed on the seventh day while my bed was being made, and every day thereafter, until the tenth day I got up and was up all day.

I had no after-pains or aches of any character.

When my baby was three weeks old, I was without help of any kind.

I have been doing my own work and caring for my two children, the little girl now nearly two years old, and am well and strong as ever.

I had a physician when our little girl was born and I suffered a great deal longer and harder than when I trusted God.

Three weeks ago I had the tonsilitis.

I was feeling very badly for two days, my throat being white on both sides.

I also had night sweats and cough. God quickly gave me relief in answer to the prayers of my husband and myself, and in less than a week I was well and strong as ever.

Last fall I had a slight return of rheumatism and was also troubled with painful corns.

I requested Dr. Speicher to pray for me. In a short time my rheumatism had gone, and my corns have all gone but one, and the soreness has left that one.

I cannot praise God enough for all the wonderful blessings I have received, unworthy as I am.

A year ago last March, I took our daughter Elizabeth and went back to Illinois to visit my parents.

She was then nearly eight months old.

While I was visiting my sister, she took croup.

My sister was very much frightened and wanted to grease her or do something for her. (They do not believe in Divine Healing and are bitterly opposed to Zion's teaching.)

I at once sent a telegram to the General Overseer to pray for her, and told my sister I would trust God to heal my dear baby.

She became very bad with the croup and at times it seemed almost impossible for her to breathe.

My sister kept fretting and thought I was wicked for not doing something for her, and tried to make me afraid by saying that I might not have my baby until morning if I did not try to help her.

But God kept all fear out of my heart and I told her if she had any such fears to go to bed and leave me alone with my baby.

About the time the General Overseer received my telegram, she vomited the phlegm up, and then she began to get better. In a short time she vomited again and by midnight she was resting easy.

I took her the next day and started for Zion Home, Chicago, a distance of one hundred and twenty miles.

My folks all thought I was crazy, and said if I took her out I would never bring her home alive. But I held on to God's promises, and knew if I could get away from those unbelieving people and go where God answered prayer, that He would heal my dear baby, too.

I arrived at Zion Home shortly after noon, and Dr. Speicher prayed for her at once in his office. I was then shown to my room.

I laid her on the bed, and before I could get her wraps off she vomited so much phlegm that I had to change all of her clothes.

She was seemingly well from that on. She had a cough that irritated her when she slept.

One of the Elders came in and prayed for her several times, and she rested easier.

On Sunday I took her to Central Zion Tabernacle and had her consecrated.

Before leaving, the General Overseer laid hands on her and prayed, "In the Name of the Lord Jesus, in the power of the Holy Spirit, in accordance with the will of God our Heavenly Father," and she was perfectly healed.

In four days I returned to my father's home, and they were all surprised to see how well she looked.

She has been healed once since of a slight attack of croup, in answer to Dr. Speicher's prayers.

Several times she has been threatened with it, but God has kept the hand of the Evil One away.

She has been healed of measles and bad colds. We give Him all the glory, and praise and thank Him daily for these blessings.

We use no medicines or remedies of any kind, and, God helping us, we never shall.

We thank you, dear Overseer, for your many prayers in our behalf.

We pray daily for our beloved General Overseer and all Zion throughout the world.

Trusting that this simple testimony may help others as others have helped me, I am,

Your Sister in Christ,

(MRS.) W. H. LICHTY.

PALOUSE, WASHINGTON, July 8, 1901.

REV. JOHN G. SPEICHER.

Dear Overseer:—Replying now to your letters of May 9 and 11, 1901, I beg to say I can fully endorse the testimony of my wife, enclosed herewith, covering the past three and one-quarter years.

There are a few things she omitted which I will supply.

When our daughter was born, after a few weeks we were compelled to feed her on artificial food.

We both desired when our boy was born that we might avoid the difficulties encountered with our daughter's food.

I wrote you from Spokane concerning the matter four days after the child was born, asking you to pray. God heard and wonderfully answered.

We cannot by letter convey our gratitude to our God and you who so promptly respond to our requests for prayer.

Now as to my own testimony for which you have expressed a desire.

My blessings have been mostly spiritual and material, although I have had unmistakable physical blessings also.

You will readily recall what took me to Zion Home No. 3, in February, 1896, when I first met you in company with Mrs. Joseph Livengood and daughter Edith.

You did not fancy, I presume, that I was then not even a believer in God.

Can you picture the eye-opener Zion was to me when those once totally blind related how sight was restored to them through Dr. Dowie's prayers? or when those totally deaf explained how they were blessed with faultless hearing in the same way? or when I saw a woman with both feet at the grave's edge with consumption carried into the prayer room the first day I heard Dr. Dowie preach, and how she was raised by prayer from her deathbed and restored to perfect health?

I also saw Miss Edith Livengood restored to perfect health after all the doctors of this place and the best ones in Spokane stated there was absolutely nothing more they could do for her.

Briefly, the effect on me was that of shattering all my fixed ideas about the absence of spirit in man and the non-existence of God, and of creating a burning desire to know more of the work of Zion.

A university career of six years had left me endowed with this keen desire to know the whole truth, but it also had implanted that basis of all scepticism—absolute proof demanded before a vestige of belief could be generated. In short, scepticism permeated my every fiber, and faith was not only unknown to me, but seemed the inheritance of the feeble-minded and fickle or overcredulous.

At this juncture, I began reading LEAVES OF HEALING, omitting nothing from the first to the last page.

Serious thought was given the subjects discussed in the sermons of Dr. Dowie, and after a year's close study the barriers began to crumble and light began to dawn, and all that seemed intricate or impossible before was now lucid and perfectly comprehensible.

The result was that in April, 1898, I paid you and Zion my second visit, and gladly took advantage of the opportunity of being baptized in Central Zion Tabernacle and making application for membership, with my wife, in the Christian Catholic Church in Zion.

Do not for one moment presume that there has been no opposition from kin or friends. On the contrary, there has been much, and it has not yet ended.

On the question of tithing, we did not promptly respond to the teaching of the General Overseer; but when most convenient, for the first two years, we sent in our tithes.

Beginning with 1901, at the end of each month, as soon as the books were balanced and we could see our earnings for the month, we sent Zion's Storehouse a check for the tenth part thereof.

Our blessing, materially, has been greater since our uniting with the Christian Catholic Church in Zion than any corresponding period in all previous years, but at no time has it been so great as this year. We have ceased stickling and now promptly accept any teaching received from our beloved General Overseer.

Long ere anything appeared in print, or we heard anything said by others, we frankly confessed that we believed the General Overseer to be Elijah the Restorer.

My greatest desire is that I may live up fully to the noble example set by our General Overseer, and be useful to him in the upbuilding of God's Kingdom, and thus obtain life eternal.

Take away Divine Healing and I would reject God and all else as before.

You are at liberty to use this as you see fit.

Yours faithfully, W. H. LICHTY.

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CHEERING WORDS FROM ZION'S GUESTS

NOTES FROM ZION HOME

THE regular Praise and Testimony Meeting held in Zion College and Divine Healing Home Saturday evening, September 28, 1901, was conducted by Elder J. C. Reiff.

After the usual opening exercises, the States represented were enumerated and found to be seventeen in number, as follows:

Arkansas, Illinois, Indiana, Iowa, Kansas, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, Ohio, Pennsylvania, South Dakota, Texas, West Virginia, and Wisconsin.

The following foreign countries were represented:

Canada, China, Denmark, Germany, and South Africa.

GEORGE P. MOLLER, Hagerstown, Maryland, said: "I thank God for what He has done for me through LEAVES OF HEALING. I especially thank Him for what He has done for my wife. She was afflicted for about twenty-five years. God healed her perfectly of some things that doctors could not touch. She has given herself up to God, and wants to do His will."

MRS. NANCY KIBBARD, Cedar Rapids, Iowa, said: "I came to Zion three days ago for healing. I have been greatly blessed."

MRS. ORPHA J. WOODWORTH, Lamoille, Illinois, said: "I came here the first time in 1895. I was diseased from my head to my feet, and God healed me wonderfully. Since then I have been healed of many diseases; and my family has also received a great deal of help. I praise God for what He has done for me, and thank Dr. Dowie for his prayers."

W. H. COSSUM, Shanghai, China, said: "I want to thank God for the healing of my little baby this last week. He woke up one morning with a very severe cold and coughed incessantly. We prayed, as a family, for the baby. He coughed a little after prayer; but we did not trouble about that; we prayed again and let him alone. During the day the cough disappeared entirely. I want to thank God also that my wife has come to the point where she prays for the sick. That means more to me than it does to you to hear it."

JOSEPH WEBB, Zion City, Illinois, said: "I thank God for His answer to prayer this week. He has given me much strength and helped me out of difficulties which I did not think I could get through, because I was not feeling well the greater part of the week."

GRANDMA TINDALL, Sycamore, Illinois, said: "The Lord has done great things for me, wherefore I rejoice and am exceedingly glad. I have been reduced very low, and I think I have been raised very high. I am glad to be here, and the Lord is very precious to my soul."

LOUISE B. MOLLER, Warren, Pennsylvania, said: "Three years ago I came to Zion College and Divine Healing Home for the first time. I was healed then instantly from a very severe cold and lung trouble. I have not been sick for an hour since that time. I praise God most of all for His keeping power. Whenever I have needed help I have gone to Him and He has given it to me."

LOUISA RAWN, Marinette, Wisconsin, said: "I am so thankful to God for health and strength and for His keeping me as He has. God has healed my body several times in answer to my own prayers."

DEACONESS KINDLE, Zion College and Divine Healing Home, said: "I want to praise God tonight for His keeping power. I also want to testify to my little daughter's healing. She has been sick nearly all the week. Today is the first time I think she has been without fever; she is in the meeting tonight, and we give God all the glory."

MRS. C. ANDERSON, Lamoille, Illinois, said: "God has blessed me wonderfully since I came here."

C. T. MORELOCK, Aurora, Illinois, said: "I thank God that I ever turned my face Zionward. I was brought to Zion through reading LEAVES OF HEALING, which came to my notice for the first time in February last."

MRS. B. T. HARRIS, San Antonio, Texas, said: "I first heard of Zion two and one-half years ago, through Miss Samuel, of Texas. I was for many years almost an invalid; but through reading LEAVES OF HEALING, and through her teaching, I came into Zion and have gained in strength from day to day. We have come to Zion to live always. I feel very happy since we have been here. I feel like praising God every day."

MARGARET B. SIMPSON, Frankfort, Indiana, said: "I first learned of Divine Healing through the Christian Alliance paper. But when I received LEAVES OF HEALING I was ready to lay the Christian Alliance paper aside, because the LEAVES was so much fuller. My pastor told me he did not believe in Divine Healing except through the use of medicine. I had received much blessing before this conversation with him, and I knew I had not had my blessing through medicine, for I had been treated by the doctors for years and was almost an invalid. God healed me, without medicines, of catarrh, dyspepsia, and other troubles. I praise God for His blessings to me."

MRS. E. T. MILNER, Sycamore, Illinois, said: "It is now a little over eleven years since I first listened to Dr. Dowie's teaching, and I received an instantaneous healing after hearing two lectures. From those lectures it came to me clearly that the Atonement covered my body; and the moment I believed that disease was just as much a wrong as sin was, that instant God delivered me. I was an invalid all my early life. It is a marvel of God's power that I am what I am today. I do not think a person ever lived who had more diseases than I had. From the top of my head to the soles of my feet I was a putrid mass of scrofula. And I thought it was God who did it! Last summer after I went home from the Feast of Tabernacles mother was taken quite sick. It appeared as if she could not stand much more. But I prayed, and mother began to get better. I am not going to let the Devil deceive me again."

ALVIN MARSHALL, Zion College and Divine Healing Home, said: "I want to thank God for the blessings I received during the summer. God wonderfully brought me into Zion last November from the Northwestern University School of Pharmacy, and healed me of scrofula and of rheumatism of the internal organs. During the summer, while away from home on business, I got into a place where I ate something cooked in swine's grease, and my scrofula trouble came back, proving that God does not excuse us under any circumstances for eating anything cooked in swine's grease. God has delivered me from that, and I have resolved to starve rather than eat it again."

ERNEST MUDGETT, Zion College and Divine Healing Home, said: "I have been spending the summer about sixty miles west of here in Sycamore, and the Lord has blessed me in health and strength. There was only one time that I nearly gave out in the harvest field, and I just went around behind a tree and asked God to renew my strength, and He did so very quickly."

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Zion's Seventies



By Deacon A. F. Lee.

NOW AFTER these things the Lord appointed seventy others, and sent them two and two before His face into every city and place, whither He Himself was about to come.—*Luke 10:1.*

FOLLOWING the example of our Lord set forth in the passage of Scripture quoted above, the General Overseer, after the organization of the Christian Catholic Church was thoroughly accomplished, immediately began to take steps to inaugurate the Seventy work.

So, in the autumn of 1898, the first Seventy was organized and sent forth on the important mission of carrying the Message of Peace to every door in Chicago.

Faithfully and well did these noble workers carry out their instructions, and many thrilling and blessed experiences were related by them as they returned from their fields of labor each week.

It is gratifying to note that a large percentage of those who first enlisted in this work are just as active today as when they first entered, and have each week faithfully carried the Gospel and otherwise ministered to the needs of the people in the various districts to which they have been assigned.

But this, like all other departments in Zion, has kept expanding; so that, whereas this work was originally confined to Chicago, it is today organized and systematically carried on at various points in forty different States and three foreign countries. The records show that considerably over two thousand persons are now regularly enrolled as workers and this list is daily being increased.

Inasmuch as so many, both in Chicago and at other points, have entered the work since the General Overseer first instructed the Seventies, we have thought it well, for the benefit of these and many others who are just taking up the work, to give as briefly as possible some general instructions and helpful suggestions, which, if carefully observed and faithfully followed, will be productive of great good.

The Organization.

Zion's Seventies must be composed only of members of the Christian Catholic Church who are in full sympathy with the Gospel of Jesus Christ as taught in that organization and who are willing to keep their vow with God, namely: "To obey those who have the rule over them in the Lord."

In order to promote that spirit of unity which is and always must be the strength of Zion, it is important that the name of every Seventy worker be recorded at Headquarters.

These names should be sent in through the officer-in-charge, who may be an Elder, Evangelist, Deacon, Deaconess, or Conductor of the Gathering.

Where there is no regular local organization, the name should be sent directly to the Recorder of the Seventies, on a blank form prepared expressly for this purpose and which will be mailed to any one at his request.

The Manner of Going.

First of all, we require that our Lord's instructions be observed by going "two and two," and without making any lengthy explanations as to why this order should be strictly observed, suffice it to say that experience has proven to us the wisdom of so doing. (Though this does not necessarily mean that all individual tract-distributing is forbidden.)

Second, be systematic; go to every house, pass none by, even though the prospects are not encouraging, for experience has proven that the best results have often been attained when and where least expected.

Third, pray as you go; pray for each other; while your companion is giving the Message, silently pray.

The Message.

As the Captain of our Salvation was ushered into this world with the Angel's song of "Peace on earth, good-will to men," so you are instructed to go as Messengers of Peace, and to greet all upon whom you call with the words, "Peace be to this house."

Let this be said at all times in the Name of the Lord, and before any other word is spoken, and remember that "if the Son of Peace be there, your peace shall rest upon it: if not, it shall return to you again."

Your Mission.

Your mission is second only to that of Christ, the Saviour, Healer, Cleanser, and Keeper.

You are to get the lost saved, the sick healed, and the impure cleansed, by preaching the Everlasting Gospel.

This can be most effectually done by getting people to read Leaves of Healing and other Zion Literature.

Hence your principal duty is to distribute Zion Literature, and let this do most of the talking.

Avoid getting into an argument, as nothing is to be gained by it.

Do not allow yourself to be provoked by insulting remarks. "But be gentle toward all."

Comfort the sorrowing and cheer the despondent by giving them the everlasting promises of God.

Pray for the sick, but do not lay on hands unless you are a regularly ordained officer.

Report all cases which you have reason to believe Zion can help, to the officer-in-charge, but do not ask an officer to go to pray for a sick person unless the request is made by the individual himself.

Where there is no officer within calling distance, encourage sending in written requests for prayer to Headquarters.

Circulating the Literature.

There are three ways of circulating the literature: namely, to sell it, loan it, and give it away.

First of all, every one should seek to develop the art of selling. Zion needs a great army of men and women who are thoroughly competent to do business for God.

It is prophesied that the wealth of the nations shall flow into Zion, so let the Seventies do their part toward directing the little streams (the nickels) which make the mighty river which shall some

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day cause Zion to be the richest and most powerful organization on earth. Not that Zion is being made rich by selling LEAVES OF HEALING at five cents a copy, but every such nickel helps to oil the wheels of the ponderous printing presses which are turning out this literature in such vast quantities.

Furthermore, that which costs something is most appreciated, so the LEAVES which are sold will often be best read.

The LEAVES will be sent to the Seventies for this purpose each week in quantities of five or more at the rate of three cents a copy.

Where it is not possible to sell the LEAVES we would suggest loaning them on the

Circulating Library Plan,

that is, leave a copy bearing your name, saying that you will call for the same the following week.

When calling the next week, unless the parties can be induced to buy, loan them another copy in exchange for the one left the preceding week, and loan the old copy to another family.

So continue from week to week, thus getting large numbers interested in reading them, and at the same time getting as many of them as possible to buy or subscribe.

When or where the first two plans cannot be worked successfully, or for any other reason it should seem advisable to give the literature away, of course, we would encourage your doing so as far as ways and means may be provided for supplying it.

God has made it possible to send out tons upon tons of literature through the Free Literature Mission which has been so ably superintended by Deaconess Sarah E. Hill.

Here again the Seventies may lend valuable assistance by encouraging the friends of Zion to make donations to this department which will enable us to send the Full Gospel to many in all parts of the world who could not otherwise get it.

Report Cards.

For the purpose of stimulating that spirit of unity before referred to, a little monthly Report Card has been prepared for the use of the Seventies on which they may record the results of each week's work during the month, together with any items of interest or objects for which they may desire prayer in connection with their work.

These may be procured of the officer-in-charge and should be returned to him again after they have been carefully filled out at the close of the month, for the Seventy work will always be under the direction of the local officer.

He will in turn send them to Headquarters.

Where there is no officer-in-charge, the work will be directed from Headquarters, and the Seventies will send the cards to the Recorder direct.

By means of these little cards we are kept in close and sympathetic touch with each individual worker, and thus enabled to lend valuable assistance by united prayer and timely suggestion.

These cards will be sent from Headquarters to the scattered Seventies at regular intervals.

Cottage Meetings.

Great good is being accomplished under the direction of the officers and Seventies of the larger Branches of the Church through the Cottage Prayer Meetings.

We would suggest to those Seventies scattered abroad that they establish a Cottage Meeting in their community and invite in their friends and neighbors for song and prayer.

The time might be most profitably spent by reading the Scripture and sermon as reported each week in LEAVES OF HEALING, and by having an assortment of Zion Literature on hand, a goodly quantity could be sold at the close.

Also keep on hand at all times a number of application blanks for the accommodation of those who may wish to come into fellowship.

Your Success.

In closing, let me say to you, dear Seventies, that your success depends wholly upon your consecration to God in this work.

First of all, your life must be clean and above reproach. It will be the height of folly for you to expect to be blessed or to be made a blessing to others if you are conscious of any sin in your life that you have not fully repented of, and have not made right, or vowed to God that you will to the full extent of your power make right at your earliest opportunity.

Purity is the keynote in Zion; hence, he who would receive the Holy Spirit and power for service must himself be pure in heart, for it is only to such that the promise is given that "they shall see God."

Then there must be a constant dependence upon God for grace, wisdom, and power as you work. Let the Holy Spirit take possession of your whole being, and good results are bound to follow your labors.

BROKEN ARM HEALED. A MOTHER HELPED IN CHILDBIRTH AND NURSING.

RICHMOND HILL, ONTARIO, CANADA, September 19, 1901.

DEAR GENERAL OVERSEER:—It is with a heart full of thanks to God and to you that I sit down to write these lines.

From the time we started to read LEAVES OF HEALING until now, God has answered our prayers.

The first thing I was healed of was heart trouble. I was very bad. After I had read LEAVES OF HEALING I made up my mind I would trust God with my heart.

I prayed and left it all with God. In a few days I felt the pain suddenly leave.

It is now over three years, and it has never been bad since.

Since then we have been healed many times.

On the 11th of April my little girl, three years old, broke her arm.

My husband said, "What are you going to do now? Are you going to take her to the doctor and have it set?"

I said, "No, I am going to trust it to the Lord."

I took a piece of cotton and bandaged it, and in a few days it was well and straight and strong.

Then the neighbors said it was never broken, or it would never have healed like that.

But God left proof. There was a little ridge around her arm; but this soon went away.

Perhaps I did sin when I was taken sick on the 12th of April.

The Disciple preacher's wife came in and I told her all; but she would not listen to me about Jesus' healing us.

She said, "He does not do such work nowadays," and insisted on bringing a doctor. I said all was well, and I was perfectly safe in trusting Christ.

But after a great deal of talk, I said, "If you are afraid to stay with me, I will send for him."

He came, but was not needed in the least.

I did not suffer any more than ten minutes, when my baby was born.

Before this I knelt down and asked God to forgive me if I was doing wrong in submitting to her; but I did not want to be alone.

But I was not alone, for God was there.

Everything went well until about the twelfth day after, when all of a sudden I began to flow. This was about six o'clock at night.

I prayed and trusted to God all that night, and felt sure He would answer my prayers by morning.

When morning came I was no better.

"Well," my husband said, "there must be something done soon. Will I bring the doctor?"

I said, "A doctor is not going to save me."

I knew it was no use to ask him to pray; nor was there one in the neighborhood who believed in Divine Healing, except in our own house.

So my husband was gone for the doctor before I knew it.

The doctor said in order to find out where all the flow was coming from I should have to undergo a small operation, which was greatly against my will; but the second time I submitted to those around me. There was a vein broken.

I grew a little better, but in a few days I was worse than ever.

I asked my husband if I could write to you.

He said, "Yes, if you think your prayers won't be answered; but I am afraid Dr. Dowie's won't be, either."

I said, "I am sure God will hear him."

Thank God, He did. I was healed in an instant, got up, and have never been in bed one day since.

God blessed me as well as healed me.

My baby seemed not to be doing well; my milk did not agree with him, so I weaned him. He got no better, but worse, until he was a complete skeleton.

After I had weaned him I was troubled. The thought kept coming to me, "If I had only prayed and trusted God, it would have been all right."

I sent a request to you on the 15th of June, I think. My milk did not come when I expected, but I know it was all my fault.

Then I began to doubt, thinking God did not want my baby to live. He seemed to grow worse.

When I received your letter stating it was through some sin of mine, I went to God in prayer, asked forgiveness, and to be directed; put away all infants' foods and nursing bottle, and then the milk flowed into my breasts.

He had been weaned about six weeks.

God has since healed my baby, when every one who saw him said he could not live. He just seemed to wilt. His hands and feet got hard.

Thank God, he is now well and growing fast, and is getting fat.

He was smaller when three and one-half months old than when born.

I thank you, dear Dr. Dowie, for your teaching and your prayers for us.

Yours in Christ, (MRS.) LENA STEPHENSON.

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ZION'S BIBLE CLASS.

CONDUCTED BY DEACON DANIEL SLOAN.

MIDWEEK BIBLE CLASS LESSON, OCTOBER 23d or 24th.

Robbing God of Offerings.

1. *Paying God only a tenth will not suffice.*—Malachi 3:8, 9.
   Stated offerings are required.
   Special offerings are expected.
   Constant offerings are ever timely.
2. *Paying a tenth is not giving at all, it is only paying what is already God's.*—2 Samuel 24:22-25.
   Give God out of that which has cost you labor.
   Let the offering come from that into which your life has gone.
   An offering must come from the heart of the giver.
3. *God gives the power to get the 90 per cent; life, health, and strength come from Him.*—Deuteronomy 8:11-20.
   Many people claim their ability does wonders.
   All power comes from God and belongs to God.
   When one takes glory unto himself, he shuts God out.
4. *God's goodness ought to make one grateful. How many benefits and mercies He shows us.*—Psalm 116:5-14.
   Did God deliver you from sin and hell?
   Did God deliver you from sickness and suffering?
   You ought to give Him much for these benefits.
5. *The first we get of everything should be an offering unto God.*—Proverbs 3:9, 10.
   The first load of the gathered harvest is God's.
   The first wage or increase of salary is God's.
   Let the thank offering come before Him from a grateful heart.
6. *Thank offerings should be brought into the house of God with joy.*—2 Chronicles 29:31-36.
   If you do this freely you will get a blessing.
   Every deliverance that comes should be followed by a thank offering.
   Then God's people and His house would be filled with joy.
7. *Willing offerings should be given to God in every time of need in His work.*—Exodus 35:20-29.
   Preaching cannot go forward unless the preacher is sent.
   Houses must be built for God to meet His people in.
   Every one who is willing will do something, and together they will accomplish much.
8. *At regular periods offerings from one's increase should be given to God.*—Exodus 23:14-19.
   Throughout the seasons of the year offerings should be made.
   When you come to feast with God, have something for Him.
   Save up at the remembrance of His Goodness, that the offering may be ready.

The Lord Our God is an Offering-Demanding God.

SUNDAY BIBLE CLASS LESSON, OCTOBER 27th.

Tight-Fistedness With God.

1. *God despises every gift not cheerfully given.*—2 Corinthians 9:5-11.
   Covetousness is a sin many people must conquer.
   Selfishness keeps company with this demon.
   God loves the one who denies and forgets self.
2. *Giving God the worst we have offends Him.*—Malachi 1:6-11.
   Putting a penny or a nickel in for God may be giving Him our worst.
   Silver and gold are offerings God will receive.
   Never give God the worst, but always give Him the best.
3. *He looks at the heart back of the gift.*—2 Corinthians 8:7-21.
   What we do for God must be done willingly.
   The man who never fears poverty is rich toward God.
   There will be no lack to any who fear Him.
4. *Him that pours out to God, God will refresh.*—Proverbs 11:23-28.
   A stingy soul cannot receive a blessing.
   Hoarded money eats like a canker.
   Give to God, and God says that you will get more in return.
5. *The heart must be willing to empty all out to God.*—Mark 12:41-44.
   A man may give a large sum and yet not give much.
   Giving a little out of much does not move God.
   Yielding all up to God gains His approbation.
6. *If one will not do this, he is living only for self.*—Luke 12:13-21.
   Many work for self and save all for self.
   Most persons who set their hearts on money want to keep it.
   Money is a curse if not used for good purposes.
7. *One must not affect to give willingly, when in fact, he is grudging.*—Acts 5:1-11.
   Most people lie much in giving little.
   Many, like these two, give to keep up appearances.
   To lie to God in giving will bring death.
8. *The battle against covetousness must be fought by each, and that idol shattered.*—Colossians 3:1-7.
   To want to keep what one has when God claims it is to become an idolater.
   We are to live for higher things than dirty money.
   Our all should be centered in God, and not in what we have.

God's Holy People are a Liberal Hearted People.

DAILY SCRIPTURE TEXTS FOR NOVEMBER.

To Memorize and Meditate Upon, Morning, Noon, and Night.

PARENTS: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—*Deuteronomy 6:7.*

CHRISTIANS: "Thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."—*Joshua 1:8.*

1. Friday—1 Thessalonians 5:17; w. v.
2. Saturday—John 5:14; m. c.
3. Sunday—Hebrews 4:16; l. c.
4. Monday—Mark 9:24; l. c.
5. Tuesday—Luke 13:3; f. c.
6. Wednesday—Psalm 71:16; f. c.
7. Thursday—Joshua 1:5; l. c.
8. Friday—Psalm 107:8; f. c.
9. Saturday—2 Corinthians 6:1; l. c.
10. Sunday—Psalm 87:3; w. v.
11. Monday—Proverbs 29:1; w. v.
12. Tuesday—Mark 9:23; w. v.
13. Wednesday—Romans 8:29; m. c.
14. Thursday—Psalm 4:8; l. c.
15. Friday—2 Corinthians 6:2; m. c.
16. Saturday—Psalm 32:6; m. c.
17. Sunday—1 Timothy 4:6; m. c.
18. Monday—Psalm 17:4; l. c.
19. Tuesday—Revelation 22:14; f. c.
20. Wednesday—Ephesians 1:3; f. c.
21. Thursday—1 Corinthians 15:58; l. c.
22. Friday—2 Timothy 2:9; l. c.
23. Saturday—Isaiah 51:16; f. c.
24. Sunday—Psalm 34:9; f. c.
25. Monday—Luke 17:2; f. c.
26. Tuesday—Psalm 46:5; m. c.
27. Wednesday—Psalm 68:19; m. c.
28. Thursday—Psalm 73:24; f. c.
29. Friday—Job 16:19; l. c.
30. Saturday—Psalm 106:1; m. c.

f. c. first clause. m. c. middle clause. l. c. last clause. w. v. whole verse.

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As another volume of LEAVES OF HEALING has begun, we are giving special inducements to those who will aid us in increasing the circulation and thus helping in the extension of the Kingdom of God.

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During the next few weeks we wish to increase our circulation by Ten Thousand new subscribers. This can very easily be done if the members will do their utmost to get their friends to subscribe.

Our regular subscribers will confer a favor if they will kindly send us the names and addresses of their friends who are interested, and who will be likely to subscribe, in order that we may communicate with them.

Any one wishing assistance in furthering the circulation of the paper, thereby extending and advancing the Kingdom of God and Zion, may have sample copies, subscription blanks, and further terms, from

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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."

Eleven Thousand Three Hundred and Sixty-Eight Baptisms by Triune Immersion Since March 14, 1897.

Eleven Thousand Three Hundred and Sixty-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, 1901, by the General Overseer	4629		
Baptized by Overseers, Elders, Evangelists, and Deacons	2363		
Total Baptized in Zion Tabernacle			6992
Baptized in places outside of Chicago by the General Overseer	641		
Baptized in places outside of Chicago by Overseers, Elders, Evangelists, and Deacons	3600		
Total Baptized outside of Chicago			4241
Total Baptized in four years and three months			11,233

Baptized since September 14, 1901:

Baptized in Central Zion Tabernacle by Evangelist Fisher	7		
Baptized in Central Zion Tabernacle by Elder McClurkin	12		
Baptized in Central Zion Tabernacle by Elder Stevens	14	33	
Baptized in British Columbia by Elder Brooks	1		
Baptized in Connecticut by Deacon Ellsworth	1		
Baptized in Illinois by Deacon Sprecher	4		
Baptized in Illinois by Elder Dinius	12		
Baptized in Illinois by Elder Brock	11		
Baptized in Kansas by Elder Reed	3		
Baptized in Massachusetts by Evangelist Smith	9		
Baptized in Massachusetts by Deacon Root	11		
Baptized in Michigan by Elder Kennedy	5		
Baptized in Minnesota by Elder Jenson	1		
Baptized in Mississippi by Deacon Boggan	3		
Baptized in Nebraska by Elder Hoy	4		
Baptized in Ohio by Elder Basinger	2		
Baptized in Ohio by Elder McFarlane	1		
Baptized in Texas by Evangelist Samuel	25		
Baptized in Washington by Elder Ernst	6		
Baptized in Wisconsin by Elder Brock	3	102	135
Total Baptized since March 14, 1897			11,368

The following-named nineteen believers were baptized at San Antonio, Texas, Lord's Day, September 29, 1901, by Evangelist Emma Samuel:

Alder, Mrs. Annie....1 Alder Street, San Antonio, Texas
Anderson, Miss Murrilla....Fair View, Texas
Anderson, Miss Mary....Fair View, Texas
Cochran, Wesley....308 North Pine Street, San Antonio, Texas
Cochran, Mary J....308 North Pine Street, San Antonio, Texas
Cochran, Volney....308 North Pine Street, San Antonio, Texas
Cooper, Mrs. Elizabeth....Care Lamm's Store, South Flores Street, San Antonio, Texas
Cotton, Clara..Care J. Conner, Bandera St., West End, San Antonio, Texas
Cowles, Mrs. Lena....1116 North Pine Street, San Antonio, Texas
Davis, Miss Lora....San Antonio, Texas
Dunlap, John Constantine....Senior, Texas
Geno, Jefferson Davis....223 Callaghan Avenue, San Antonio, Texas
Geno, Claude Earl....223 Callaghan Avenue, San Antonio, Texas
Hughes, Charles M....725 Burleson Street, San Antonio, Texas
James, Dorothy....605 Pennsylvania Avenue, San Antonio, Texas
James, Hazel....605 Pennsylvania Avenue, San Antonio, Texas
McLemore, Mrs. M. J....725 Burleson Avenue, San Antonio, Texas
Sayers, Bessie Amelia....305 Division Street, San Antonio, Texas
Wilkinson, Laurence Alex....223 Callaghan Avenue, San Antonio, Texas

The following-named four believers were baptized in the Race of the North Platte River, Gering, Nebraska, Saturday, September 21, 1901, by Elder C. A. Hoy:

Baker, Mrs. Sarah A....Gering, Nebraska
Cloud, Mrs. Sarah....Gering, Nebraska
Gubser, Mrs. Lizzie Maud....Gering, Nebraska
Shobar, Mrs. Charlotte M....Gering, Nebraska

The following-named four believers were baptized at Waterville, Minnesota, Tuesday, August 27, 1901, by Elder E. Williams:

Hopkins, Orren T....Waterville, Minnesota
Hopkins, Mrs. Lillian A....Waterville, Minnesota
Hopkins, Levi Andrew....Waterville, Minnesota
Roberts, Miss Lucy....Waterville, Minnesota

The following-named eleven believers were baptized at Zion City, Illinois, Lord's Day, October 6, 1901, by Elder F. L. Brock:

Beatty, Jane....Waldo, Kansas
Brock, Almeda E....Zion City, Illinois
Brooks, America....Zion City, Illinois
Fults, J. E....Zion City, Illinois
Griffeth, Leroy....Zion City, Illinois
Jasper, Mary....Zion City, Illinois
Kauffman, Abe....Zion City, Illinois
Mayhack, Paul....Zion City, Illinois
Rodger, Peter Laten....Zion City, Illinois
Smith, Joseph....Zion City, Illinois
Upp, Charles G....Zion City, Illinois

The following-named eleven believers were baptized at Boston, Massachusetts, Lord's Day, September 22, 1901, by Deacon S. H. Root:

Adams, Charles A....197 Norfolk Street, Dorchester, Massachusetts
Adams, Mrs. Emma M....197 Norfolk Street, Dorchester, Massachusetts
Adams, Theodore....197 Norfolk Street, Dorchester, Massachusetts
Baker, Silas G....91 Winchester Street, Medford, Massachusetts
Burns, Mrs. Addie Bell....Ballou Street, New Dorchester, Massachusetts
Safford, Olive R....Campello, Massachusetts
Safford, Ella B....Campello, Massachusetts
Safford, Florence E....Campello, Massachusetts
Safford, Olive F....Campello, Massachusetts
Soule, L....Taunton, Massachusetts
White, Mary Hollis....Braintree, Massachusetts

The following-named nine believers were baptized at Round Lake, Minnesota, Friday, September 6, 1901, by Elder E. Williams:

Barton, Mrs. Hattie C....Spofford, Minnesota
Barton, Oscar P....Spofford, Minnesota
Barton, William A....Spofford, Minnesota
Barton, Ethel M....Spofford, Minnesota
Barton, Martin....Spofford, Minnesota
Johnson, August....Round Lake, Minnesota
Johnson, Mrs. Minnie....Round Lake, Minnesota
Walker, James C....Worthington, Minnesota
Walker, Mrs. J. C....Worthington, Minnesota

The following-named four believers were baptized at Tacoma, Washington, Monday, September 30, 1901, by Elder A. Ernst:

Boedecker, Mrs. Maria....917 C Street, Tacoma, Washington
Pfenning, Mrs. Margaretha....1008 South P Street, Tacoma, Washington
Pfenning, Miss Lizzie....1008 South P Street, Tacoma, Washington
Ralph, Mrs. Laura....304½ Twenty-sixth Avenue, Tacoma, Washington

The following-named three believers were baptized at Marinette, Wisconsin, Lord's Day, September 22, 1901, by Elder F. L. Brock:

Cameron, Florence Annie....Marinette, Wisconsin
McClaskey, Alfred Samuel....Menominee, Michigan
Meyers, Dora Christina....Sturgeon Bay, Wisconsin

The following-named believer was baptized at Boston, Massachusetts, Monday, September 23, 1901, by Evangelist H. A. Smith:

Cook, Frederick D....32 Jones Avenue, New Dorchester, Massachusetts

The following-named believer was baptized at Boston, Massachusetts, Tuesday, October 1, 1901, by Evangelist H. A. Smith:

Cook, Mrs. Amanda I....32 Jones Avenue, New Dorchester, Massachusetts

The following-named believer was baptized at Norwich, Connecticut, Monday, September 30, 1901, by Deacon D. J. Ellsworth:

Scott, Miss Gertrude A....Plymouth, Connecticut

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This book of 200 pages, just issued by Zion Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer in May, 1900, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

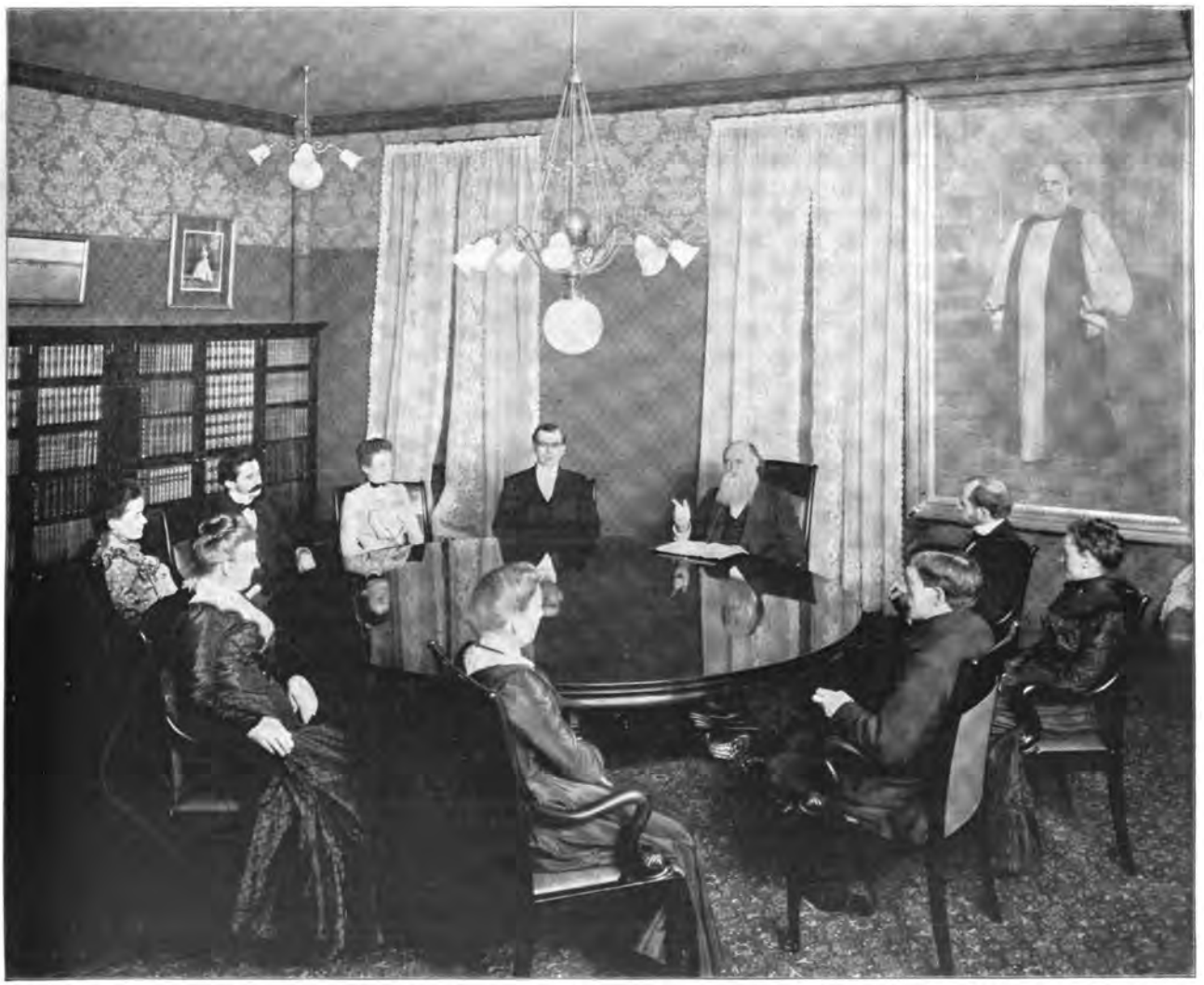
I am the Lord that healeth thee.

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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THE GENERAL OVERSEER IN CONFERENCE WITH NINE MESSENGERS FROM ZION FOR EUROPE, ASIA, AND AUSTRALASIA.

A Flashlight Photograph Taken in Zion Council Room, Chicago, October 8, 1901.

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